Digitized by Google

E.154.6.11.

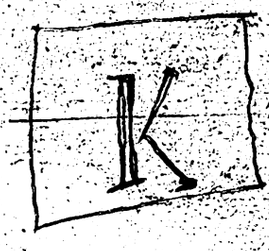
Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google



Ex Libris Bibliothecæ
Facultatis Juridicæ
Edinburgi

Digitized by Google

Lector,
scias fœtum hunc nostrum in
ipso partu præ dolore nimio
sumptum puta immodicum, ex-
piraturū fuisse, si Mæcenaliū
aliquot manus benevolæ comode
conatibus nostris non ob-
stetricas sent
Edwardo Montagu Armo
Johanni Powle Armo
Ralpho Kontagh Armo
Dno Thoma Tyldesley Baronetto
Dno Henrico Wrothe militi
Dno Roger Mollineux Armo
Thomæ Wrenchard Armo
Guliehmo Cooke Armo
Johanni Powle Armo
Gulielmo Humble Mercatori
Hugone Smith Armo
Jonathan Ashmead mercat:
Thomæ Humble Mercatore
Antonio Thorold Armo
Gulielmo Robinson Armo
Robto Abdy Armo
Josephe Astone civi.
Hugoni Forth Mercatori
Nicolao Penning Mercat:
Gulielmo Gostwyk Mercat:
Gulielmo Paine de Hosp.
Gwinsi Gen.so
Petro Mavoloi
Mercatori.
Tho Rouse Mercat:
Ricardo Squynabart generosi
Gulielmo Dutcumb generosi
Edwardo Bysset civi
Henrico Batteley civi
Gulielmo Van Struys Mercatori
Petro Mathews Mercat:
Gulielmo Hanfel civi
Gulielmo Alevn mercatori

A Pisgah-sight of PALESTINE and The CONFINES thereof, with the HISTORIE of the old and new TESTAMENT acted thereon.

By Thomas Fuller B.D.

Num. 13. 24.

Zech. 4. 3.

Gen. 43. 11.
Take of y^e best fruits in y^r land in your vessels, and carry downe y^m man a present, a little balm, and a little honey, spices and Myrrhe, nuts and Almonds.

Ierem. 8. 7.
Yea, y^e stork in y^r heaven knoweth her appointed times, and y^e turtle, and y^e Crane, and y^e Swallow observe y^e time of their coming, but my people know not y^e judgment of y^e Lord.

Votum Authoris
Terrestres Solymas mihi qui scripsisse dedisti,
Cœlestes tandem des habitare, DEVS.

Printed by M.F for Iohn Williams at y^e Crowne in S^t Paules Churchyard

ADVOCATES LIBRARY EDINBURGH

Digitized by Google

NATIONAL LIBRARY OF SCOTLAND

Digitized by Google

E. 154. 6.

A PISGAH-SIGHT OF PALESTINE AND THE CONFINES THEREOF, WITH The History of the Old and New TESTAMENT acted thereon.

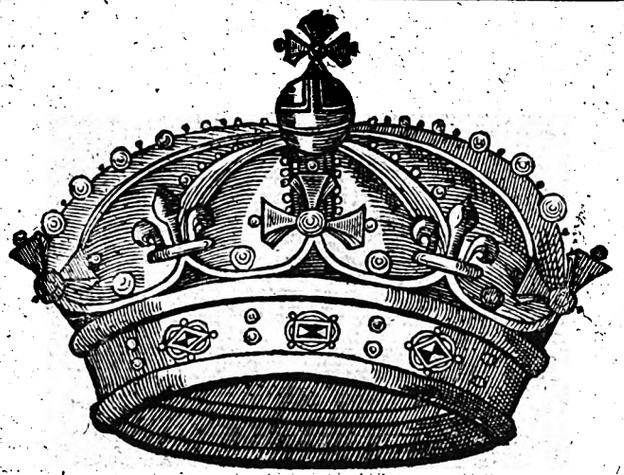
BY *THOMAS FULLER* B.D.

GEN. 43. 11.

Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and Myrrhe, nuts and Almonds.

JER. 8. 7.

Yea, the Stork in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming; but my people know not the judgment of the Lord.



LONDON,
Printed by *J. F.* for *John Williams* at the signe of the Crown in *Pauls* Church-yard. MDCL.

ADVOCATES LIBRARY EDINBURGH

Digitized by Google

RISE AND PROGRESS

OF

PAINTING

IN

THE COMMON WATER COLOUR,

WITH

THE METHOD OF PRACTISING IT.

Digitized by Google

To the Right Honourable

ESME STUART,

Earl of *March*, and *Darneley*, Lord *Leighton* &c.

Son and Heir to the Illustrious

JAMES

Duke of *Richmond* and *Lennox*.

My Lord,

Consulting with my self about a Patron *for this* Book, *I concluded to make choice of such a Person as should be both of most noble extraction, and of spotless innocency: So that in this captious Age, none should presume to charge him with the least offence in* thought, word, or deed. *For justly fearing too many faults might be found in the book it self, I desired to make some amends by dedicating it to One free from all exception.*

Your Honour is the first in our Nobility, whom I finde qualified according to my desire; descended from the

best Houses in England, Scotland, *and* France. *And as it happeneth in a* Constellation, *that the* Lustre *thereof, amounting from many Stars together, darkeneth the* light *of those particulars, which produced it: So in your* Honours *Pedegree, the* collective splendour *obscureth the* distinct brightness *of those* severall families *whence the same resulteth.*

Now that your Honour cannot be taxed with any actuall offence, your tender Moneths not as yet compleating a Year, do sufficiently evidence. Whose innocence is the most entire Relique of our Primitive integrity, and most perfect pattern of our future felicity. Yea some admiring what motives to mirth Infants meet with in their silent and solitary smiles, have resolved (how truely I know not) that then they converse with Angels, *as indeed such cannot amongst mortals finde any fitter Companions.*

One, or more of these three main Ends are aimed at by Authors in all ingenuous dedications; Hope to receive protection; Desire to derive instruction; and Zeal to express affection.

For the first, though you cannot by your Power, *yet you may by your* Innocence *be an excellent* Patron *to protect our ensuing Work. In these civill wars, some have saved themselves from the sword, with no other shield then bearing a* Babe *in their armes, which rebated their enemies fury into compassion. So, when some shall be ready to wound our Book with their censuring Darts, they will be mollified into mercy finding your innocent Name prefixed in the Front thereof.*

As for deriving instruction, *I confess your Honour as yet incapable thereof. But seeing Infants clothes are providently made*

Digitized by Google

made with the biggest, to which they will grow up in process of time; why may not books (the clothes of the minde) be proportioned above their present capacity, in hope they will seasonably shoot up to the understanding thereof? And untill such time as your Lordships judgment can reap profit from our Descriptions *herein, may your eyes but take pleasure in the* Maps *which here are presented unto you.*

But the last, not least consideration in my choice of your Honour, is my ambition to tender my humble service thereunto; The rather because ESME,* *your auspicious Name promiseth, in my apprehension, some good success, now at the* third return, *as long since at the* first imposing *thereof on your* Ancestour.

For Esme *Lord Aulbigney (a place of great priviledges in the Province of* Berry, *first by the King of* France *bestowed on [and still possessed by] your Family, in reward of their signal service to that Crown) about two hundred years since proved the happy reviver of your family almost extinguished for want of an Heir, and by his virtuous demeanour added much honour thereunto.*

The same Name now returns on your Lordship, who found your Fathers house in point of posterity in as low a Condition. Indeed your Grandfather left a numerous off-spring, whom I may fitly compare to the many strings *of some* musicall *Instrument. But amongst his male-issue (for the rest I pass by as* silent strings, *sending no* sounds *to posterity, but losing their own* Surnames *in their matches) One was soon* fretted *in pieces with sickness; Three more,* cut off *in these wars; One absent beyond the Seas, and not easily to be* tuned *to a married estate; and the other* single string *remaining [*His Grace *your Father] left alto-*

* Or *Amedeus* the Topicall Saint of *Aulbigney.*

Digitized by Google

altogether issueless untill your Lordships welcome Nativity.

But O! what melody can Heavens hand make on a Monochord: *which since hath sent your Lordship on a good message I hope, to the* Honest house of *LENNOX.*

But I grow tedious in a long Letter to a little Lord, and therefore turn my Pen into Prayers, that Christ would be pleased to take you up into his Armes, (*whose embraces are the best swadling-clothes, as to streighten, so to strengthen you in the growth of Grace*) to lay * his hands upon you and bless you, *that you may* grow in stature and favour with God and with Man; *The daily desire of*

* Mark. 10. 16.

YOUR LORDSHIPS

Waltham Abbey,
July 7. 1650.

humble Oratour

Tho. Fuller.

TO

To the Reader.

WHen *Jacob* had served *Laban* full seven years for his daughter *Rachel*, and now promised himself the possession of what he had long looked and much laboured for; his hopes were frustrated by the [a] substituting of *Leah* in the room of her sister. And although it may be pleaded that *Leah* was well qualified and highly meriting in her self, yet still *Leah* was not *Rachel*; and *Jacob* remained both deceived and injured thereby.

[a] Gen. 29. 23.

Many have long patiently waited, that I should now according to my promise set forth an *Ecclesiasticall History*; who now may justly complain that their expectation is abused, finding a Changeling in the place thereof, a Book of a far different Nature tendered in stead thereof. And should I plead with *Laban* the Custome of the Countrey, that it is not fashionable *to* [*] *give the younger before the first-born*; should I alledge for my self that this Book, containing matter of more ancient date, ought to precede the other, yet this, like *Labans* answer, will be taken rather as a shift evasion, then solid satisfaction.

[*] Gen. 19. 26.

But, Reader, let me plead in my just defence, that if you be pleased to peruse my [b] *Promise*, you will finde the same conditionall, and not obligatory, except (besides other requisites there expressed) Peace be first setled amongst us. And indeed the subject challengeth the same, seeing *Truth* cannot be matched to *safety* in such Relations, till *Peace* shall first contract them.

[b] In my Epistle to the Reader before the *Holy State*.

Now herein I make my severest *Creditour* my sole *Judge*, appealing to him whether the Premises be performed. True it is we have no *Wars* at this instant, yet we have *Rumours of wars*; and though the former onely doth *destroy*, the latter also doth *distract*. Are these *gloomy dayes already dissolved*? (to use my own expression in my [c] Promise) or rather is it not true in the Scripture phrase, that the [d] *clouds return after raine*? Indeed I am sorry that I can say so much in my own defence, and should account my self happy, if all other *Breaches* were made up, and I onely to be punished for my *breach of Promise*. Which, notwithstanding all the difficulties of the subject, and distractions of our days, I hope in God, in competent time to effect, might but my endevours meet with a quiet residence, and proportionable incouragement for such undertakings.

[c] *Ibidem.*
[d] Eccles. 12. 2.

Mean time accept of these my Labours, which by Gods blessing, and the bounty of my friends are brought into the light: Usefull I hope for the understanding of the Scriptures. What I have herein performed, I had rather the Reader should tell me at the end, then I tell him at the beginning of the Book. For the manifold faults herein, I doubt not but the ingenuous Reader (finding in *Palestine* [e] *six Cities of Refuge*, by Gods own appointment, for the safeguard of such as slew one unawares without *malice prepense*) will of his bounty build a *seventh* in his own bosome for my protection, when guilty of unvoluntary mistakes in so great a work. If thou reapest any profit thereby, give God the glory; To whose providence thou art committed by

[e] Josh. 20. 7.

Thine in Christ Jesus

THO. FULLER.

Digitized by Google

ΤΩ͂ ΠΑΜΦΙΛΑΤΑ΄ΤΩ

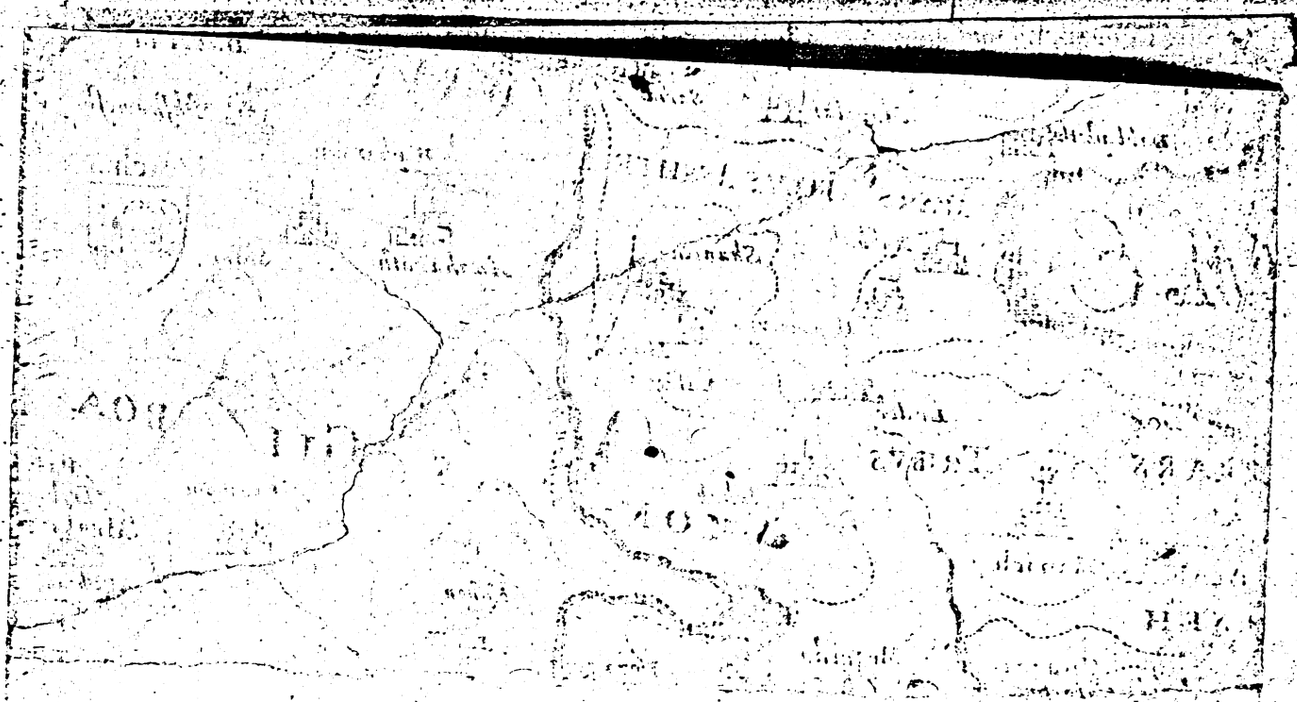
ΣΥΛΛΕΙΤΟΥΡΓΩ͂ ΤΡΙ΄ΤΗΝ ΤΑΥ΄ΤΗΝ ΤΗ͂Ν

ΒΙ΄ΒΛΟΝ ΕΚΔΙΔΟ΄ΝΤΙ ΣΤΙ΄ΧΑΡΜΑ.

Εἰσέτι κὴ βίβλοι, Φυλλῆρε, κὴ εἰσέτι βίβλοι;
Εἰσέτι Μῦσα νέων τριτοτοκοῦσα πέλῃ;
Ἀστῖοι, ζαθέοι, παῖδες πεφύκεσι μὲ ὑγιεῖς,
Ἔχαλῶ, ἀλλὰ τόκῳ, πρωτοτοκεῖα φέρῃ.
Αἱ πρόπραι δύο εἰσὶ δύω Ἱερῖο πρόαυλα,
Ἐχάτη ὅζιν ὅλως Η΄ ΑΓΙΑ ΑΓΙΩΝ.

JOH. RIDLEY.

SEPTEN TRIO
TRIBVS DAN
PARS TRIBVS DAN
Damascus
Madon
Sidon
Sarepta
Helbath
Tyrus
Achzib
Acho Ptolomais
GALILÆA SUPERIOR
GALILÆA INFERIOR
MARE GALILÆÆ
Tiberias
Bethulia
Nazareth
Jocneam
Naim
Endor
Aphek
Taanach
Megiddo
Cesarea Palestinæ
Izreel
Dothan
Jibleam
Gur
Ibleam
Dabbasheth
Maralah
Rabbith
Shunem
Jezreel
Hadadrimmon
Antipatris
Gath Rimmon
Rimmon Dimnah
Idalah
Sarid
Daberah
Chisloth Tabor
Japhia
Hapharaim
Anaharath
Issachar
Shion
Bethshemesh
Jarmuth
Beth-pazzez
Aphek
Kishon
Kishon fl.
Engannim
Enhaddah
Shamir
Salem
Sepulcrum Sythe
Michmethah
Ophra
Zereath
Zartan
Tabbath
Adamah
Bethsittah
Bethshean Superior
Jezreelitis
Shalem
Tanach
Araroth
Samaria
Mons Obadiæ
Ephraim Mons
Samariæ
Semeron mons
Vezen Sorah
Domus Levitæ
Domus Michæ
Lucus Michæ
Mons Gerizim
Sychar
Tirzah
Apellonia
Zereda
Tipcah
Aphek
Shechem
Archelais
Pirathon
Ephraim
Baal Hazor
Mons Ephraim
Desertum
Thebez
Turris
Thebez
Naaroth
Tirzah
Palatium Regium
Gaash Mons
Sepulcrum Ephræ
Palma Deboræ
Bethel
Ai
Hadid
Heron
Zelah
Taraalah
Aruman
Ataroth
Lud
Zemaraim
Ophrah
Bethoron Inferior
Lapidum Acervus
Saron
Joppa
Shaalbim
Kamath
Ajalon
Gibeon
Shilo
Rekem
Ithlah
Tabbaoth
Rakon
Jamnia
Hor mons
Modin
Beneberak
Shicron
Baalah
Gath
Gath Rimmon
Ekron
Timnah
Dan
Eltekeh
Metheg Amah
Ashdod
Azotus
Ziglag
Askalon
Simeon
Beersheba
Gaza
DESERTVM
Beer-la-havoi
Majuma
Ramah meridionalis
Hormah
Baalath
Bered
Hazor
Hezron
KADESH
Pinnocoloura
Desertum Shur
Hadallah
Telem
Amam
Shema
Arad
Jattir
Aroer
Korkaa
Kadesh Barnea
Desertum Zin
Zin
Hezron
Desertum Ziph
Ziph
Carmel
Maon
Nabal
Hachilah
Jeshimon
Ziph
Hebron
Eshtaol
Zorah
Bethlehem
Adullam
Libnah
Lachish
Eglon
Debir
Holon
Iudah
Iethan
Kedesh
Ithnan
Janum
Hazor
Aladah
Ephekah
Bethjappua
Dimonah
Kinah
Elder
Iagur
Kabzeel
Iethaim
Iethlah
Iarmuth
Sochoth
Azekah
Sepulcrum Amri
Sepulcrum Sauli
Lahmam
Sepulcrum Judæ
Desertum Engedi
Engedi
Hammah hoth
Zanoah
Iezaaal
Iockdeam
Gilah
Cabul
Vnmah
Naphthali
Thisbe
Bethhemek
Nephthali
Arpthael
Berothah
Naason
Hanathon
Hulkok
Mysheal
Achshaph
Rehob
Hazor
Hobah
Aldon
Zedad
Hamath
Ziddim
Zer
Hammoth
Heleph
Allon
Abel
Bethmachah
Ribhlah
Ain
Meres
Rakkath
Kedesh
Ramah
Migdal el
Horem
Sephetha
Bethanath
Aphek
Iron
Jaboah
Hareseth
Cinneroth
Cinneroth
Josua
Capernaum
Bethsaida
Chorazin
Iordanes fl.
Iordanes fl.
Iordanes fl.



Digitized by Google

THE GENERALL DESCRIPTION OF JUDEA.

CHAP. I.

The Designe asserted from causelesse Cavils.

§ 1. BEing now by Gods assistance to undertake the Description of *Judea*, my condition appeares not unlike to the *Israelites* at [a] *Kadesh-Barnea*, who were much pleased with the report that the Spies brought of the fruitfulnesse of the Countrey, untill they told them of *Ahiman, Sheshai* and *Talmai*, the three sonnes of *Anak*: which quite appaled their courage and deaded their desire thereof. In the like manner whilest I am invited with severall pleasing considerations, and delightfull motives, to adventure on this work, three Giantlike objections, which must be encountred, do in a manner dishearten me from further proceeding. For some will lay to my charge, that the description of this Countrey

1. Hath formerly been done by many.
2. Cannot perfectly be done by any.
3. If exactly done, is altogether useless, and may be somewhat superstitious.

Three grand objections against this subject.

[a] Numb. 13. 23. & 28.

§ 2. Yet we fear not, by Gods blessing, and the Readers favour, severally to enter the lists against them all. For the first: Whereas it is objected, that many formerly have performed the same; this cavill is not planted particularly against my indevours, but is levelled against the industry of all Posterity, in any future designe. [b] *Solomon* saith, *there is no new thing under the Sunne.* Except therefore men were Gods to create new subjects to write upon, groundlesse is the first exception against us. It never disheartened S. *Luke* to write his Gospell, *for as much as many had taken in hand to set it forth before.* Yea the former endevours of many in the same matter, argue the merit of the work to be great. For sure

No disgrace to adventure on the same work after many others.

[b] Eccles. 1. 9.

Lib: Bib: Fac: Surrel: Edinb:

Digitized by Google

there is some extraordinary worth in that face, which hath had so many Suitors. Wherefore although we cannot with *Columbus*, finde out another world, and bring the first tydings of an unknown Continent or Island, by us discovered, yet our labours ought not to be condemned as unprofitable, if setting forth an old subject in a new edition enlarged and amended. This I dare say, though many have written discourses without Mappes, and more Mappes without discourses, and [c] some both, (yet so that three tribes are joined in one Mappe) none have formerly in any tongue (much lesse in English) presented us with distinct Mappes and descriptions together.

[c] *Adricom.* puts *Zabulun Issachar* & *Manasses* in one Mappe, *Ephraim, Dan* & *Benjamin* in another.

§ 3. But in the second place it is objected, that certainty in this subject is unattainable; so that the most studious therein, after they have travelled the whole day, through many tedious difficulties, must bee fain to take their hard lodging at night on a bare uncertainty. The bowels of the best Mappes are puffed up with the humours of fancy, and a scepticall windinesse, so that a conjecturall Earthquake shakes the foundations of the strongest mountains, in the point of their exact situation. Such are the irreconcileable differences betwixt Geographers in their descriptions.

2. Object. Certainty hereinnot to be obtained.

§ 4. For answer: I could wish that this objection also, lay onely against the work in hand, and might not [almost] equally be enforced against other liberall undertakings: for he that holds a reed in one hand to mete the Topography, and an houre-glasse in the other to measure the Chronology of the Scripture, shall meet with as many, if not more uncertainties, in the latter as the former. And yet the learned pains of such as labour therein, justly merit commendation. If all conjecturall results should be cast out for weeds, few hearbs would be left in the Gardens of most Arts and Sciences. Saint *Paul* [d] [illegible] a passage, *We know in part, and prophesy in part*; which is a good curb for our curiosity: And the same Apostle hath a precept, [e] *Prove all things, hold fast that which is good*; which is as good a spurre for our diligence. As for the differences betwixt Geographers, they ought not to make us careless to follow any, but carefull to choose the best; except with the sluggards drowzie fancy, we tune the Alarums to our industry, to be Lullabies to our lazinesse.

2. Answ. This should not quench but quicken our industry.

[d] 1 Cor. 13. 9.

[e] 1 Thes. 5. 21.

§ 5. In the last place it is objected, that the designe, if exactly finished, amounts but to a difficult trifle, hard to doe, useless when done. And who will pity the aking of his teeth, who hath wilfully hurt them, with cracking that shell, wherein he knew was no kernell? It matters not to any mans salvation, to know the accurate distance betwixt *Jericho* and *Jerusalem*; and he that hath climbed to the top of mount *Libanus*, is not in respect of his soul, a haires breadth nearer to heaven. Besides, some conceive they heare *Palestine* saying unto them, as *Samuel* to *Saul* endevouring to raise him from his grave, [f] *Why hast thou disquieted*

3. Object. It is a difficult trifle.

[f] 1 Sam. 28. 15.

me

Digitized by Google

me to bring me up? Describing this Countrey is but disturbing it, it being better to let it sleep quietly, intombed in its owne ashes. The rather, because the [g] *New Jerusalem* is now daily expected to come down, and these corporall (not to say carnall) studies of this terrestriall *Canaan*, begin to grow out of fashion, with the more knowing sort of Christians.

[g] Revel. 21.10.

¶ 6. It is answered, though these studies are not essentiall to salvation, yet they are ornamentall, to accomplish men with knowledge, contributing much to the true understanding of the History of the Bible. Remarkable is that passage of the Apostle, *Acts* 17. 26. *And hath made of one bloud all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation*: wherein we may see Divinity the Queen waited on by three of her principall Ladies of honour, namely, skill in

3. Answ. It is ornamentall to divinity.

1 Genealogies, concerning the persons of men and their Pedegrees, *of one bloud all nations.*
2 Chronology, in the exact computation *of the times afore appointed.*
3 Geography, measuring out the limits of severall nations, *and the bounds of their habitations.*

Our work in hand is a parcell of Geography touching a particular description of *Judea*; without some competent skill wherein, as the blind *Syrians* [h] intending to goe to *Dothan*, went to *Samaria*; so ignorant persons discoursing of the Scripture, must needs make many absurd, and dangerous mistakes. Nor can knowledge herein, be more speedily and truly attained, then by particular description of the tribes, where the eye will learn more in an hour from a Mappe, then the eare can learn in a day from discourse.

[h] 2 King. 6.19.

¶ 7. But this last objection being forked, hath the sharper point thereof still behinde, challenging this our subject to be guilty of superstition. A sinne always detestable to God, but now adayes grown odious to man. And well it were if the edge of their Zeal were equally whetted against Profaneness. Sure if this our work were faulty in this kind, I my self would send it the same way with the *Ephesian* [i] *conjuring bookes.* Not all the water of *Kishon*, of *Jordan*, of the *Red*, of the *Dead*, of the *Middle-Land Sea*, described in these Maps, should serve to quench the fire, but all should be burnt to ashes. But no such haste I hope, to condemn this innocent book, wherein studiously we have abstained from all such pictures as come within the bounds of danger, yea borders of offence, and have onely made choice of those, which the most precise approve usefull for the illustration of Scripture.

No danger of superstition in this subject.

[i] Acts 19. 19.

Digitized by Google

CHAP. 2.

The different names and bounds of Judea.

Six generall names of *Iudea.*

§ 1. THis Country which we now come to describe, was successively called by severall names.

[k] Gen. 12. 5.

1 The *Land*[k] of *Canaan*, from the sons of *Canaan* that first possessed it.

2 The *Land of Promise*, which name after four hundred and odde years honourably ended, and was swallowed up in performance.

3 The *Land of Iudah and Israel*, consisting of these two Kingdomes.

4 *Judea*, so called of *Iudah* the most puissant Tribe of the twelve.

[l] In Clio. cap. 105. & in Thalia cap. 5. & 91. & Polymnia cap. 8.

5 *Palestine* (from the *Philistines*.)[l] *Herodotus* being the first Author, which I find so tearming it, and all Greeks and Latins after him.

6 The *Holy Land*, because our Saviours Passion was acted thereon. But fear makes me refrain from using this word, lest whilest I call the Land *holy*, this Age count me superstitious.

The bounds of the larger *Canaan.*

§ 2. In bounding this Land, a necessary distinction must be premised, the neglecting (or at least not observing) whereof hath engaged many in inextricable difficulties.

Canaan, was twofold, { 1 The *Larger*. 2 The *Lesser*.

The Larger is described Deut. 11. 24. *Every place whereon the soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.* This Land in full latitude was never peaceably possessed by the *Jews* as proper owners thereof any considerable time. Say not, God fell short of his promise. Oh, no: *the Jews* fell short of his precepts, who being narrow hearted in piety, and *straitned in their own bowels*, contracted their soil by their sinnes; and obstructed the bounty of God intended unto them, by their ingratitude. For the Promise ran onely conditionally, *If ye shall hearken diligently to my*[n] *Commandements*. And had not Gods mercy to them been more then their obedience to him, their country had been narrowed to nothing, and shrunk to an indivisible *punctum*: or at the best and biggest had been but a prison, fit for the punishment of so rebellious a people.

[m] Exod. 23. 31.

[n] Deut. 11. 13. & 22.

In what sense the Jews possessed it.

§ 3. And yet in somemanner in a qualifyed sense, we may observe the *Iews* did stretch their dominion to the bounds aforesaid in a double consideration.

[o] 1 Chro. 5. 22.

[p] 1 Chron. 5. 9.

1 By victorious Salleys and Incursions. Thus the Children of *Reuben* having [o] conquered the *Hagarites, inhabited east-ward unto the entring in of the wilderness, from the river* [p] *Euphrates*.

2 *Per Gentes in amicitiam receptas.* By the nations which by amicable compliance (though having absolute command in themselves) accepted

accepted of the Jewish King to be honourary feodaries unto him. Thus where [q] *David* took some Kings by conquest, as his Vassals, more took him by composition as their Protectour. And it is plainly said of [r] *Solomon* that he had *Dominion over all the region on this side the river from Tiphsah even to Azzah, over all the Kings on this side the river: and he had peace on all sides round about.*

q 2 Sam. 8. 3, &c.

r 2 Kin. 4. 24. 2 Chron. 9. 26.

See we here an Essay of Gods goodnesse made to the *Israelites*. That froward people worshipped him by fits and girds, *starting aside like a broken bow*: and therefore God to admonish them of the unconstancy of their service, vouchsafed onely to the *Reubenites* a cursory and unsetled Tent-dwelling to *Euphrates*. Whereas, had that people solidly and seriously set themselves constantly to serve God; no doubt, their Incursions had been turned into fixed Habitations, and the whole Nation (not onely by the Synecdoche of this one tribe) had peaceably possessed the large limits allotted unto them. And whereas now onely *David* and *Solomon* (whom I may more fitly style *Emperours* then Kings of this *larger Canaan*) rather commanded then possessed to *Euphrates*, God, no doubt, had extended their full Dominions to the same dimensions.

§ 4. But the *lesser Canaan* was contented with narrower bounds, containing onely those Nations which God had designed for utter destruction, and is described, Gen. 10. 19. *The border of the Canaanites was from Zidon as thou comest to Gerar unto Azzah, and as thou goest unto Sodome and Gomorrah, and Admah, and Zeboim, even unto Lusha.* And whereas in the *larger Canaan*, when the Israelites besieged any City, God [r] commanded them to proffer peace, before they proclaimed war against it, in this *lesser Canaan*, they were finally to root [t] them out. And where God commands men to destroy people, (but first let us be sure that God commands us to destroy them) the fouleſt quarter is too fair for them, and those have not lesse pity, but more piety, which endevour their utter destruction: as the *Jews* were to serve the Inhabitants of this *lesser Canaan*, without any ceremony of peace once tendred unto them.

The limits of the lesser *Canaan*.

r Deut. 20. 10.

t Deut. 7. 24.

§ 5. This *lesser Canaan* extended from the wilderness in the South to mount *Lebanon* in the North, and from *Jordan* on the East, to the *Midland Sea* on the West. The length thereof sixteen hundred furlongs (so far the bloud ran out of the wine-presse, *Revel.* 14. 20.) which, allowing ten furlongs to the mile, according to the Eastern account, (whereof largely hereafter) amounts to an hundred and threescore miles. The breadth thereof generally fifty; to which if the kingdome of *Sihon* and *Og* be added on the other side *Iordan* (parcels of *Canaan the larger*, and possessed by *Reuben*, *Gad* and *half Manasses*) it will make up the breadth to eighty miles.

The length thereof 1600. furlongs.

§ 6. Having thus assigned the small bounds of *Canaan*, some perchance will place their scorn, where they ought to plant their wonder; and will beginne to contemn, what they should justly admire: because all

The matchlesse fertility of the land.

[u] Gen. 19. 20. all *Canaan* seems but one [u] *Zoar*; *Is it not a little one?* Yea, some proud Geographer will scarce stoop to take up so small a *Ragge of land* into his consideration. But let such know, that extracted Spirits, and Elixars are small in bulk in comparison of great and grosse bodies; and the land may passe for the quintessence of fruitfulnesse it self. So that what it lacked in length and breadth, it had in depth, as if nature had heaped one acre upon another in the matchlesse * fertility thereof. Our age barren in beliefe, affords not faith so easily to the story, as this land afforded food to [x] thirteen hundred thousand men, besides women, children, impotent persons, and all the * *Levites* and *Benjamites* left unnumbred. In generall, it is charactered to be a countrey *flowing with milk and honey*, that is, having plenty of all things both for necessity and delight.

[t] Ezek. 20. 6.

[x] 2 Sam. 24. 9.

* 1 Chron. 21. 5, 6. See also 2 Chron. 13. 3.

Moses his character thereof.

[y] Deut. 8. 7, 8, 9.

¶ 7. More particularly it is described by [y] *Moses*, *A good land, a land of brookes of water, of fountaines and depths that spring out of vallies and hills, a land of wheat and barly, and vines and figtrees, and pomegranates: a land of oile-olive and honey; a land wherein thou shalt eate bread without scarcenesse, thou shalt not lacke any thing in it: a land whose stones are iron, and out of whose hills thou maist digge brasse.* For the further clearing of which description, we will exactly observe the severall commodities of *Canaan*, which nature bountifully bestowed upon it. Onely the land seems unhappy herein, that the fruitfulnesse thereof must come under our barren style to describe it. And yet on second thoughts I perceive, lean pens are fittest to describe fat Countrres. The soile of the county of *Armagh* in *Ireland* is so rank of it selfe, that if any compost or artificiall improvement be added unto it, it turns barren out of sullenneſse, and [z] indignation, that men should suspect the native fruitfulnesse thereof: and *Fat upon Fat* is false Heraldry in husbandry. Lest in like manner we should offend this Country of *Canaan* with additionall ornaments of Rhetorique, and lest all flourishes of Eloquence be misinterpreted distrusts of the reall worth of this Country, a plain style and simple relation best becomes our present subject.

[z] *Camb. Brit. in comitat. Armach:*

CHAP. 3.
Of the underground wealth of Canaan.

Iudæa's invisible treasure.

¶ 1. SHips when sailing are generally conceived to have one moity of them invisible under water, and some countries in like manner are counted to have their wealth equally within the earth as upon it. But the proportion holds not exactly in *Canaan*; whose visible wealth farre transcended her concealed substance, and yet we finde some minerals therein of considerable value.

Salt.

¶ 2. First, *Salt*, so necessary in it self, that without it neither sustenance is

is savoury to man, nor [a] Sacrifice acceptable *to God*. Yet had not the *Jews* more use, then plenty thereof. It seems it was a very cheap commodity, when *Abimelech* (not hoping to reap any harvest thereby) sowed the city of *Sechem* with [b] salt. This was of two sorts in *Judea*; *sal fossilis*, which was digged out of the earth, whereof great store about the *dead*, otherwise called the *Salt Sea*, and *sal coctilis*, which was boiled out of water, at [c] *Mizrepoth-maim* neare *Zidon*.

[a] Mar. 9. 49. Levit. 2. 13.

[b] Judg. 9. 45.

[c] Josh. 11. 8. & 15. 62.

¶ 3. Secondly, materials of *Glasse*, whereof the best in the world, almost to the purity of crystall, is found in the [d] *Cendevian* lake, and river *Belus*, whereof largely hereafter in the tribe of *Asher*. And yet we read not in Scripture that the *Iews* ever used glasse for drinking vessels, either because the invention of them was not so ancient, or because of the plenty of cups they had of purer metall. We in *England* know that glasses are but the *seconds*, which succeed on the *Cupboard*, when Plate the principall is otherwise disposed of.

Materials of glasse.

[d] *Plin. nat. hist.*

¶ 4. *Brimstone*. How usefull this is in Physique and fire-works I need not relate. It is one of the parents of most metals and inclined the waters of *Judea* to be soveraign Bathes, and have other medicinall qualities. *Marble* also was digged up in great plenty in mount [e] *Lebanon*, conducing much to the adorning of Gods temple and many princely palaces in *Jerusalem*. *Precious stones* they had none, except *Lapis Judaicus* be counted for one, commended by *Galen*, and is prescribed as excellent to cure the Stone. Where by the way it will not be amisse to observe, that amongst the many maladies to which the *Jews* bodies were subject, I finde not the Stone mentioned in Scripture, though I dare not ascribe it to the plenty of this stone, as a preservative against it.

Brimstone and *lapis Judaicus*.

[e] 1 King. 5. 17, 18.

¶ 5. *Brasse and Iron abounded in this Country*. [f] *Moses* blesseth *Asher*, *Thy shooes shall be Iron and Brasse*, prognosticating the plenty of those metals in that tribe. If any except, that brasse is no originall, but a compound metall of Copper and other ingredients; the answer is easie, by a frequent and familiar Metonymie, it being put for the materials whereof it was composed.

Brasse & Iron.

[f] Deut. 8. 9.

[g] Deut. 33. 25.

¶ 6. As for the two principall metals, *Judea* may say of them as Saint [h] *Peter* to the Cripple, Gold and silver have I none. And it will be no lesse pleasant, then profitable to recount the reasons thereof.

No gold in *Iudea*, and why.

[h] Act. 3. 6.

1 These metals are generally granted by nature in compensation to barren countries. Now whereas *Judea* had plenty of other commodities, it was too much that *Leahs* fruitfulnesse should shine with *Rahels* faireneſse, and glister with the lustre of gold and silver.

2 God would have his people [i] *look to the hills, from whence their help cometh*: [k] *To lay up their treasure in heaven, where rust and moth doe not corrupt*: *sursum corda, sursum oculos*, and not that their eyes by a retrograde motion should be peeping and poring on the earth, where

[i] Psal. 121. 1.

[k] Mat. 6. 19.

Digitized by Google

where the treaſures concealed, are by Poets conſigned to *Pluto* King of hell: and modern authors avouch, that malignant Spirits haunt the places, where theſe metals are found. As if the Devill did there ſit abrood to hatch them, cunningly pretending an unwillingneſſe to part with them; whereas indeed he gains more by one mine minted out into money, then by a thouſand concealed in the earth.

3 Becauſe it ſtands not with the State of a Prince to be his own purſe-bearer. God would not have this *Lordly land of Canaan* to be incumbred with carrying ſuch a burden. Let *Ophir*, and *Tarſhiſh*, and *Havilah* have the place of *Judas*, to beare the bagge for *Judea*.

4 Becauſe there might be left unto the *Gentiles* an opportunity to gratifie the *Jews*, and to teſtifie their duty and ſervice to God and his Temple. [l] *The Kings of Tarſhiſh and of the Iſles ſhall bring preſents, the Kings of Sheba and Seba ſhall bring gifts.* Now theſe nations would have been wholly diſheartened if they could have brought *Judea* no novelty, and onely preſented her with ſuch things, whereof ſhe had plenty before.

l Pſal. 72. 10.

And yet whoſoever ſhall obſerve the [m] abundance of gold and ſilver in *Solomons* time in the city of *Jeruſalem*, will conclude this Country not to be the ciſtern, but fountain of thoſe metals. As if divine providence had ſo divided it, that other lands ſhould be at the care & coſt to bear, dig out and refine, and *Judea* have the honour and credit, to uſe, expend, yea neglect, ſuch glittering need-nots to humane happineſſe. More minerals no doubt were in the land of *Judea*, and let not either our ignorance, or the *Jews* idleneſſe be interpreted the lands barrenneſſe, the upper fruitfulneſſe of whoſe ſoil made them the more negligent in digging into the bowels thereof as thoſe need not to play beneath board, ~~who have all~~ the viſible ~~game~~ in their own hands?

m 1 King. 10. 27.

CHAP. 4.

Of the wealth accruing to Judea *from the vegetables therein.*

Balm a property of *Iudea*.

§ 1. AMongſt the native and proper commodities of *Judea*, *Balm*, or *Balſam* moſt juſtly challengeth the principall place. For when *Jacob* adviſed his ſonnes to provide a preſent for *Joſeph*, *Take* (ſaith he) *of the beſt fruits of the land in your veſſels, a little* [a] *balme, and a little honey, ſpices &c.*[b] Hereby appears the improbable error of ſuch as report how amongſt other rich preſents the *Queen of Sheba* brought to *Solomon*, the firſt plants of *Balſam*, which afterwards grew in *Judea*. Whereas indeed her bringing of thoſe into that Countrey, had been no better then carring of water to the fountain.

a Gen. 43. 11.

b *Ioſ. hiſt. Antiq.* lib. 8. cap. 2.

Commended by heathen writers.

§ 2. Heare the judgment of Pagan writers altogether unconcerned in

in this busineſſe. [c] *Pliny* ſaith, *Balſamum uni terrarum Judææ conceſſum*, underſtanding that *Judea* alone was the Primitive place where it grew, though afterwards colonies thereof were tranſplanted into *Egypt* and other countries. With him agreeth *Theophraſtus*, *Dioſcorides* and [d] *Galen*, who profeſſeth that he went on purpoſe to *Judea*, to obſerve the diſtilling thereof, and carried a ſmall portion of balm about him, by comparing thereof to diſcover and confute the frequent impoſtures of ſuch as counterfeit the ſame. This *Balſame* was principally twofold.

1 *Xulo-balſamum*, being the parent, namely the ſhrub, (or in complement call it the tree) out of which it proceeded.

2 *Opo-balſamum*, being the daughter, which trickled like teares from the former, uſefull for men
- Sound — making a moſt odoriferous and pleaſant perfume;
- Sick — being a ſoveraign ſalve for their wounds;
- Dead — being an admirable preſervative againſt corruption. So that their embalmed bodies ſeem'd in ſome ſort to typifie the *eternity* of their ſoule.

¶ 3. But this Balm was not ſo fixed to *Gilead* or any other part of *Judea*, but that it was moveable thence upon the ſinnes of the people. For after ſome flittings of this plant to *Jericho* (whereof afterwards) it was firſt by *Pompey*, and finally by *Veſpaſian* carried captive to *Rome*. Where it thrived ſo well that it was never (ſaith [e] *Pliny*) *fairer* or fruitfuller. Which paſſage may ſerve as a parable, whereof our Saviour himſelf is the ſenſe. Who being formerly confined to *Paleſtine* alone, did afterwards effectually extend himſelf ~~for the~~ good of all nations. But enough hereof, if not too much. Yet ſeeing the reader, if being to fill his viall with this precious liquor, would not complain of overmuch meaſure, I truſt he will not be diſpleaſed with our larger deſcription thereof.

¶ 4. [f] *Oil-olive*, ſo called to difference it both from *ſeed*, and *train-oile*. Hereof three kindes, or rather degrees. The courſeſt imploied for lamps; a finer ſort uſed for meat, and the moſt refined of all compounded with various ſpices; whereof ointment was made, wherewith great Perſons on ſolemn feſtivals uſed to anoint themſelves, and upon other occaſions, many others.

¶ 5. *Honey*. [g] This was the *Sugar*, as *Salt* was the *Pepper* of the ancients. And although *Sugar canes* grew in *Judea* (whereof ſome conſiderable ſtore at this day) yet the uſe thereof was either unknown to, or neglected by the *Jews* in Scripture, preferring honey in their daily diet. And it may ſeem ſtrange, that honey being ſo delicious in taſte, and a ſtaple commodity in *Canaan*, was [h] forbidden to be uſed in any ſacrifice. Learned men trouble themſelves about the reaſon of this prohibition.

Commended by heathen writers.
c *Plin. nat. hiſt. lib.* 12. *cap.* 25.
d *Gal. de Antid. li.* 2. *ca.* 13.

e *Arbor nunquã numeroſior & procerior. Plin. nat. hiſt. l.* 12. *c.* 15.

Oil-olive.
f Deut. 8. 8.

Honey.
g Exod. 3. 8. & 1 Sam. 14 25. 26.

h Levit. 2. 11.

Digitized by Google

Some conceive voluptuouſneſſe thereby is forbidden; others, lip-luſciouſneſſe and hypocriſie in divine ſervice; others, pride and ambition; (becauſe honey turnes into choler) [i] others, that it is forbidden in oppoſition to the *Perſian ſacrifices*, wherein honey was principally offered. And whereas the varieties of fancies herein are infinite, ſome ſoberly reſt themſelves on no other reaſon, but divine pleaſure. As for *Wax*, the cask of honey, it was uſed the leſſe for lights, becauſe lamps were ſo much in faſhion.

[i] *Hugo Grotius in locum prædictum.*

Wheat.

¶ 6. *Wheat.* They are called the [k] *Kidneys of wheat*, becauſe the grains therein were ſo plump and ſwelling, as if all out of *Pharaohs ſeven full eares*. Yea our modern Merchants will tell you (provided they be firſt out of the Turkiſh dominions; otherwiſe it is death to be caught *in the manner*) that even at this day they carry much wheat out of *Paleſtine* into *Italy* it ſelf. Say not, wheat was not ſo plentifull in this Countrey, becauſe our Saviours conſtant fare was on barly loaves: this argues the humility of Chriſt, not the barrenneſs of the Countrey; otherwiſe by the ſame conſequence it might be inferred, that there were no houſes in *Judea*, becauſe he wanted *where to lay his head*. Theſe four aforeſaid were the elementall Commodities of *Canaan*, whereof that Countrey had not onely a ſelf-ſufficiency, but alſo ſent plenty thereof to [l] *Tyre*, thence to the whole world. *Judah and the land of Iſrael they were thy Merchants, they traded in the market wheat of Minnith, and Pannag, and Honey, and Oil, and Balm.*

[k] Deut. 32. 14.

[l] Ezek. 27. 17.

Wine.

¶ 7. *Wine* may follow in the next place, whereof ſuch plenty, that *Jacob* [m] prophecyed of *Judah*, that he ſhould *binde his foal unto the vine, and his aſſes colt unto the choice vine &c.* That is, having occaſion to diſmount his Aſſe, and tye him for a time, vines ſhould offer themſelves as moſt obvious to faſten him unto; and thoſe ſo great (Adjectives in other Countreys, but Subſtantives here) that he might ſafely tye his beaſt to *them*, *which* with us are tyed to other trees for their ſupport. Nor were their grapes leſs good then great, as a [n] Poet (the moſt competent Judg of the matter in hand) doth bear witneſs,

[m] Gen. 49. 11. Numb. 13. 23.

[n] *Sidonius.*

Vina mihi non ſunt Gazetica, Chia, Falerna,
Quæque Sareptano palmite miſſa bibas.
I have no *Gaza*, *Chios*, *Falern* wine,
Nor any flowing from *Sarepta's* vine.

Thus making a quadripartite diviſion of good wine, two members thereof, that of *Gaza* and *Sarepta*, the one falls in the tribe of *Simeon*, the other of *Aſher*, both in the countrey of *Paleſtine*.

Flax.

¶ 8. [o] *Flax.* Hereof great plenty. And pity it was ſo good a commodity ſhould be proſtituted to idolatry, which cauſed God to threaten that he would *reſcue and recover his flax againe*. The Jewiſh women were excellent [q] houſwives, and hereof made great profit, venting it into forein parts.

[o] Joſh. 2. 6.

[p] Hoſe. 2. 9.

[q] Prov. 31. 13.

¶ 9. Wood

¶ 9. Wood of all sorts; so that *Palestine* was a continued grove of trees, covered over with streight *Cedars*, strong *Oakes*, shady *Palmes*, sweet *Firres* &c. If the body of *Hercules* may be guessed from his foot, take the *Mustard*, the little Toe of trees, into consideration, and thence collect the vast proportion of great woods. Some perchance may count it a Rabbinicall vaunt what [r] one writes: *A certain man of Sichem had bequeathed by his Father three boughs of Mustard, one of which was broken off from the rest, and it yeelded nine Kabs of seed, and the wood thereof was sufficient to cover over the Potters house.* One may also suspect an Hyperbole in what [f] another saith, *I had a stemme of mustard in my garden, into which I could climbe as into a Figtree.* However, our [t] Saviours words of the extraordinary growth of this plant must needs be true; and by the same proportion (surely the *Jews* had not more sawce then meat) other trees must be allowed to be of unusuall greatness.

r *Rab. Ioseph.* in the Babylonish Talmud, *Ketab fol.* 3. 6.

f Jerusalem Talmud.

t Mat. 13. 31, 32.

¶ 10. Here I omit to speak of the *Dates*, *Almonds*, *Nuts*, (at this day called *Pistachioes*, and most cordiall in Physick) *Figs*, *Pomegranates* and other severall fruits, whose particular description I passe by on purpose, lest our book should light on some hungry man or longing woman to read, whose appetites I may unhappily raise, but cannot satisfie again. And to leave a good sent behind at the close of the chapter, we must not forget the great store of Frankincense, Myrrh, and other [u] Spices which were plentifully afforded in *Palestine*.

u Gen. 43. 11.

CHAP. 5.

Of the store of beasts for food, service, and pleasure in Palestine.

¶ 1. WE step now a stair higher from vegetable to sensible creatures: wherein this country was no lesse happy, such was the variety it afforded therein. Which will appear, first, if we furnish forth a feast of the flesh, fish, and fowl in *Palestine*; these particulars being premised. First, that no exception be taken at our false ranking of dishes. The Apostles said, it was not their office to [a] *serve tables*, and such mistakes are none at all in Divines. Secondly, we name onely solid and substantiall meat, whereon a cunning Cook (besides sawces and sallets) may with compounded and forced dishes descant to indefiniteness. Lastly, know the *Law* forbad the *Jews* the feeding on severall meats, so that their life was a Lent, to abstain from such food, to which Christianity allows us a *licence*: [b] *Hogges-flesh*, *Conies*, *Hares*, *Swans*, *Herons*, *Lapwings*, *all fishes in armour*, *fenced with shels*, recounted amongst the dainties of our diet, were prohibited unto them. Which very prohibition speakes their plenty in that country, otherwise the law had been needless to forbid such things which the land did not afford.

a Act. 6. 2.

b Levit. 11. 4. 5, 6. &c.

Digitized by Google

¶ 2. Fetching *Salt*, *Bread* and *Wine* from the former chapter, (all of the *Quorum* to every feast) first *Veale* is brought in, (food for Angels when [c] *Sarah* dressed it) *Beef of the bulls of Basan*, or if that be too course, of the *stalled* [d] *Oxen*; *Lamb*, *Mutton* and *Kid*, savoury meat, if [e] *Rebecca* have the cooking thereof; *Venison* both *red* and *fallow*, for so we find in *Solomons bill of fare*, [f] *Harts*, *Bucks* and *Bugles*.

¶ 3. Fowl of all sorts follow, *Hennes*, and [g] *Chickens*. *Capons* I dare promise none, as uncertain whether mutilating of birds was then in fashion, to make them barren, that mans luxury might fructifie the more upon them. Next plenty of [h] *Pigeons*, the poor mans lambs; For such as could not goe to the cost of the one, was to provide the other for a sacrifice. [i] *Quails* in abundance; for though their plenty in the wildernesse was miraculous, when a cloud of them tendred themselves to be taken by the hands of the *Israelites*, yet ordinarily there was store of them in *Palestine*. Let *Locusts* for their wings sake be ranked amongst the fowl, onely to fill up an empty place of the table, for otherwise none but the stomach of the mortified [k] *Baptist* would feed on so course a fare.

¶ 4. *Fishes* come in the next place, whose severall sorts in Sea, Rivers, and lakes were so many, that onely *Adam*, whose memory was the Nomenclator of the names of all creatures by him imposed, can summon them by their proper denominations. Of these all that had [l] *Finnes* and *scales* were permitted the *Jews* to eat. Butter the sawce-generall to fish, must not be forgotten. A staple dish of our Saviours whilest an infant, [m] *Butter and honey shall he eat*. *Cheese* concludes all; such as [n] *David* brought to his brethren, such as [o] *Barzillai* provided for *David*. Let not any dainty dairy women object, that Jewish cheese must needs be course, where milke of [p] sheep and [q] goats was so much in use: For a mixture of such milk is in *Parmizan* it self, so delicious to the palat. And now for Grace before and after meat, might not *Palestine* thankfully say with [r] *David*, *Thou dost prepare a table before me in the sight of mine adversaries, thou dost anoint mine head with oil, and my cup runneth over*? Yea, what is said of the earth in generall, is most properly applyable to this Country, *O Lord how* [s] *manifold are thy works! in wisdome hast thou made them all, the earth is full of thy riches*.

¶ 5. Besides cattell for food, there were others for labour, *Asses*, *Mules*, *Camels*, *Dromedaries*, whereof in due place. Birds also and beasts of prey, *Eagles*, *Hawkes*, *Lions*, *Beares*, *Boares* &c. Some will say this was a mischief in *Palestine*, whose inhabitants might be said to dwell daily like *Daniel* in the Lions den, such the store of ravenous beasts freely roaving up and down the countrey. But let such know, that by these beasts continued of purpose, God kept his people in an awfull dependence upon him; whilest they feared God, these beasts [t] dreaded them; and mans piety muzled up the mouth of these ravenous creatures. Otherwise when

[c] Gen. 18.6,7.
[d] Prov. 15.17.
[e] Gen. 27.9.
[f] 1 King. 4.23.
[g] Mat. 23.37. & 26.24.
[h] Levit. 14.22.
[i] Numb. 11. 31,32.
[k] Mat. 3.4.
[l] Levit. 11.9.
[m] Isa. 7.15.
[n] 1 Sam. 17.18.
[o] 2 Sam. 17.29.
[p] Deut. 32.14.
[q] Prov. 27.27.
[r] Psal. 23.5.
[s] Psal. 104. 24.
[t] Gen. 9.2.

Digitized by Google

when these *Jews* rebelled against their Master, the beasts (one of Gods [u] four sore judgments) were let loose, and became the just executioners of divine vengeance on a wicked nation. To conclude, such the variety of cattell herein, that from hence *Noah* might have fraught his Ark with a couple of most creatures, some few onely excepted (useless for mankind, save for rarity and fancy) as *Apes* and *Peacocks*, (perchance rather *Parrats*) which *Solomons* navie[w] fetched in, and supplied from *Tarshish*.

[u] Ezek. 14. 21.

[w] 1 King. 10. 22.

CHAP. 6.

Objections against the fruitfulnesse of Judea *answered.*

BUt seeing we live in so unbeleeving an age, that some have brought the happinesse even of heaven it self into question, no wonder if such as doubt of the truth deny the type, and (though Scripture be positive in the point) flatly argue against the fruitfulnes of *Judea*. The first sort of their objections are taken from some passages scattered from pagan pennes, sleighting *Judea* as an unconsiderable countrey. Thus [a] *Strabo* speaking of *Moses*, winning it from the first inhabitants, Κατέσχε δὲ ῥᾳδίως, οὐχ ἐπίφθονον ὄντος τοῦ χωρίου, διὸ οὐδὲ ὑπὲρ οὗ δεῖ τοὺς ἐσπουδακότας μαχέσασθαι. Ἔστι γὰρ πετρῶδες: *easily* (saith he) *he obtained it, being a land of which none need be ambitious, and for which none would studiously engage themselves to fight: for it was a stony countrey.*

1 Object.

[a] Lib. 16. fol. 523.

To which we answer first in generall. Heathen writers knew little, and spake less good of the *Jews*, because of the grand distance of Religions betwixt them. *My people* (saith God) *are like a*[b] *speckled bird*, and therefore being of a different feather from other fowl in point of divine worship, no wonder if their neighbours flocked about them, to flout at them, hooting at their strange devotion: though such mocked at by men for Owles, may be made of by God as Nightingales. Excellently *Josephus* in his book against *Apion the Grammarian* doth prove that no credit is to be given to Pagan reports against the *Jews*. And as they loved not that people, so they liked not their place, causlesly raising slanders upon it. More particularly *Strabo*, in his rash censure counting *Judea* not a prize worth the contending for, is confuted by the course of history. Let the *Romans* (too cunning Merchants to venture on worthless ware) tell how much the City of *Jerusalem* cost them, paying an ounce of blood for every inch of ground therein.

Answ.

[b] Ier. 12. 9.

2 *Object.* It is said in the Scripture it self, *Numb.* 13. 32. that *it was a land which eateth up the inhabitants thereof.* It seems it was a very leane, hungry, and barren land, which in stead of feeding the dwellers therein, fed upon them.

2 Object.

Answ. It is said so indeed, but by whom? *The false spies whose tongues were no slander.* Now (whatsoever they meant by this their expression) certainly

Answ.

certainly their words intend not any barrenneſſe in that countrey, having formerly (*verſ.* 27.) confeſſed the tranſcendent fertility thereof. Except any will ſay, that theſe Spies did now revoke their former witneſs; and if ſo, we look no longer on the land of *Canaan as devouring her inhabitants*, but on theſe *unconſtant liers as eating their own words*. However their firſt teſtimony (when, untampered with by the people, they ſpake *their own ſenſe*, and gave in their true verdict, of the Land) is to be beleeved, before their ſecond character of this Countrey, when infected with popular diſcontentments, they ſtudied cavills againſt the ſame. Beſides, if the meaning of their words, [*a land eating up the inhabitants thereof*] be, as it is generally [c] interpreted, *a land whoſe inhabitants by civill warres mutually deſtroy one another*, it tends more to the credit, then diſgrace of the Countrey. It is no fault in that rich paſture, if the graſſe thereof, be *Provender in goodneſſe*, ſo that the horſes fed therein, wax ſo wanton as to fight one with another.

c See the *Geneva* note on the text.

3 *Object.* Water is a ſtaple commodity for mans ſupport, whoſe life, lame in it ſelf, ſoon falls to the ground, if not held up by the *Staffe of bread* in one hand and *water* in the other. Now *Judea* had great want of this Element, a Well being counted ſuch a treaſure amongſt them, that great [d] ſtrivings have happened about it.

3 Object.

d Gen. 26. 18.

Anſw. *Judea* wanted no water, though dry in compariſon of *England*. We northern nations are ready to ſuſpect the ſouthern parts as afire with a Feaver; whileſt ſouthern Countreys may fear leſt our lands be drowned with a Dropſie; ſuch the ſuperfluity of rain and Rivers amongſt us. Let *Judea* be compared with her neighbours in the ſame Climate, and ſhe would be found not onely to equall, but to exceed them in conveniency of water. The Scripture [e] deſcribes it *a land of brooks of water, of fountains and depths that ſpring out of valleys and hills &c.* And becauſe many now adays will beleeve the Maids word before the Miſtreſſes, I mean, *humane* before *divine* teſtimony, hear how [f] *Strabo* ſpeaks to this point, χωρίον αὐτὸ μὲν ὕυδρον, τὴν δὲ κύκλῳ χώραν ἔχον λυπρὰν καὶ ἄυδρον. *The Countrey it ſelfe indeed was well watered, but the coaſts about were baſe and ill watered.* Beſides Rivers *Judea* had conſtantly (ſave when the windowes of heaven were miraculouſly ſhut up) the former and the later rain, which like *Trade winds* on ſome ſeas, came at ſet ſeaſons, at Seed-time and before Harveſt. So that heaven may be ſaid to have kept an Ordinary for *Judea*, and to have fed it at eating hours with ſet meales of water, whereas other countreys have no ſuch *ſtanding Table* kept for them, being left at large to the uncertainty of weather, and not always drinking when they were athirſt, but when they could get moiſture.

e Deut. 8. 7.

f Lib. 16. fol. 523.

4 *Object.* *Ammianus* [g] *Marcellinus* reports, that therein were no navigable rivers, which muſt needs be a great hindrance of commerce in the Countrey.

g Lib. 14. c. 7.

4 Object.

Anſw.

Anſw. The term *navigable* muſt be diſtinguiſhed on. Confeſſe we that

Digitized by Google

that *Judea* had no vast streames in it, like *Nilus* or the *Danow*, whose chanels are capable of Boats, ships sailes; yet wanted it not Rivers to carry vessells of considerable burthens. Every Tribe therein did border on the Mid-land sea, or on the river of *Jordan*, *up which river, even against the streame*, they used to sail, in vessells bearing burdens (not unlike our western Barges) by the confession of other [h] authors.

h τὸν Ἰορδάνην ἀναπλέεται φορτίοις. *Strabo*, lib. 16. p. 755.

5. *Object.* It was full of mountains, which generally are conceived destructive to the fruitfulness of a countrey.

5 Object.

Answ. Such dwarf-mountains or Giant-hills made the land insensibly larger in extent, no whit lesse in increase. Was ever a great belly brought for an argument of barrenness? especially seeing these mountains in *Judea* did not swell with a mock-mother Tympany, but were pregnant with speciall commodities. Some cattell, as *Goates*, and plants, as *Vines*, are never more triumphant on their throne, then when advantaged on the sides of such hills. The [i] Geographer speaking of *Trachonitis*, the courfest list, and most craggy ground about the countrey of *Judea*, acknowledgeth there were ὄρη εὔολοφα, καὶ εὐμικάρπια, *grassie and fair fruitfull hills*; which as they afforded a delightful prospect, so they conduced much to make the cities impregnable which were built amongst them.

Answ.

i *Strabo*, li. 16. p. 755.

6. *Object.* Mention there is in Scripture of many deserts in *Judea*, as if the countrey were nothing else but a heap of wildernesses huddled up together.

6 Object.

Answ. Indeed the word *Desert* sounds hideously to English eares: it frights our fancies with the apparitions of a place full of dismall shades, salvage beasts, and dolefull desolation, whereas in Hebrew it imports no more then a woody retirednesse from publick habitation, most of them in extent not exceeding our greater Parks in *England*, and more alluring with the pleasure of privacy, then affrighting with the sadnesse of solitarinesse.

Answ.

7. *Object.* Frequent famins are mentioned in this land, and some most prodigious. In the siege of [k] *Samaria* a woman eat her own child, unexampled almost in other histories, and all things were sold at excessive rates.

7 Object.

k 2 King. 6. 28.

Answ. The instances alledged argue not the barrenness of the countrey, being extraordinary Punishments inflicted immediatly by divine Justice. This we confesse, that as merry men, when sad, are very sad; so this pleasant land, when God frowned upon it, was extremely dejected, and the famins therein were famins with a witnesse.

Answ.

8. *Object.* Saint *Hierome*, who lived himself long in *Palestine*, and must be acknowledged so skilfull in this matter, that others could not deceive him, & so honest, that he would not deceive others, speaketh very manly thereof. *It is ragged with craggy mountaines, and suffereth the penury of thirst, so that it preserveth rain water, and supplieth the scarcity of wells by building of cisterns.*

8 Object. l On Isaiah cap. 44. v. 14.

Answ.

Digitized by Google

Answ. *Answ.* Saint *Hierome* in the same place (and none fitter or abler to do it) answers himself; *Neque hoc dico in suggillationem terræ Sanctæ, sed ut decutiam supercilium Judæorum. &c. I say not this to disgrace the land of Judea, (as the hereticall Sycophant doth belie me) or to take away the truth of the history, which is the foundation of spirituall understanding, but to beat down the pride of the Jews, which enlarge the straits of the Synagogue, further then the breadth of the Church.* This Father did decry the literall, to raise the mysticall *Canaan*; and they that know Saint *Hierome*, know that when he intends to praise or dispraise, he will doe it to the purpose.

9 Object. 9. *Object.* Modern travellers which have lately surveyed the country, report it to be a bare surface of sand at this day.

Answ. *m* Ruth 1.20. *Answ.* Who can guesse what *Naomi* was by what [m] *Marah* is? The stump indeed stands still, but the branches are withered; the *Skeleton* remains, but the favour and flesh thereof is consumed. *Judea* is, and is not, what it was before; the same in bulk, not blessing; for fashion, not fruitfulness; the old Instrument is the same, but it is neither strung with stock, nor plaid upon with the hand of skilfull husbandry. The *n* Cant. 2.1. [n] *Rose of Sharon* is faded, her leaves lost, and now nothing but the prickles thereof to be seen. See what sinne can doe, or undoe rather, and the guilt of our Saviours bloud: *A fruitfull land maketh he barren, for the wickedness of them that dwell therein.* As therefore the cleare and lovely complexions, the handsome and proper persons, the bold and valiant Spirits, the comely and courtly behaviour of the ancient *Jews*, are not to be measured by the suspicious and louring looks, the low and crooked statures, the slavish and servil conditions, the base and sordid demeanour of the *Jews* now adays; no more are our judgments to contract the former fruitfulness of their soil to the present sterility thereof. And yet as the *o* Gen. 30.35. sheep which fell to [o] *Jacobs* share, had streakes or speckles scattered here and there in their skins: so, granting the generality of *Judea* barren, yet *p* Brocard de terra sancta, & M. George Sands. by the confession of [p] Travellers some spots and parcels of ground transcendently fruitfull, are every where to be found, retaining and transmitting to posterity the memory of the universall fruitfulness of *Judea*, before God had justly curst it for the sinnes of the people.

CHAP. 7.

Of the ancient division of the land betwixt the seven Canaanitish Nations.

HAving done with the description of the commodities of this Countrey, we come now to the severall divisions thereof; which thing seriously considered conduceth much to the right understanding of the Scripture. In severall ages the land fell under different divisions.

1 In *Abrahams* time it was parted betwixt the seven Nations of *Canaan*.

2 After-

2 Afterwards the ſame was ſubdivided into one and thirty petty kingdomes.

3 By *Joſhua* it was parcelled into twelve portions, betwixt ſo many tribes.

4 In *Reboboams* reigne it was rent into two kingdomes, *Judah* and *Iſrael.*

5 After the Captivity it was divided into three Provinces, *Judea, Samaria,* and *Galile.*

6 In Chriſts and his Apoſtles time it was carved into four Tetrarchies, and ſome other appendent dominions.

We will firſt ſurvey it in the originall condition thereof, as it conſiſted of a Heptarchy, or ſeven ruling nations of *Canaan,* whoſe number, names, extraction, and ſeverall habitations require much care and diligence to rank and order them aright.

The firſt difficulty we meet with, is in the number of theſe nations, ſo variouſly reckoned up. They are counted up thus: two, *Gen.* 13. 7. three, *Exod.* 23. 28. five, *Exod.* 13. 5. ſixe, *Exod.* 3. 8. 17. ſeven, *Joſh.* 3. 10. ten, *Gen.* 15. 19. eleven, *Gen.* 10. 15. & 1 *Chron.* 1. 13. and ſeventeen, if a collective number of them all be caſt up. Now how come they to be ſo differently computed where one and the ſame Spirit is the Auditour to ſtate their account? It is anſwered, that ſeven was the compleat and ſolemne number, whereon God himſelf emphatically inſiſts when repeating his favours to the *Jews,* [a] *Seven nations greater and mighter then thou.* And perchance the beaſt in the Revelation [b] *with ſeven heads,* beareth ſome alluſion thereunto. Wherefore when theſe ſeven nations are ſummed up defectively, under that number, we muſt conceive ſuch of them as are omitted to be implyed under the *Genericall name* of *Canaanites.* But on the other ſide, when above ſeven are brought, then the inhabitants of the larger *Canaan,* are caſt into the account: whoſe countrey was promiſed too, but never peaceably poſſeſſed by the *Iſraelites,* as we obſerved before. We finde three ſeverall Editions (as I may call them) of the nations of *Canaan,* whereof the moſt authentick and common is *Deut.* 7. 1. which we will principally peruſe, as followeth.

a Deut. 7. 1.

b Revel. 13. 1.

1 *Hittites.*

Theſe come forth firſt as if it were to uſher and make room for the reſt; as well they may, being Giants of ſuch ſtrength and ſtature, the *Anakims* being deſcended from them: ſo formidable to their foes, that [c] ſome conceive them named from חתה *hittah,* which ſignifies *to ſcare* and frighten: ſuch the terrible impreſsion of them on their enemies. As ſtout their men, ſo their women were notable domineering dames, witneſs *Rebecca's* complaint, *that ſhe was weary of her life for the* [d] *daughters of Heth* which *Eſau* had maried. They lived about *Hebron* and *Beerſheba,* and their countrey was afterwards poſſeſſed by *Judah* and *Simeon.*

c Sam. Bochartus Geog. ſacra. lib. 4. cap. 35.

d Gen. 27. 46.

Digitized by Google

2 *Girgashites.*

It is hard to determin their exact habitation. Wise *Agur* confesseth that *he knew not the way of a* [c] *Serpent upon a stone*, so invisibly he slides away on a smooth place. Such the clear conveyances of the *Girgashites* going into *Africa*, as the *Jews* [f] will have it, after *Joshua's* time, that they cannot be traced by any memory left behind: except some reliques of them remain in the country of the *Gergesens* (whose swine the devills [g] drowned by Christs permission:) whence [h] Authors collect them to have lived on the east of *Jordan* near the Sea of *Cinnereth*, afterwards in the juncture of the tribes of *Gad* and *Manasseh*.

c Prov. 30. 19.

f Talmud Hierosol. tract. de juram. cap. 35.

g Mat. 8. 28.
h Sir *walter Raleigh l. 1 ca. 8. pa. 138.*

3 *Amorites.*

These sometimes are taken by a *Synecdoche* of eminency for all the seven nations: *The sins of the* [i] *Amorites are not yet full.* Here we behold them as a particular people, so called, as [k] some conceive, from אמר *Amar*, *to speak*, as confident talkers, such as the [l] Psalmist describes, *We ought to speak, who is Lord over us?* Yea some carnall cause they had to boast, being compared by the [m] Prophet to *Cedars* for their height, and *Oakes* for their strength. Their originall habitation was in the mountainous Countrey, which fell afterwards to the lot of [n] *Dan*, and the west part of the possession of [o] *Ephraim*. Hence they made a sally over *Jordan*, and setled themselves under *Sihon* their King eastward in the countreys which they had gained from *Moab* and *Ammon*, afterwards possessed by *Reuben* and *Gad*.

i Gen. 15. 16.

k Gregorius Gregorii in verbo.
l Psal. 12. 4.

m Amos 2. 9.

n Judg. 1. 34.

o Iudg. 1. 35.

4 *Canaanites.*

These also generally taken include all the seven nations, growing from the root of *Canaan*. Consider we them here as one branch of that tree. Now though the false report of the spies was in some respect but a libell of this land, yet they may be beleeved ~~for the situation~~ of the people therein, ~~that the Canaanites dwelt by the~~ [p] *Sea, and the coast of Jordan*, that is, all the breadth of the Countrey northward, which came afterwards to be possessed by *Asher*, *Nephthali*, *Zebulun*, and *Issachar*.

p Numb. 13. 29.

5 *Perizzites.*

By interpretation *Villagers*, as dwelling in dorps and Hamlets, not walled towns. Which as it abated their civility, so it advanced their manhood. Their habitation not far from [q] *Bethel*, where the children of *Joseph* afterwards received their portion; whose land by [r] *Joshua* was bestowed upon them, in case the country allotted proved too little for them. * Some of them also were dispersed in the northern part of the Tribe of *Iudah*.

q Gen. 13. 7.
r Iosh. 17. 15.
* Judg. 1. 4.

6 *Hivites.*

Their name in Hebrew signifieth *Serpents*. So called, as the learned conceive, from their delight to live under-ground in caves, whereof plenty in the sides of mountains. I find two Colonies or plantations of the *Hivites*. One in the center of the land, where afterwards the tribes of *Benjamin*, and *Joseph* met together. For the *Gibeonites* (who put a new cheat

Digitized by Google

cheat on the *Israelites*, with their old clothes) were *Hivites*, as also the inhabitants of *Sichem* were of the same [t] nation. Their other plantation was under mount [u] *Hermon*, or in mount *Lebanon*, as [w] severall Scriptures doe place them. Now rather then any difference should arise herein, *Hermon* will humbly confesse it self parcell of *Lebanon*, and so the seeming contradiction is reconciled.

[s] Iosh. 9.7. & 11. 19.
[t] Gen. 34.2.
[u] Iosh. 11.3.
[w] Iudg. 3.3. Iosh. 11.17.

7. *Iebusites.*

Their abode is notoriously known to have been in, and about [x] *Iebus* or *Jerusalem*, where they defied all *Davids* power to dispossesse them, and yet at last by *Joabs* valour were ejected.

[x] 2. Sam. 5.6.

So much of the heathen Hepratohy in *Canaan*. Come we now to consider a second edition of these nations, as God gave in a list of their names to [y] *Abraham*, promising withall to give his posterity their countrey in possession. Here we find them tenne in number, the *Hivites* being omitted, and four more added, namely,

[y] Gen. 15.19.

8. 1 *Kenites.*

Of these no mention ever after in Scripture. For the *Kenites* descended from *Jethro* (part whereof [z] flitted from the South of *Judah* to the North of *Nephthali*) were a different nation from these *Kenites* the subject of our enquiry: we conceive therefore one of these two things most probable.

[z] Iudg. 4.11.

1 Either after *Abrahams* and before *Josuas* time, by famine, sword, and pestilence they were utterly deleted, and their land shared betwixt the former seven nations of the *Canaanites*.

2 Or within the term aforesaid, being perchance too few and feeble alone to maintain the dignity of a distinct nation, they lost their names by listing themselves under some other people.

9. 2 *Kenizites.*

As deep silence of these in holy writ as of the former, as if they had lived in [a] *the land where all things are forgotten*. And probable it is, that betwixt *Abrahams* and *Josuas* time (if a day may *bring forth much* [b] what alterations may four hundred years produce?) they were extinguished. *All flesh is grasse*, and not onely particular men, like single blades, may be mowed down by death, but even whole nations plucked up by the roots, never to grow again, being buried without other monument over or epitaph upon them, then that of the Psalmist, [c] *their memorial is perished with them.*

[a] Psal. 88.12.
[b] Prov. 27.1.
[c] Psal. 9.6.

10. 3 *Kadmonites.*

That is, by the notation of the word, *men of the east*, or *Easterlings* if you please. These a learned [d] man with great likelyhood conceives to be the *Hivites*; both because (as aforesaid) the *Hivites* are omitted in this Catalogue, and because they lived in the eastern part of *Canaan*, under mount *Hermon*. As for the opinion, that *Cadmus* the *Phenician* with *Hermione* his wife were *Hivites* (Serpents their name sounds in Hebrew,

[d] Bochartus Geog. Sac. l. 4. c. 36. p. 347.

as we observed before) and therefore fabled by the [c] Poet, to be turned into Dragons; such as exclude it their judgment, because no solid truth, may admit it into their fancy as a pleasing conceit.

[c] Ovid. Met. lib. 3.

11. 4 *Rephaims.*

Their position is undoubtedly known, living about *Ashtaroth* [f] *Carnaim* in the half tribe of *Manasseh* beyond *Jordan*. But though here was their principall nest, we find some of their feathers scattered in other places, in a [g] valley near *Ierusalem* of that name, and another in the tribe [h] of *Ioseph*, whither perchance they fled, when smitten at home by [i] *Chedorlaomer*.

[f] Gen. 14. 5.
[g] 2 Sam. 5. 18.
[h] Josh. 17. 15.
[i] Gen. 14. 5.

But the last and largest volume of these nations of *Canaan*, is *Gen.* 10. 15. where six more are added, dwelling in those parts of *Canaan* which the *Israelites* never fully possessed. The former nations were as I may say under the *first qualification* [k] *to dye without mercy*, but these had more favour afforded them, according to the honour of Martiall proceeding. These latter were never *Servants in ordinary* to the *Israelites*, never wholly subdued by them, but were onely *retainers at large*, doing them homage at great solemnities, and high festivalls: understand thereby all the victorious reignes of *David* and *Solomon*. We take them in order.

[k] Deut. 7. 2.

12. 1 *Zidonians.*

Eminently known by their famous City, whereof largely hereafter.

13. 2 *Archites.*

These dwelt at *Arca*, or *Arce*, a City in *Libanus* over against *Tripoly*, whereof mention in *Ptolomeus*.

14. 3 *Sinites.*

In searching after their proper place, we are at a losse, like *Ioseph* when sent to seek his brethren; onely he, when wandring, [l] met with a man to direct him, we with many to distract us. Some place them near the mountain of *Sinai*. But that barren desert affords no more livelyhood, then the Law there delivered could give life unto men. Others seat them neare *Sin* (by *Ptolomy Simyra*) in the northern bound of the land. And a third [m] sort, whom we will follow, in the very south point thereof, at the entrance of *Egypt*, near *Pelusium*, called *Sin* in the [n] Scriptures, whence the desert of *Sin* hath its name [o].

[l] Gen. 37. 15.
[m] Bochartus ut prius.
[n] Ezek. 30. 15, 16.
[o] Exod. 16. 1.

15. 4 *Arvadites.*

These lived north of the *Zidonians*, whereof largely in the description of mount *Libanus*.

16. 5 *Zemarites.*

More uncertain for situation then the former, because no more mention of them. Had the land whereon they lived, like the floor of *Bels* [p] Temple, been strowed with ashes, some print of their footsteps would have remained, whereas now no marks, to discover them.

[p] Histor. Bel. ver. 14.

Digitized by Google

them. Learned men thus groping in the dark, some seek (for lack of other light) to light a candle from a glow-worm; their conceit being no better, who from the vicinity of the sound, make these *Zemarites* inhabit mount *Shemir* (afterwards, *Samaria*) which is confuted by the Hebrew Orthography. More probably they may be placed at [q] *Zemaraim*, a City afterwards of *Benjamin*.

[q] Josh. 18. 22.

17. [6] *Hamathites.*

As formerly we had too little, here we have too much direction, finding two eminent places equally probable for their habitation; *Hamath* on the north of *Nepthali*, and another many miles off, called *Hamah the great*, and afterwards *Antiochia*. And perchance they might remove from the one to the other. So much of the nations descended from *Canaan*, amongst whom the *Philistims* are not reckoned, (whose five Satrapies possessed the South-west part of the land) because they came not from *Canaan*, but from *Mizraim* his elder Brother, of whom God willing largely hereafter in the descriptions of the tribes of *Dan*, and *Simeon*.

To conclude, Let the reader beware lest deceived with the similitude of sounds, he *condemne the generation of the righteous*, and mistake true *Israelites* by birth, to be *Canaanites* by descent; as namely,

1 *Caleb* the [r] *Kenite*, undoubtedly of the tribe of [s] *Judah*, onely his grandfathers name was *Kenaz*.

[r] Josh. 14. 14.
[s] Num. 13. 6.

2 *Uriah* the *Hittite* (so loyall) to *David*:
3 *Ornan* the *Jebusite* (so liberal) *vid.*

The first might be a Proselyte *Hittite*, but more likely an *Israelite* whose Father was called *Heth*; and the latter of the tribe of [t] *Judah* or [u] *Benjamin*, who lived promiscuously with the *Jebusites* in the City of *Jebus* or *Jerusalem*.

[t] Josh. 15. 63.
[u] Judg. 1. 21.

4 *Hushi* the *Archite*, who out-achitophelled *Achitophell* in his policy, was probably an *Ephraimite of the* [w] *borders of Archi*, otherwise unlikely that *David* would have chosen a stranger to have been his Cabinet counsellour.

[w] Josh. 16. 2.

5 *Simon* the [x] *Cananite*, Christs Disciple, certainly a *Jew*, (otherwise our Saviour would not have entertained him in so near a relation) born it seems in [y] *Cana* of *Galile*.

[x] Mat. 10. 4.
[y] John 2. 1.

So much for caution, lest *Demetrius* who was *well* [z] *reported of all men*, suffer for *Demetrius*, *Diana's* silver-smith; and these reall *Jews* be misrepresented under the notion of heathen extraction.

[z] 3 John 1, 2.

CHAP.

CHAP. 8.

The second solemn division of the land of Canaan *into thirty one Kingdomes.*

Anciently an Army of Kings in *Canaan.* *a* Iosh. 12.9.

§ 1. NExt to the distinguishing of this land into seven nations, we must observe the division thereof amongst [a] one and thirty Kings. Strange, that their scepters (except very short) did not justle one another, in so narrow a Countrey. But, we must know, that the Genius of that age, delighted not so much, in scraping much together, as in having absolute authority in that little, which was their own. Pride is commonly the sinne of young men, covetousnes of old folk. The world in the youth thereof, more affected honour, then wealth, high titles, then large treasure. And these *Royolets* contented themselves, that their crowns (though not so big) were as bright, their scepters (though not so great) were as glistering, as those of the mightiest Monarchs, being as absolute Soveraignes in their own small territories.

The 31 kingdomes how dispensed to the severall Tribes. *b* Iosh. *ibid.*

§ 2. Let us consider, how these one and thirty kingdomes were afterwards disposed of, and how they were shared amongst the severall Tribes. In reckoning up their names, we observe the method in [b] *Ioshua*, as he marshalls them upon order following;

Kingdomes of	allotted to	Kingdomes of	allotted to	Kingdomes of	allotted to
1. Jericho.	2. Benjamin.	11. Hormah.	11. Simeon.	22. Hazor.	22. Nephthali.
2. Ai.	2. Benjamin.	12. Arad.	12. Iudah.	23. Shimron-Meron.	23. Zebulon.
3. Jerusalem.	3. Benjamin. Iudah.	13. Libnah.	13. Iudah.	24. Achshaph.	24. Asher.
4. Hebron.	4. Iudah.	14. Adullam.	14. Iudah.	25. Taanach.	25. Manas. cis Ior.
5. Jarmuth.	5. Iudah.	15. Makkedah	15. Benjamin.	26. Megiddo.	26. Manas. cis Ior.
6. Lachish.	6. Iudah.	16. Bethel.	16. Benjamin.	27. Kedesh.	27. Nephthali.
7. Eglon.	7. Iudah.	17. Tappuah.	17. Manasseh cis Jor.	28. Iokneam of Carmel.	28. Zebulon.
8. Gezer.	8. Ephraim.	18. Hepher.	18. Manas. cis Ior.	29. Dor in the coasts of Dor.	29. Manasseh. Issachar.
9. Debir.	9. Iudah.	19. Aphek.	19. Asher.		
10. Geder.	10. Iudah. Simeon.	20. Lasharon.	20. Zebulon.	30. The nations of Gilgal.	30. Benjamin.
		21. Madon.	21. Nephthali.	31. Tirza.	31. Ephraim.

By the King of the nations of *Gilgal*, understand a Soveraign over a miscellaneous company of people, the master-bee of a swarm not yet fixed in an hive, having a sufficient territory for his men, but no con-

Digitized by Google

consiederable Metropolis of his kingdome. In this Catalogue, *Sihon* and *Og* are not reckoned, whose dominions lay east of *Jordan*, and they make up thirty three Kings in all. So much of these Cities for the present; whereof largely hereafter in those respective Tribes to which they belong.

§ 3. Amongst these Kings one may visibly discover two distinct combinations. Two distinct combinations of these Kings.

1 In the southern circuit of *Canaan*, *Adoni-bezek* King of *Jerusalem* seems to be chief of this knot, at whose [c] sending the Kings of *Hebron*, *Jarmuth*, *Lachish*, *Eglon* &c. assembled themselves against *Joshua*, and were destroyed by him. [c] Iosh. 10. 3.

2 In the northern Association. There [d] *Jabin* the King had the precedency, with whom the Kings of *Madon*, *Shimron*, and *Achshaph* &c. confederated themselves against *Joshua* with the same success. [d] Iosh. 11. 1, 2, 3.

Had all at once ingaged against *Joshua*, the task had been hard; had he fought them all severally, the work had been long to subdue them. For, these thirty and one Kings, who made up a full moneth in their number, how many years would they have made up in their resistance? Whereas now divine providence fitting the strength of *Joshua's* arm, parcelled his foes into two bundles, that he might the more easily at two blows, strike through both of them.

§ 4. And here we present the Reader with a draught of the land, as it was in the days of *Abraham*, and continued till the time of *Joshua*; not well satisfied, whether more properly to term it *old*, or *new Canaan*. If we count from the beginning of the world downwards, it was young or new *Canaan*, because neareſt the creation; if we reckon backwards from our time, the old *Canaan*. If the Reader discover any difference betwixt this, and the next Map of the same land, as it was constituted after the days of *Joshua*, let him consider, Necessary difference betwixt the two maps of *Canaan*.

1 How the same face is disguised by different dressing. *Palestine* afterwards (when divided betwixt the twelve Tribes) being tricked and trimmed with many new Cities, had the favour thereof quite altered.

2 How the pictures drawn by the same exact Artist, of the same person, first when a youth, afterwards when an old man, must have much difference betwixt them; and the distance of some hundreds of years, causeth a necessary variation in the descriptions of the same Countreys.

It will be objected, that though age and accidents may alter the old, and induce new lineaments in mens faces, yet the Simile holds not in the description of Countreys, where the same chanels of sea, courses of rivers, falls of vales, flats of plains, ridges of hills, must remain. As for mountains, time, for want of carriage, must be forced to

to leave ſuch luggage behind her; and therefore that ſuch land, and water-marks, muſt always continue, without any conſiderable alteration. But it is anſwered, that even theſe ſeeming Standards of nature, are moveable with time and caſualty, inundations, tempeſts, and earthquakes; in the laſt (being the earths violent cough) ſometimes ſhe ſpits up her own lungs, caſting up great hills where never were any before. What the Apoſtle ſpeaks in an higher ſenſe, is true of the materiall world, and the ſeverall countreys therein,[c] *The faſhion of this world paſſeth away*; ſo that to the very view of the eye, the ſhape, form, and garb thereof is metamorphoſed. Beſides, other Anagrams hapning in the land of *Canaan*, lands afterwards tranſpoſed for water, and water for land; one is moſt remarkable, namely, when the pleaſant *vale of* [f]*Siddim* nigh the banks of *Jordan*, was turned into the ſalt-ſea, or noiſome Aſphaltite-lake. *This was the work of the Lord, and it may juſtly ſeem marvellous in our eyes.* But of the cauſe, time, and manner of this alteration, largely God willing hereafter.

[c] 1 Cor. 7. 31.

[f] Gen. 14. 3.

Here the Map of old Canaan *is to be inſerted.*

CHAP.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

CHAP. 9.

The third division of the land into twelve Tribes, some of all which Tribes remained untill, at, and after the time of our Saviour.

§ 1. THe third solemn division of *Palestine*, was made by *Joshua* into twelve Tribes, of whose severall bounds largely in our ensuing discourse. This partition remained untill *Shalmaneser* [a] carried ten Tribes away captive, and in exchange, brought in his own colonies to possess their conquered Countrey. However, although the main body of the ten Tribes were thus transplanted, without any hope to return to their native soil, yet some competent representation of every Tribe, remained behind in their own countrey, even untill, at, and after the time of Christ, and his Apostles.

[a] 2 King. 17. 6.

§ 2. Alledge not to the contrary, that it is said, after *Shalmaneser*'s carrying them away captive, [b] *there was none left but the Tribe of Judah onely.* Understand it, that *Judah* onely remained in the flourishing condition of a kingdome. That onely was the visible standing-corn, amongst which, others of *Israel*, like loose eares were scattered. But to the point, that some gleanings of these ten Tribes, remained in their countrey, after the Assyrian captivity, may be proved;

[b] 2 King. 17. 18.

1 From the very nature of a generall calamity, which lighting on a populous nation, cannot so particularly apply it self to every individuall person, but that some will escape. The [c] *hired rasor* made not such clean work, as to shave every hair, but that some small down might creep under the edge thereof. That [d] *Besome of destruction* swept not so clean, but that some dust may be presumed left behind in the small crevices of the countrey. Some (no doubt) by timely flight, casuall absence, especiall favour, secret concealment, might escape; and others, through age and sickness unable to travell, might be permitted to remain behind.

[c] Isai. 7. 20.

[d] Isai. 14. 23.

2 Mention is made of a [e] *remnant which escaped out of the hands of the King of Assyria.* And when *Hezekiah* kept his solemn passover, he sent [f] messengers to *Ephraim, Manasseh, Issachar, Zebulun, Asher*, some of whom made a mock at his courtesie, and others thankfully embraced his gracious invitation.

[e] 2 Chr. 30. 6.

[f] 2 Chron. 30. 10. 18.

3 *Josiah* in his passover (celebrated in the eighteenth year of his reign, ninety and odde years after the banishment of the twelve Tribes) assembled there [g] *all Judah and Israel that were present*, or *found.*

[g] 2 Chr. 35. 18.

§ 3. Such remnants of the ten Tribes, being afterwards carried captive with *Judah* to *Babylon*, returned thence with the rest of their brethren; as probably is insinuated,

1 By the sacrifice at the dedication of the second Temple, [h] *A sin-*

[h] Ezra. 6. 17.

Digitized by Google

offering for all Iſrael, twelve hee-goats according to the number of the Tribes of Iſrael. In expreſſion (no doubt) of gladneſs, of ſome of every Tribe preſent thereat.

i Ezra 2.64. 2 By the number of ſuch as returned, amounting to [i] *forty two thouſand three hundred and threeſcore.* Now, whoſoever ſhall be pleaſed, to caſt up the particular ſums, of the ſeverall families of *Judah* and *Benjamin* ſet down there, will find them fall ſhort twelve thouſand of the foreſaid number. Where therefore ſhall we ſupply the account? Hear how the great Jewiſh-Chronicle (ſet forth not long after our Saviours time) reſolves this queſtion;

k *Vbi ergo ſunt 12000? in iis ſanè qui aſcenderunt dereliquis tribubus. Seder olam Rabba. cap. 29.* [k] *Surely, they were made up of thoſe who came up from Babylon to Jeruſalem, of other Tribes.*

l 1 Chron. 9. 3. 3 The [l] Scripture ſaith, after the captivity of *Babylon* that there dwelt in *Jeruſalem* (beſides thoſe of *Judah* and *Benjamin*) *of the children of Ephraim and Manaſſeh.*

Nor is the teſtimony of *Joſephus* to be ſlighted herein, though *Joſ.* [m] *Scaliger* cauſleſly condemns it, affirming that the King of *Egypt* employed ſeventy two *Jews* to tranſlate the Bible into Greek, taking ſix out of every Tribe, which compleat that number.

m *In Animad ver. in Euſeb. numero. 1734.*

¶ 4. That ſuch fragments of the ten Tribes returning from *Babylon*, were reeſtated in their ancient poſſeſſions, I dare not affirm, but rather believe the contrary. For there was no inducting them into their former inheritances, becauſe no vacancy or avoidance therein; *terra plena*, the land was ſtill full with the plantation of *Medes* and others brought in by *Shalmaneſer.* So that this remnant of the ten Tribes, were (for the main) fain promiſcuouſly to make their habitations where they might, whilſt *Judah* and *Benjamin* were reſtored to their ancient, intire, and diſtinct poſſeſſions. Yet there is ſome probability, that ſome of *Zebulun* and *Nephthali*, in our Saviours time had recovered part of their ancient patrimony. Otherwiſe the force of *Iſaiahs* prophecy, and *Matthews* application is much impaired: [n] *The land of Zebulun and the land of Nephthali &c. The people that ſate in darkneſs ſaw great light.* That is in a genuine and unſtrained ſenſe, their poſterity had the day of deliverance firſt dawning unto them, whoſe anceſtors were firſt overtaken with the night of affliction.

n Mat. 4. 14. &c.

¶ 5. That in the time of Chriſt, and his Apoſtles, ſome pious people of all Tribes, were extant in *Judea*, plainly appears,

o Luke 2. 36. 1 By [o] *Anna* the Propheteſs, which was of the Tribe of *Aſher.*

p Acts 26. 7. 2 By Saint *Pauls* expreſſion, [p] *Unto which promiſe, our twelve Tribes inſtantly ſerving God day and night, hope to come.* This cannot be meant of thoſe departed this life, before Saint *Pauls* time, (which were paſt hope and in poſſeſſion of the promiſe) but of ſuch as ſerved God then, when this ſpeech was uttered.

q James 1. 1. 3 By the ſuperſcription of S. *James* his Epiſtle, [q] *To the twelve Tribes which*

which are scattered abroad, greeting. Being Christian *Jews* probably, [r] dispersed from *Ierusalem*, after the martyrdome of Saint *Stephen*. [r] Acts 11.19.

§ 6. To conclude, what in the Law God prescribed concerning the *fields*, he was pleased graciously to practise upon the *persons of the Israelites*. [s] *Thou shalt not glean thy vineyard, neither shalt thou gather every grape in thy vineyard.* He suffered a small racemation to remain, still preserving [t] τὸ πολυχάφυλον, and not wholly discomposing the solemn Jury of the twelve Tribes, which untill Christs time were made the thinner, but not the fewer, by all their calamities. For, although thorough continuance of time, suddain and great changes in their condition, lazines and neglect, casuall losing, and spightfull embezeling of their Records, mixt mariages with heathens, and many other accidents the intireness of their Pedegrees was much perplext and interrupted; yet by tradition from their parents, they knew in generall their extraction from those Tribes, though unable particularly, to clear the immediate series of their descents. [s] Levit. 19. 10. [t] Acts 26.7.

CHAP. 10.

Of Palestine rent into two kingdomes, under Rehoboam; *and their severall strengths balanced.*

§ 1. THe next solemn division, the land of *Canaan* fell under, was, when it was cloven by the ten Tribes [a] defection, into the kingdomes of *Judah*, and *Israel*. [a] 1 King. 12.19.

§ 2. The kingdome of *Judah* consisted chiefly of the Tribe of *Judah*, which alone was so powerfull, ~~and populous~~, that the men thereof, in the muster made by King [b] *David*, amounted in number to moe, then the half of all the other Tribes there expressed. Besides the body of this Tribe, very considerable were the appurtenances thereof, namely, [b] 2 Sam. 24. 9.

Some of { *Simeon*, [c] *whose inheritance was in the midst of the inheritance of the Tribe of Judah.* [c] Josh. 19.1.9.
Dan, part of whose possession was taken out of what originally was assigned to *Judah*.

These must be presumed, to beare a State-sympathy to the kingdome of *Judah*, ingaged thereunto by the position of their countrey. Yea, we finde it expressed in Scripture, that [d] *Beersheba* a City of *Simeon*; and [e] *Gath*, [f] *Zorah*, and [g] *Ajalon*, Cities of *Dan*, did belong to, and were fortified by the Kings of *Iudah*. [d] 1 King. 19.3. [e] 2 Chr. 11. 8. [f] 2 Chr. 11.10. [g] *Ibidem.*

§ 3. Besides these, two thirds of the Tribe of *Benjamin*, pertained to the same kingdome; as also all the *Levites* [h] which *left* their Cities in *Israel*, and clave to the house of *David*. These, though properly the eyes of the land, had hands also, and contributed to the strength of the kingdome. Adde hereunto all the well-affected, which out of all the Tribes [h] 2 Chr. 11.14.

i 2 Chr. 11.16. of i *Israel* resorted to *Ierusalem*. For, the by-ditches of *Dan* and *Bethel*, did not so drain the peoples devotion, but that much thereof ran in the right chanel to the Temple; and no doubt, many violently kept at home, had their hearts at *Ierusalem*, and their bodies in *Israel*, to which kingdome all the rest of the Tribes did belong.

¶ 4. Here it will be richly worth our pains, to enter on a comparative estimate of these two Kingdomes, which of them exceeded in puissance: Herein we shall carry an impartiall hand; and indeed, though the controversie be betwixt two Kings, there is nothing to be got by flattering of either.

¶ 5. We will compare them first in that, wherein *Solomon* placeth k Prov.13.28. the honour of a King, k *the multitude of their subjects*. And here any clear judgment will find for the Kings of *Israel*.

¶ 6. Secondly, if the extent of their dominions be surveyed, and our eye in the Map made umpirer therein, the case is clear in view without measuring, that *Israel* was the greatest.

¶ 7. Thirdly, if their Cities be numbred, the result will be this, *Iudah* had the Sun, *Ierusalem*; *Israel* had the Moon, *Samaria*, and most Starres of the first magnitude, *Iericho*, *Iezreel*, *Mahanaim &c.*

¶ 8. Fourthly, if their ports, and naval power be considered, neither will be found very active that way, contentedly yeelding their sea-trading to the *Phenicians*. Yet *Israel* had the advantage of havens, and marine accommodations, bordering most on the Mediterranean; *Iudah* also (to hold the scales even) had *Ezion-Gaber*, a considerable port on the Red-sea, as may appear by *Ahaziahs* request to *Iehoshaphat*, l 1 King.22.49. l *Let my servants goe with thy servants in the ships*; plainly importing, that the men of *Iudah* were the Cape-merchants and prime mariners in those seas, by whose courtesie the subjects of the Kings of *Israel*, were admitted to trafique there. However, *Ezion-Gaber* on the Red-sea was but a key to the back-door (little of the East-Indies being then known, and less traded to) whereas the havens on the Midland-sea opened the broad gates of commerce to the most and best frequented parts of the world.

¶ 9. Fifthly, if the absoluteness of their Kings power be stated in their respective dominions, here in the opinions of some the upper hand must be adjudged to *Iudah*. The Kings whereof in administration of justice (or rather revenge) often exercised arbitrary power, making use of their prerogative above law. As appears by *Solomons* proceedings against the lives of *Shimei*, *Ioab*, and *Adoniah*; and more plainly in *Iehoram's* m executing his own brethren, by his peremptory pleasure, without legall conviction of them. Whereas no monument is extant, of such arbitrary proceedings in the kings of *Israel*, more confining themselves to legall courses. Yea, the very murder of *Naboth* carried the face m 1 King.21.13. of a judiciall process, wherein legall n formalities of witnesses, though suborned, were observed in a solemn Session. The reason why the Kings of

of *Judah* were more unlimited in their power, was, say they, because they derived their title immediately from the God of heaven, confirmed in *Davids* familie by severall descents. But the Kings of *Israel*, being Creatures of their own subjects, made by popular election, on condition to remit their taxes and burdens, (and seldome above three of the same stock in a direct succession) were fain to ingratiate themselves, with remitting much of that royall rigour used by the Kings of *Iudah*. And this is assigned by a judicious [o] Author as a principall cause why *Israel* never returned to their former subjection to *Davids* family, because the scepter of *Iudah* was too heavy for them, and they lived under more liberty in their own kingdome.

o Sir *Walter Raleigh* Hist. World 1. part. 2600. cap. 19. Sect. 6.

¶ 10. Sixtly, if their forain impressions, made by them on neighbouring Princes be considered, the balance is so even, it is hard to say, on which side the beam breaketh. For, as memorable were the victories of the Kings of *Israel* against the *Syrians*, so no lesse fortunate the fights of some Kings [p] of *Iudah* against the *Ethiopians*, and other enemies. And as the kingdome of *Moab*, till the death of *Ahab*, was [q] tributary to *Israel*: so *Edom*, untill the end of the reign [r] of *Iehosaphat*, was in subjection to the crown of *Iudah*.

p *Asa*, 2 Chron. 14. 13. & *Iehosaphat*, 2 Chron. 20. 23
q 2 King. 3. 5.
r 2 Chr. 21. 8.

¶ 11. Seventhly, if their home-achievements each against other, be recounted, (the truest touch-stone of their severall strengths) God often made them alternately hold up one another, whilst he whipt them both for their sinnes. But although *Abijah* once got a remarkable [s] conquest of *Ieroboam*, yet generally *Israel* worsted *Iudah*, overpowering them with multitude of men. Thus *Baasha* [t] cooped up *Asa* in his own land; *Ioash* [u] overcame *Amaziah*, and took *Ierusalem*; and *Pekah* almost utterly [w] consumed *Ahaz*, and his kingdome.

s 2 Chr. 13. 19.
t 2 Chron. 16. 1.
u 2 Chr. 25. 23.
w 2 Chr 28. 6.

¶ 12. To conclude, if their lasting and continuance be measured, herein *Iudah* clearly carrieth away the preheminence. Grant, *Israel* beat *Iudah* at hand, yet *Iudah* beat *Israel* at length, even out of distance. For, whilst the *Babylonish* captivity did onely snuffe *Iudah*, for seventy years, (blazing the brighter when they returned from banishment) the *Assyrian* conquest utterly extinguished *Israel*, from ever appearing again, in a formed Common-wealth, in their own Countrey.

CHAP. II.

Of the partition of the Land into the Provinces of Galilea, Samaria, *and* Judea.

¶ 1. WHen these two kingdomes had determined, & the division of the twelve Tribes was out of date, *Palestine* began to be distinguished into three Provinces, whose number and posture we find in the Evangelists, being traced in order by the feet of our Saviour,

1. *He*

[a] 1. *He left Judea.* 2. *And departed again into Galilee.* 3. *And he must needs goe through Samaria.* It being denied to our Saviour himself, to travail *per saltum, à termino ad terminum sine medio*, so that he could not ordinarily pass from *Judah* in the south, to *Galilee* in the north, without traversing *Samaria*, which lay in the midst betwixt both.

a John. 4. 3. 4.

Iudea with the appurtenances thereof.

§ 2. To begin with *Judea*, or *Jury*; it is not taken here in that large acception, wherein it contained the whole Countrey, and entire subject of this our book (in which sense *Herod the great* is styled [b] *King of Judea*) but is taken, as [c] elsewhere it is termed, the *Province of Judea*, for a third part of the whole land, consisting of the ground formerly belonging to *Judah*, *Benjamin*, *Simeon*, *Dan*, and *Reuben*. For, that this Province reached eastward, beyond the River, plainly appears in the [d] Evangelists, affirming, that Christ *came from Galilee into the Coasts of Judea beyond Jordan*. A spacious Countrey it was, and in our Saviours time, the proper habitation of the principall *Jews*. Nor is it amiss to observe, that a portion of land (with the governments of *Lidda* and *Ramah*) lying in the juncture of *Benjamin* and *Ephraim*, was in the time of the *Maccabees*, taken from *Samaria*, by King *Demetrius*, and by him [e] assigned to *Judea*, in reward of the friendship, and faithfulness of the *Jews* in his service; which gore, or gusset of ground, was called *Apherema*, that is, *a thing taken away*, because parted from *Samaria*, and pieced to *Judea*.

b Luke 1. 5.

c Ezra 5. 8.

d Mat. 19. 1. & Mark 10. 1.

e 1 Macc. 11. 34.

Samaria peopled with colonies of *Medes* &c.

§ 3. *Samaria* succeeds, whereby we understand not, the City of that name, for a long time, *Metropolis* of the kingdome of *Israel*; but a countrey (formerly pertaining to *Ephraim*, and *Manasseh*, and [f] *Gad*) peopled after the *Assyrian* captivity, with colonies brought thither from [g] *Babylon*, and the neighbouring Dominions. At first this land did not sadge well with these new inhabitants, Lions sent by God disturbing their quiet possession; untill a Priest of the *Israelites* was remanded, to teach them [h] *the manner of ~~the~~ God of the land*. But, what betwixt an ignorant Master, and indocible Scholars, nothing was learnt to purpose. He taught them no true worship, but onely *Jeroboams* divinity (as appears by their [i] appointing out Priests of themselves for their high-places) and they jumbled together their own numerous Idols, with the service of God. In so much, as they are said to [k] *fear the Lord*, and in the next verse, *not to fear the Lord*: not that there is any contradiction in the text, but an open opposition, betwixt their pretence, and practise; seeing such as fear God otherwise, then his will in his Word prescribes, fear him not in effect.

f So D. *Heylyn*.

g 2 King. 17. 24.

b 2 King. 17. 27

i 2 King. 17. 32.

k 2 King. 17. 34.

The Articles of the *Samaritan* Creed.

§ 4. However, afterwards the *Samaritans* quitted their multitude of Idols, and patched up a religion amongst themselves, wherein,

1 They adored one *Deity*, but him so erroneously, that Christ flatly told them, [l] *ye worship that which you know not.*

l John 4. 22.

2 They acknowledged onely the five books of *Moses* for Canonicall.

3 They had a Temple on mount *Gerizim*, stickling for the honour

Digitized by Google

nour and holiness thereof to equall, yea exceed that at *Ierusalem*

4 They expected a Saviour, beleeving him as able, so willing to resolve all important difficulties; [m] *When Messiah is come, he will tell us all things.*

5 They falsly accounted themselves extracted from the ancient Hebrew Patriarchs.

Thus the *Samaritan* woman had it rife in her mouth, [n] *our Father Iacob*, though in very deed, he was no more her Father, then the man she kept company with, was her husband, being neither lineally descended from the one, nor lawfully maried to the other. Hear what *Josephus* hath to this purpose; *The Samaritans*, says he,[o] *are of this nature, that when the Iews are high in fortune and success, presently they embrace society with them, and deduce the series of their own descent from the Patriarch Ioseph, and his sonnes Ephraim and Manasseh: But when the Iews are depressed and low in estate, then they disclaim all kindred, defie all affinity with them, professing themselves (as indeed they are) to be originally Medes and Persians.*

m John 4.25.

n John 4.12.

o *Ant. Ind. lib. 11. sub finem, pag. 386. & lib. 12. ca. 7. pag. 410.*

§ 5. Generally great was the Antipathy betwixt the *Samaritans* and *Iews*. The former persecuting every face that did but look towards *Ierusalem*; on which bare account they churlishly denied our Saviour entertainment in their town, because [p] *his behaviour was as though he would goe to Ierusalem*. Nor came the *Iews* behind them in hatred, so far from familiar [q] conversing with them, that a *Iew* would rather contentedly endure thirst, then, to quench it, crave drink of a *Samaritan*, lest such hands should defile the water, with the very drawing of it. Yea when the malice of the *Iews* meant mortally to wound our Saviours reputation, they said, he was a [r] *Samaritan and had a Devill*. However, the deluge of sin did not so ~~generally drown all~~ the *Samaritans*, but that some dry Islands, some good men were found amongst them. One eminent for his gratitude to God, being the tithe of the lepers cleansed by Christ, who [s] alone returned to give him thanks; & another no less commendable for his charity to [t] man, being Physitian, Surgeon, Host, and in a word, *neighbour* to the unknown traveller wounded by theeves in his journey to *Iericho*.

The Antipathy betwixt the *Samaritans* and *Iews*.

p Luke 9.53.

q Iohn 4.9.

r John 8.48.

s Luke 17.16.

t Luke 10.33.

§ 6. *Galilee* remaines, so called (as [u] *Melanchthon* will have it) because in Hebrew signifying a bound or limit, lying in the northern marches of the land. It was twofold,

The { Upper, Lower, } formerly belonging to the tribes of { *Asher, Nephthali*, and *Manasseh* beyond *Iordan*. *Zebulun*, and *Issachar*.

u *Galilee* twofold, why one of them surnamed *of the Gentiles*.

The upper *Galilee* is also called [w] *Galilee of the Gentiles*, or, *Galilæa Gojim*, whereof many reasons are rendred by learned men. These two most considerable, either that it was so called, because very populous, in which consideration it is termed by [x] *Iosephus* πολυάνθρωπος; affirming, that the least κώμη village therein had fifteen thousand inhabitants. So that

w Isa. 9.1. & Mat. 4.15.

x *Bell. Iud. li. 3. ca. 4. pag. 833.*

Digitized by Google

that, *Galilea Gojim*, or of the *Gentiles*, is the ſame with populous *Galilee*. (If any except that *Gojim* in Scripture is onely taken for Heathen, never for the people of the *Jews*, may he be remitted to learned [y] *Rivet*, by inſtances to the contrary to have his judgment rectified herein) or elſe, it was called *Galilee of the Gentiles*, becauſe it bordered on them, and lay in the paſſage through which travellers journied to the *Gentiles*. Thus the gate of [z] *Ephraim* in *Jeruſalem* got the name thereof, not that it ſtood in, but led toward the Tribe of *Ephraim*.

y *Exercit.* 114. *in* 25. *c. Geneſ.*

z 2 King. 14. 13

The character of the *Galileans*.

§ 7. The *Galileans* were high ſpirited people, μάχιμοι ἐκ [a] νηπίων, *fighters from their infancy*, impatient of wrong, lovers of liberty, and prone to revenge. Much of their nature may be read in their countrey-man Saint *Peter*, forward (not to ſay furious) in hot bloud, to draw his [b] ſword though at great diſadvantage, and after, at leaſure to repent it. Apt they were to raiſe tumults againſt the *Romans*, but always with ill ſucceſs. Witneſs eſpecially, when they pretended ſacrifice to cloak their Rebellion, but *Pilat* was too quick and cunning for them, who ſubduing them, [c] *mingled their bloud with their ſacrifices*. They were diſtinguiſhable by their Dialect from other *Jews*, ſpeaking a broader, or (as I may ſay) a *Doric Syriack*, whereof the maid minded Saint *Peter*, *Thou* [d] *art a Galilean, and thy ſpeech agreeth thereunto*. They were accounted courſer, and leſs refined *Jews*, as appears by the expreſsion of the Evangeliſt, [e] *The Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt, for they alſo went up unto the feaſt*. Where thoſe words, *for they alſo*, though they admit the *Galileans* to the communion of the ſame Religion with the *Jews*, yet ſet them at a ſecond table, as inferiour to the other. Yea, the *Jews* called our Saviour in diſgrace, at leaſt wiſe in diminution, a *Galilean*. Might I preſume to interpoſe my opinion, I ſhould conceive theſe *Galileans* were chiefly extracted from the remainder of the ten Tribes, left behind in the land, after the *Aſſyrian* captivity, as we have ſhewed before.

a *Joſephus ut priùs.*

b Iohn 18. 10.

c Luke 13. 1.

d Mar. 14. 70.

e Iohn 4. 45.

The three Provinces how compared.

§ 8. If theſe three Provinces be in ſeverall reſpects, compared together, they behave themſelves as followeth,

For
- Antiquity; *Galilee* the firſt, (mentioned [f] in *Joſhua*) *Judea* the next, *Samaria* the youngeſt.
- Extent; *Judea* the greateſt, *Galilee* the next, *Samaria* the ſmalleſt.
- Honour; *Iudea* the higheſt, (becauſe *Ieruſalem* therein) *Samaria* the next, *Galilee* the meaneſt.
- Safety; *Samaria* the firſt (beſt ſecured in the middle) *Iudea* next, *Galilee* laſt, and moſt expoſed to enemies.
- Fruitfulneſs; *Galilee* the firſt, *Samaria* ſecond, *Iudea* mountainous, and leſs fruitfull, by the teſtimony of Saint *Hierom*.

f Ioſh. 20. 7.

This diſtinction of theſe three Provinces laſted till the deſtruction of the ſecond Temple, but abated in the ſolemnity thereof, by the enſuing partition into Tetrarchies.

CHAP.

Digitized by Google

CHAP. 12.

Of the division of this land into four Tetrarchies, and some other small territories.

§ 1. MUch about the time of our Saviours birth, this land was divided into four Tetrarchies. A Tetrarchy is conceived by [a] some to be a dominion, wherein are τέσσαρες [b] λόχοι, ἢ ἄνδρες ξδ: i.e. *four squadrons and sixty four men.* Others, with *Pliny*, take it to be a countrey, with four Cities therein. But learned [c] *Salmasius*, to whom we refer the reader, confutes these for erroneous, where he proveth a Tetrarchy to be a fourth part of a kingdome; be the men, or Cities therein more or less. These Tetrarchies in *Iudea*, took their originall from the Testament of *Herod* the great, who leaving severall Sons, bequeathed unto them parcells of his Kingdome.

The originall and nature of Tetrarchies.

[a] *Suidas & Stephanus in Thesauro.*
[b] λοχος; *cohors, agmen, turris.*
[c] *Plinian. exercit. fol.* 576.

§ 2. Afterwards, with some alteration of their limits, these Tetrarchies in *Iudea* were continued by the *Romans* (as also elsewhere in the Countrey of *Galatia*) on very politick considerations;

Why the Romans continued Tetrarchies.

1 Hereby they had the advantage four to one, to gratifie and ingage moe friends, with Princely honour; seeing one kingdome thus thriftily managed, afforded four Tetrarchies; as he may be charitable to moe, who changeth his pence into farthings.

2 As they gratified moe; so they trusted less, it being no wisdome to venture too much power, in one and the same person.

3 The restless nature of the *Jews* required many overseers; and a small territory amongst them, would yeeld the Governour thereof plentifull employment.

In [d] Saint *Luke*, we find the ~~number and~~ order of these Tetrarchies, namely, when *John Baptist* began to preach,

[d] Luke 3. 1.

Pilate was Governour } of { *Iudea.* / *Galilee.* }
Herod was Tetrarch }

Philip / *Lysanias* } was Tetrarch of { *Ituræa*, and *Trachonitis.* / *Abilene.* }

Pilate is styled Governour, having precedency of the rest, as residing in *Jerusalem* the principall City, and (perchance) had a superintendency over the other Tetrarchs, by vertue whereof he suppressed the rebellious [e] *Galileans*, which were otherwise of *Herods* dominion. Howsoever they observed their distinct jurisdictions; for, *Pilat* hearing that Christ was of *Galilee*, [f] sent him to *Herod*, to be tried before him: either out of civility, because he would not incroach on anothers jurisdiction; or out of policy, to decline so distastfull, and dangerous employment; at leastwise to divide the Odium betwixt them, that *Herod* should have his share, if not his half thereof.

[e] Luke 13. 1.

[f] Luke 23. 7.

§ 3. Concerning the bounds of *Judea* and *Galilee* (*Samaria* being so swallowed up betwixt them, that the southern part thereof belonged to *Judea*, the northern to *Galilee*) largely in the last Chapter. Of *Ituræa* hereafter more fully in the Description of *Nephthali*. As for *Abilene*, we are

Why *Abilene* mentioned by Saint *Luke*.

Digitized by Google

leſs ſolicitous in aſſigning the accurate bounds thereof, becauſe it lay wholly out of the land of *Canaan*, the proper ſubject of our diſcourſe. *Abilene*, called by *Ptolemy Abilene Lyſaniæ*, being a fair City in *Cœloſyria*, where the dominions thereof ranged far on the north of *Libanus*. If any demand, why the Tetrarchy of *Abilene* is mentioned by Saint *Luke*, ſeeing it was an exotick, and forain territory, out of the pale of *Paleſtine*; let them know, it was done out of the over aboundant exactneſs of the Evangeliſt, for theſe reaſons:

1 The more exquiſitely to notifie the particular time of his hiſtory, not onely by the date of the Governours of *Judea*, but alſo of contemporary neighbouring Princes. And the harmony in chronology is the ſweeter, the more are brought into the conſort.

2 Becauſe many diſperſed *Jews*, equally concerned in Chriſt, and the benefit of the Goſpell, lived ſcattered in *Abilene*.

3 Becauſe having formerly mentioned three Tetrarchs, the number had not been perfect, and entire, without adding the fourth. Thus ſome Engliſh coines being quarter-pieces, cannot be put away in payment without loſs, except four of them be joined together.

4 Becauſe, though *Abilene* was not within the compaſs of the leſſer *Canaan*, poſſeſſed by the *Iews*; yet it was within the bounds of the larger *Canaan*, that Countrey once belonging to the *Archites*, and *Arvadites* the ſons of *Canaan*.

The inequality of theſe Tetrarchies in extent and revenue.

§ 4. Now whoſoever ſhall with a Compaſſe in his hand, ſurvey the extent of theſe Tetrarchies, will finde them to fall out very uneven in their dimenſions, ſome much larger then others. Indeed they were meaſured with no other ſcale, then the favour and friendſhip of the Emperour, ſo that the beſt befriended at *Rome*, got moſt dominion in *Paleſtine*. Yet were theſe Tetrarchies as juſtly divided, as our Engliſh Hundreds, (and thoſe perchance equall in their primitive inſtitution, for number of men) ſeeing we count threeſcore and eight hundreds in [g] *Kent*, and but ſix in *Lancaſhire*, accounted little leſs in the compaſs thereof. Nor was the Revenues of theſe Tetrarchies, leſs unequall then their extent, the πρόσοδος or yearly income of *Trachonitis*, with the appurtenances belonging to *Philip*, amounting, [h] as *Joſephus* computeth it, but to an hundred talents; whileſt *Galilee*, with its appendents, returned two hundred; and *Iudea*, advantaged with the friendly City of *Ieruſalem*, yeelded four hundred talents yearly to the Governour.

g See *Speeds* Maps.

h *De Bell. Iud. lib. 2. cap. 9.*

The word Tetrarchies variouſly taken.

§ 5. Indeed exactneſs in obſerving the bounds of theſe Tetrarchies, is not to be expected; which, in proceſs of time, paſſed under all parts of numeration; Multiplied, Subtracted, Added to, new Divided, made moe, made fewer, made other then in their primitive eſtabliſhment. Let not therefore the Reader be moved, if ſometimes he find moe Tetrarchies, ſometimes fewer then four, mentioned by good Authours in

Digitized by Google

in *Palestine*, seeing as [i] *Salmasius* informs us, the word Tetrarchy in after-ages was negligently taken, for a part or parcell of dominion, without relating to the exact proportion of a fourth part. Thus it is usuall for barbarous tongues, to seduce words (as I may say) from their native purity, custome corrupting them to signifie things contrary to their genuine, and grammaticall notation. Who knows not, but that the word *Moity*, both in [k] law, and true language, importeth the just midst, and true half of a thing? though *small moity* in ordinary discourse is taken for any Canton, or small portion. And in a more proper instance, though the Cinque Ports are notoriously known to be five, as the name signifieth; yet reckoned up with their members they make seven, as I doubt not, but six, yea moe Tetrarchies, may sometimes be told in *Palestine*.

[i] *Salmasius ut prius.*

[k] *Littleton fol. 135. & Cowels interpr. in litera C.*

§ 6. And now to take our farewell, of the severall divisions of this land, mentioned in Scripture, (for on such onely we insist) it will not be amiss to minde the Reader, that besides the foresaid partitions, we finde some other territories in *Judea*, having proper names and bounds to themselves, but the latter so excentricall, that they fall out neither even with any one Tribe, nor adequate to any of the Provinces, or territories formerly described. Such are,

Jdumea, Perea, & Decapolis.

1 *Idumea*, sometimes taken more strictly, for the south part [l] of *Judea*; sometimes more largely (as always in the old [m] Testament) for the land of *Edom*, and the adjacent Dominion.

2 *Perea*, (Διαπέραν *to cross the water* is frequent in the travels of our Saviour) being a countrey containing all the land once belonging to *Reuben*, *Gad*, and *Manasseh* on the east of *Jordan*.

3 *Decapolis*, that is, a land with ten Cities therein; the just proportion of command given ~~to the good~~ servant, who improved his five to ten pounds, *Take thou authority* [n] *over ten Cities.*

[l] *Mark 3. 8.*

[m] *Isay 34. 5. & Ezek. 35. 15.*

[n] *Luke 19. 17.*

However, such is the variety even betwixt good authors, that amongst them the ten Cities of *Decapolis*, are almost ten severall ways reckoned up. We will onely set down two, the most authentick computations of them.

Pliny [o] his account.

1 *Damascus.*	6 *Gaddara.*
2 *Opoton.*	7 *Hippon.*
3 *Philadelphia*, once *Rabba.*	8 *Pella.*
4 *Raphana.*	9 *Galasa*, for *Gerasa.*
5 *Scythopolis*, once *Bethsan.*	10 *Canatha.*

[o] *Nat. Histor. lib. 5. c. 18.*

Brochard [p] his account.

1 *Tiberias.*	6 *Cæsarea Philippi.*
2 *Sephet.*	7 *Jotopata.*
3 *Kedesh-nepthali.*	8 *Bethsaida.*
4 *Hazor.*	9 *Chorazin.*
5 *Capernaum.*	10 *Scythopolis.*

[p] *Itin. ab Achone versus Eurum.*

Digitized by Google

The reaſon of their great difference may be this, that in continuance of time, ſome of theſe ancient Cities fell into decay, or disfavour to forfeit their franchiſes, whilſt later places might ſucceed to their loſt immunities.

Hil-countrey, and low-countrey in *Iudea*.
q Luke 1.39.
r 2 Chr. 26.10.

§ 7. Here we paſs over in ſilence, the diviſion of *Iudea* into the [q] *Hill-countrey*, and the [r] *Low-countrey*; becauſe this diſtinction is not appropriate to *Paleſtine*, but uſuall, and obvious in all other kingdomes. I remember whileſt I lived in the Weſt of England and confines of *Summerſet-ſhire*, hearing a labourer ſpeak much of his long living in the low-countreys, I demanded of him, whether he had ever been at *Amſterdam*? He anſwered, that *he had never been there, but often at Taunton.* Whereby I plainly perceived, what low-countreys he meant, namely the flat and levell of *Summerſet-ſhire*, under *Quantock-hills*, according to the language of the people in thoſe parts. Thus when the Tribe of *Iudah* is ſaid to conquer the *Canaanites* in the [ſ] *low-countrey*, we underſtand the champion and plain-field in *Iudea*, which lay at the foot of the mountains.

ſ Judg. 1.9.

Petite lands in *Paleſtine*.
t 1 King. 4.10.
u 1 King. 4.11.
w 1 Sam. 9.5.
x 1 Sam. 13.17.
y Mat. 14.34.

§ 8. We meet in Scripture with many other petite tracts of ground, honoured with names of lands; as, the land of [t] *Hepher*, the land of [u] *Dor*, the land of [w] *Zuph*, the land of [x] *Shual* &c. and in the new Teſtament the land of [y] *Genneſareth*, with many other. Theſe may be compared to our *Gilſland* in *Cumberland*, *Cleveland* in *York-ſhire*, Mariſhland in *Norfolk*, *Lovingland* in *Suffolk*, *Portland* in *Dorſet-ſhire*: places which ſound ſo big, that if meaſured by the ear, and length of ſyllables, they would be accounted Kingdomes, or Counties at leaſt, whereas ſurveyed by the ſight, and ſcale of miles, they appeare like the aforeſaid lands in *Paleſtine*, very ſmall, and little parcells of ground, whereof largely as we light on them hereafter in our ſeverall deſcriptions.

CHAP. 13.

How the Hebrews meaſured places. Of their cubits, furlongs, miles and Sabbath-days-journeys.

Hebrews diſtanced places, by paces, & bow-ſhoots.
a 2 Sam. 6.13.

§ 1. THe Hebrews diſtanced their places by ſeverall meaſures, ſome arbitrary, caſuall, and uncertain; others certain, as reduced to a conſtant ſtandard. Of the former was their meaſuring of land by paces, for we [a] read, when *David* ſolemnly brought the Ark into *Jeruſalem*, *when he had gone ſix paces he offered oxen and fatlings.* But here we are left at a loſs in point of certainty, taking it rather for an ambulatory, then a Geometricall pace, and then how vaſt the difference herein? For *Saul* being higher from the ſhoulders [b] upward, then the reſt of *Iſrael*, by the ſymmetry of parts, his pace muſt be preſumed proportionably longer then other men. Nor more certain was the Hebrews meaſuring their land by a *bow-ſhoot*, as *Hagar* is ſaid, to ſet her ſon *Iſhmael a good way off*,

b 1 Sam. 10.23.

Digitized by Google

off, as it were [c] *a bow-shoot*; which if at rovers, or randome, admits of variation, according to the strength of the bow, might or sleight of the archer, weight or fashion of the arrow.

[c] Gen. 21. 16.

§ 2. As little certainty is also to be had, by measuring of ground by days-journeys. *Moses* in the name of his countrey-men requested *Pharaoh*, that they might goe [d] *three days journey into the wildernesse, and sacrifice unto the Lord their* God. And I have seen some Dutch-maps, in their Scale, in stead of miles, measured by days-journeys. A computation most uncertain, especially when it is not agreed, whether the day be in Summer, or Winter; the traveller on horse-back, or on foot: not to speak of the goodness, or plainness of the way, (by which advantage, [e] *Ahimaaz* beat *Cushi*) the speed and diligence of the traveller. For instance; *Jacob* being in the prime of his youth, sole and single with God, and his staffe, travelled in a day from *Beer-sheba* to [f] *Bethel*, no less then sixty English miles; a tough journey, and yet the wonder is lessened, if we observe,

And by days-journeys.

[d] Exod. 5. 3.

[e] 2 Sam. 18. 23.

[f] Gen. 28. 10.

1 No doubt, he set forth early (probably in the dark to prevent discovery) and travelled till after *the Sun* [g] *was set*.
2 He fled from his brother *Esau*; and fear makes good foot-men.
3 He went to fetch a wife; and so welcome an imployment made him mend his pace.

[g] Gen. 28. 11.

Thus early up, and active in himself, and assisted by God, and driven with fear, and drawn with love, and freed from any luggage; no wonder, if he went fast and far in a day. But the same *Jacob*, when he returned from *Padan-Aram*, bringing with him flocks, children, and the impediments of a family, found [h] fifteen miles from *Mahanaim* to *Peniel* (if he went so far in one day) to be a sufficient journey. However, I deny not, but perchance anciently, the ~~foresaid *paces*~~, *bow-shoots*, and *days-journeys* were reduced to a certain proportion, though now to us unknown. And yet hence no imperfection in Scripture-History is justly inferred, because the point is of no such concernment, and the holy Spirit intended not exactness therein, as not important to the truth of the story.

[h] See the Map of *Gad*.

§ 3. Come we now to their certain measures of ground: amongst which the cubit challengeth the preheminence, as most common and current in all *Judea*, yea and in other eastern countreys. For we finde even in *Persia*, that the gallowes provided by *Haman* for *Mordecai* (but hanselled by himself) was fifty [i] cubits high. Except any will say, this was extraordinary, that in the greater scorn and derision, that the gallows might the better fit a *Jews* body, it was framed and fashioned according to a Jewish dimension. By cubits they were commanded, to measure the suburbs and lands of the *Levites*, which were to *reach from the* [k] *wall of the City, and outwards, a thousand cubits round about*. Say not this was a long and tedious work, to mete by so small a measure, God hereby shewing, that the least parcell of so fruitfull a land, was of considerable valuation. Thus precious drugs are not weighed out by hundreds, or

Cubits the current measure of the Hebrews.

[i] Esther 7. 9.

[k] Numb. 35. 4.

Digitized by Google

or pounds; but by drams, ſcruples, and graines; ſo ſoveraign is the ſmalleſt particle thereof.

Two kinds of Cubits.

¶ 4. A *cubit* (in the Hebrew אמה, *Amah*) is ſo called from *cubitus the elbow* (as that from *cubo* to lean, or κύπτω to bow) becauſe properly the ſpace betwixt the elbow, and tip of the middle finger. It was two-fold, *the great*, and *the leſſe*, which may be cleared out of Scripture, againſt ſuch as levell all cubits alike, and conceive this diſtinction lyeth not in the thing it ſelf, but mens bare opinion. For, 2 *Chron.* 3. 3. we finde cubits *according to the firſt meaſure*, and the Prophet [a] expreſly mentioneth *a full reed of ſix great cubits*. The leſſer cubit generally is adequate to our foot and half, or half yard, the great double as much, commenſurate to our full yard or three foot. But *Rabbi Camhi* in his comment on [b] *Ezekiel* aſſignes the great cubit a larger proportion, ſo that a *thouſand Emoth*, or cubits make a mile, whom we have followed in laying out the bounds of the *Levites* ſuburbs.

[a] Ezek. 41. 8.

[b] Cap. 46. v. 2. cited by *Arias Montanus de Menſur. Sacr.*

Furlongs how long.

¶ 5. Forbear we here to ſpeak of *fathoms*, but once mentioned in Scripture [c] (and then in the *Adriatick* ſea) becauſe onely uſed to ſound the depth of water, not meaſure the length of land. A *furlong* comes next to be conſidered, ſo called *quaſi furrow-long*, being ſo much as a teme in England plougheth going forward, before they return back again. I ſay in England, otherwiſe in the eaſt parts of *Poland*, where Lords have large lands in a continued champion-countrey, uninterrupted with incloſures, they make but two furlongs (and thoſe ſome miles in length) in a whole day, the one going forth, the other coming back, ſo to ſave time and toil of often turning We finde no mention of furlongs in the old Teſtament, and indeed the Grecian ſheers firſt cut the land of *Canaan* into the faſhion of furlongs, after *Alexander* and the *Aſian* Kings became Maſters thereof. Hereupon we firſt meet with them in [d] *Maccabees*, which afterwards in the new Teſtament, became the conſtant computation of diſtances, both by ſea and land. Now although ſome difference be in the dimenſion of ſeverall furlongs, the *Italian* is concluded to contain an hundred and five and twenty paces, and to be the eight part of a mile.

[c] Acts 27. 28.

[d] 2 Mac. 12. 9.

A Roman mile made the ſame with the Hebrew Berah.

¶ 6. A mile conſiſts of a thouſand paces, whence in Latine it takes its denomination, and is a meaſure of pure Roman extraction. However ſome learned men conceive, that the Hebrew *Berah*, anſwereth to the proportion of the Roman mile, and ſo (ſaith [e] *Montanus*) is always rendered by the *Rabbins*; namely, when *Jacob* is [f] twice ſaid, to *want but a Berah to come to Ephrath*; and when *Naaman* is ſaid, to have *departed* [g] *a Berah from the Prophet Eliſha*. In all which places *Tremelius* hath it *exiguum terræ ſpatium*, whom our tranſlation following, readeth it, *a little way*. A mile is ſaid to contain eight furlongs, though others in theſe eaſtern parts, will have ten to concurre to the compleating thereof.

[e] *In menſuris ſacris.*

[f] Gen. 35. 16. & 48. 7.

[g] 2 King. 5. 19.

How our Saviours precept is to be underſtood.

¶ 7. But, be a mile more, or leſs; longer, or ſhorter; the ſenſe, rather

ther then the ſound, is to be heeded in our Saviours precept, [h] *And whoſoever ſhall compell thee to goe a mile, goe with him twain.* Not that hereby he meant to make Chriſtians the lackeys to every mans inſolence, but onely to beat down in them vindicative diſpoſitions, to gain on their oppreſſours, by ſubmiſsion, not violence, ſeeing reſiſtance would invite ruine upon them, during their preſent condition. Indeed, clothes are ſtraiteſt when firſt put on, which afterwards widen with wearing; and ſo ſome think the ſtrictneſs of this precept, was onely at the firſt giving thereof. Yea, they compare this, and the like prudentiall counſells, rather then poſitive commands, to the ſhells of birds, which when they are hatched fall off of their own accord, conceiving onely infant Chriſtianity obliged to the keeping thereof. Whereas an eternall tye is therein contained; but, with what circumſtances it is to be obſerved, comes not within the *Scale of miles* in our Maps to determine.

[h] Mat. 5. 41.

§ 8. The *Sabbath-days journey* remaines, and great difference there is amongſt good authors about the proportion thereof. Some count it ſo much as was betwixt each mans proper habitation, and the next Synagogue, or place of publick worſhip, to which he was to repair; Others, that diſtance, which one might goe after the *Morning*, and return before the *evening ſacrifice was offered.* But let us attend to the text which directs us to ſome certainty therein; [i] *Then returned they to Jeruſalem from the mount called Olivet, which is from Jeruſalem a Sabbath-days journey.* By the *Mount* here we underſtand not the verge, or bottome; but the ſummity, top, or ridge thereof, whence our Saviour made his aſcenſion. Secondly, both going thither, and returning thence are computed in the compaſs of the journey. Now, *Bethany* which was on mount *Olivet*, is elſewhere ſaid to be *nigh to Jeruſalem* [k] *about fifteen furlongs*, ~~two miles~~ on the matter; all which put together, the reſult is, that four miles, or there-abouts, make up a *Sabbath-days journey.* Provided, it was leaſurely, and moderately paced, coming under the notion rather of recreation, then toil; a walk, then a work, both to man and beaſt; otherwiſe the day might be broken as well in going too faſt, as too far.

A Sabbath-days journey how much.

[i] Acts 1. 12.

[k] John 11. 18.

§ 9. It will here be demanded, ſeeing this was flatly againſt the letter of the Law, (if not onely meant for the gathering of *Manna*) poſitive, and negative; [l] *Abide yee every man in his place, let no man goe out of his place on the ſeventh day.* Whence then did this indulgence, or diſpenſation ariſe? Some ground it on *Joſhua's* * ordering, that the Ark ſhould in its removall be diſtanced from the people *about two thouſand cubits by meaſure*; which ſpace is preſumed, might be gone forward and backward by any on the Sabbath-day without offence. But others conceive this equity included in the very words of the Ordinance. For, ſurely God intended not, that the Sabbath ſhould nail the *Jews* as faſt to their houſes as the darkneſs did the *Egyptians* [m] *when none aroſe from their place*; ſeeing ſuch a ſedentary ſtupidity had been a rack, not a reſt; and a poor refreſhing

Whereon Sabbath-days journeys were grounded.

[l] Exod. 16. 29.

* Joſh 3. 4.

[m] Exod. 10. 23.

ing to the Jewish servants, that those who had been labourers six days, should be prisoners the seventh. Some necessary motion therefore must be allowed. And when the Disciples walked through the corn on the * Mat. 12. 2. * Sabbath-day, the Pharisees found fault, not with their feet, but their hands, not with their going, but gathering ears of corn as they went. As for the *Pars quota*, how far people might goe on that day, custome and tradition had decided it, about the days of our Saviour.

Unknown in the age of *Elisha*. n 2 King. 4. 22.

§ 10. For in the age of *Elisha* the nice restriction of a Sabbath-days journey was unknown. For when the *Shunamite* requested of her husband, n *to send her one of the young men, and one of the asses, that she may run to the man of God, and come again*, he rejoyned, *Wherefore wilt thou goe to him to day? It is neither new Moon, nor Sabbath.* Intimating, that had it been Sabbath either weekly or annuall, it was her duty, and had been her custome to repair to the place where the Prophet lived; though *Carmel*, where *Elisha* resided, was from *Shunem* at least fifteen miles. As for the *Jews* in our Saviours time, they persisted in the rigorous observation of the Sabbath, even till, and after the destruction of the Temple, insinuated in o Mat. 24. 20. our Saviours counsell, o *Pray that your flight be not in winter, nor on the Sabbath-day.* Christ in the latter pitying that conflict, which would happen in the scrupulous conscience of ceremonious *Jews*, betwixt their love of saving their lives, and keeping the law; lest that, while the one spurred them to fly, and the other bridled them to stay, they would be at such a stand, that their enemies might easily knock them down in that stound of amazement, and their life be determined in this world, before the question decided in their conscience.

Difference in the longitudes and latitudes.

§ 11. As for latitudes and longitudes, the light and life of all great Maps, we have onely observed them in our generall descriptions of *Palestine* and *Egypt*, omitting them in the draughts of particular Tribes, whose smalness render them incapable thereof, without very much pains, and with very small profit. In the latitudes we may attain a tolerable certainty, but so different are good Authors in assigning the longitudes, that they accord no better in their testimonies, then the witnesses p Mar. 15. 29. brought against Christ, p *not any two of them agreeing together.* Nor doth this discord onely arise from the different meridians, whence the ancients and moderns doe start their computations, because this being easily arbitrated according to just proportion, the difference almost remains as much as ever before. However, we have followed authors of the best authority, as q hereafter God willing we shall give the Reader a particular account thereof.

q In our answer to the objections of the Map generall of *Palestine*.

CHAP.

Digitized by Google

CHAP. 14.

Directions for the use of the Scale of miles in our Maps.

¶ 1. WIthout a *Scale of miles*, (or degrees equivalent) the livelyeſt draught of a Countrey is no regulated Map, but a paper full of names of places. However, vaſt is the difference betwixt the miles in ſeverall Countreys. An *Italian* mile containeth ſeven, an *Engliſh* eight furlongs. A *French* is equall to two, a *vulgar Dutch* to three *Engliſh* miles, the *large Dutch* to four, the miles in *Swizerland* to five, not to ſay ſix of our *Engliſh* computation: ſo that, in that mountainous countrey, travellers have a double diſheartning, the worſt of ways, and longeſt of miles. Yea upon the Alpes in the juncture of *Germany* and *Italy*, in the ſelf ſame mountain, on the north ſide the miles are the longeſt, on the ſouth ſide the ſhorteſt in Chriſtendome. The vaſt difference betweene miles of ſeverall countreys.

¶ 2. Come over into *England*, and what difference is there betwixt a *Middleſex* and a *Yorkſhire* mile? The former the ſhorteſt, becauſe (as ſome will have it) every London-Lady when weary with walking, concludes the ſpace though never ſo ſhort to be a mile: whileſt the well mounted *Rank-riders* in the northern countrey, inſenſible of the length of the way, becauſe of the ſwiftneſs of their horſes, make miles of the largeſt proportion. Our ſcale of miles preſented in all theſe Maps, is according to the *Engliſh* mile containing eight furlongs; to which we have reduced (a taske rather troubleſome then difficult) the meaſures of other authours, giving allowance according to the ſtandards of the ſeverall countreys whereof they were. And betwixt miles of the ſame countrey.

¶ 3. Here (if my complaint might finde any pity, and that pity give me any eaſe) I would complain of the irreconcileable difference betwixt Authors (proceeding on one and the ſame ſcale of miles) in making their diſtances betwixt their ſeverall places. We read of *Saul* that he ſo ſcattered the army of the *Ammonites* ſo that [a] *two of them were not left together*: Such a diſperſion we finde in the judgment of learned men, not two of them generally concurring in the meaſuring of miles betwixt eminent places.

[a] 1 Sam. 11. 11.

¶ 4. Now as Jurie-men, when ſeverall witneſſes ſwear point-blank one againſt another, make bold to beleeve his teſtimony who appears moſt credible unto them, ſuch power we have aſſumed to our ſelves in theſe differences, to follow thoſe, who we conceive have the beſt authority. Herein having a ſpeciall regard to thoſe that lived upon the place, and preferring their judgments above others, though otherwiſe of greater learning, becauſe in *matters of fact* done in his preſence, the eyes of a child are to be beleeved before the eares of a man.

¶ 5. Where both authours appear of equall authority in themſelves, and number of followers, we have umpired the difference by pitching

on a middle number betwixt both. For instance, [b] *Seiglerus* makes it fourteen thousand paces or fourteen miles betwixt *Zidon* and *Tyre* (eminent Marts, and therefore the distance betwixt them might be notoriously known) whilst [c] *Vadianus* makes it two hundred furlongs, or twenty miles. Here to part the difference equall, we have insisted on 17 miles.

[b] *Palest. Seig. f. 19.*

[c] *Vadian. Phax. f. 271.*

§ 6. However when this, and much more caution is used by us, our Scale of miles is so farre from pretending to the exactnes of those left-handed *Gibeonites* [d] *to hit the mark at an haires-breadth and not misse*, that a large and charitable latitude must still be allowed us in a subject so hard and full of uncertainty. Yea the holy Spirit it self speaks not positively of distances of places, but with words of qualification. [e] *About threescore furlongs from Jerusalem to Emmaus*; [f] *About five and twenty or thirty furlongs they had rowed on the Sea*; as if five in thirty made no considerable difference. If the same favour may be but allowed our scale of miles, I doubt not but it will acquit it self against all just exception.

[d] *Jud. 20. 16.*

[e] *Luke 24. 13.*

[f] *John 6. 19.*

§ 7. Now for the further managing of our *Scale of miles* we request the Reader not to extend it, therewith to measure all the properties, or History-pictures in our Map (for then some men would appear Giants, yea monsters, many miles long) expecting him rather to carry a scale in his own eyes, for surveying such portraitures. Yea in generall I undertake nothing in defence or excuse of those pictures, to be done according to the rule of Art, as none of my work, ornamentall, not essentiall to the Maps: onely this I will say, that eminency in English Gravers, is not to be expected till their Art be more countenanced and encouraged. Nor would I have the Scale applied to Cities drawn in Prospective, as to *Rabbah* in the Tribe of *Gad* &c. which then will fall out bigger then indeed they were; desiring the Reader onely to understand them to be fair and populous Cities, and therefore made more large and conspicuous then the rest.

Townes on the umstroke how to be accounted.

§ 8. Such Towns as stand (as one may say) on tiptoes, on the very *umstroke*, or on any part of the utmost line of any Map (unresolved in a manner to stay out or come in) are not to be presum'd placed according to exactnes, but onely signifie them there, or thereabouts. Nor is this without precedents in the best Geographers, so in their maps to make the generall continuation of neighbouring countreys clearer thereby.

What Maps most to be credited in matters of difference.

§ 9. If any difference, on accurate comparing, arise in the distances betwixt the same places presented in severall Maps, (some such will escape in defiance of all diligence) we hope the same will appear inconsiderable, & such moats (not being before the sight, but in the corner of the eye) will little, if at all, hinder the light of a Geographical truth. Surely as in the strictest laws of Horse-racers, some *waste of weight* is allowed to the Riders: so me thinks some favour ought to be afforded an Author, in measuring and making many Maps, were it but for the shaking of his weary hand in so tedious a work. But if such differences appear somewhat great, let those

Digitized by Google

those be relied on as the trueſt, where ſuch places are ſet down *datâ operâ, of ſet purpoſe*; ſo that it is *the very work* of that Map to deſcribe them: let thoſe I ſay be credited before the diſtances in other Maps, where ſuch places come in onely of *complement*, or are brought in by the by, to faſhion and fill up the (otherwiſe empty) borders thereof.

CHAP. 15.

How the different qualities of places in our Maps, are diſtinguiſhed by their ſeverall Characters.

How places are known by their ſeverall characters.

¶ 1. MAy the Reader be pleaſed to learn the language of the ſeverall Characters of the places uſed in our Map, which ſpeak much in little, and are very uſefull for the clearing of the hiſtory.

1 All Cities markt with Coronets were anciently the Royall ſeats of the thirty one Kings of *Canaan*, at and before the time of *Joſhua*

2 All Cities ſurrounded with double circles (the reaſon whereof hereafter) belong to the Tribe of *Levi*.

3 All Cities having banners or flags placed upon them, ſhew the conjecturall poſition thereof, when we have no aſſurance of their exact ſituation. One ſide of which flags humbly confeſſeth our want of certainty, the other as earneſtly craveth better information.

4 When places are noted with Aſterisks it imports differenee of Divines, ſome making them proper names, others meerly appellative.

5 Places which have both flags and Aſterisks upon them, are as I may ſay doublehatcht with uncertainty, not onely their poſition being doubtfull, but it is queſtionable whether they be proper names or no.

The badge of Apocrypha Cities.

6 Places mentioned onely in the Apocrypha are ſigned with a Creſcent or half-moon inverted, in ſome alluſion to the difference of Armes of younger brethren, ſuch books being accounted of the Fathers but of a ſecond rank, and reputed but *Deutero-canonicall* by learned Romaniſts. Say not that a *Barre of baſtardy* better befitted them being taken out of Apocrypha writings. For what though thoſe writings were never penned by Prophets (of whom none betwixt *Malachi* and *John* the *Baptiſt*) never written in Hebrew, never owned by the *Jews*, Gods people, for Canonicall, *to whom the oracles of God* [g] *were committed*, (and, which is mainly materiall, Chriſt reproved them not for this neglect) never propheſied of Chriſt *to* [h] *whom all the Prophets beare witneſs*, never ſolemnly quoted by Chriſt and his Apoſtles; yet becauſe ancient, and becauſe it may be ſaid of them as of *Abijah* the ſonne of

g Rom. 3. 2.

h Acts 10. 33.

Digitized by Google

Jeroboam, [i] *in them there is found some good thing toward the Lord,* they deserve from unprejudic'd judgments a reverent respect.

7 Places noted with a cross in a circle, are such whereof no mention in Scripture, but onely in humane writers, *Josephus, Pliny,* and the like.

8 Such as have on them an half-moon with the points upward are modern places in the possession of the Turk.

Of these very few, and those either of high note in themselves, or because seated on high rodes. We confess these no essentiall part, but conceive them a fit copartment for our subject in hand. And thus among the flock of cities in our Map, by looking on their brand, their owner and nature are quickly known.

§ 2. Some will conceive these had better been thrown together without any distinction, seeing the learned doe not need, and the unlearned will not heed the differences aforesaid. However we had rather offend on the right hand, and be censured for overmuch caution. Others will adjudge it fitter, that the severall towns had been set forth in sundry maps, not *putting the new piece to the old so to make the rent the worse,* not mingling modern with ancient places, but presenting them apart in entire descriptions. But this being a matter of great expence, we leave such mens judgments to be rectified by their purses, when they seriously consider the price thereof.

§ 3. And now what remaineth, but that we humbly beg *a measuring reed out of the Sanctuary* to be lent us, that so by heavens assistance we may be enabled to perform this survey of the land of *Canaan*? This in the first place implored, we proceed to our task. It was Saint *Pauls* advice to the *Corinthians,* [k] *Be yee followers of me, as I am of Christ*: my humble request to the reader is, that while I goe before him in this my description, he would follow me in his own pace, at his own pleasure, so fast, and so far as I follow the truth, at least the most probability grounded on Scripture, ancient Authors, and modern Travellers who have been eye-witnesses of the countrey.

[i] 1 King. 14. 13.

[k] 1 Cor. 11. 11.

Finis Libri primi.

TO

Digitized by Google

To the Right Honourable

HENRY

LORD *BEAUCHAMPE*,

Son to the Right Honourable

WILLIAM

MARQUES OF *HARTFORD*.

My Lord,

Amongst many other meditations, my serious thoughts have made enquiry, concerning Government *and* Nobility, *whence each of them derived their originall.*

For the first, I finde it as ancient as Man, *and extracted from* God *himself. Who because he was a* Spirit, *(and therefore invisible) the better to try what Tribute of obedience, Men out of* Conscience *would pay unto him, stamped a* character of dominion,

minion, *as his own visible Image (in the infancy of mankind) on the* Father of the family, *that so honour and duty might be given to* God *in yeelding subjection to him who represented him. These first* Governours *were termed* Patriarches, *that is,* Father-Princes, *their compounded name, speaking their mixt authority. And* [a] Josephus *writing of the death of* Methuselah, *saith* Δαμέχῳ τὴν ἀρχὴν παρέδωκεν, He left, *or* passed over his principality to *Lamech* his son; *and this* Prince-ship *continued in the* Primogeniture *for many Ages, till the method thereof was discomposed, partly by the numerosity of mankinde, partly by their far dispersed habitations.*

[a] *Ant. Jud. li. 1. cap. 2.*

Thus was Government *the* Mistresse, *first born in the world, whilest* Nobility *her* Maide *came in not long after to attend her. For such* Persons, *whose vertuous dispositions commended them to the speciall favour of* Princes in Power, *had in reward of their worth,* markes of Honour *fixed upon them: which afterward by succession descended unto their posterity.*

Of these, some imitating their Ancestours *goodnesse, continued in the splendor of their* Nobility, *whilest others degenerating by their vicious courses, invited neglect and contempt upon themselves. Insomuch that in some the* valour *and* spirit *of their* Progenitors (*which advanced them by the* sword *in time of* war) *evaporated all into empty aire, turning into a* wild *and* riotous animosity; *And in others, the gravity and wisdome of their Grandfathers (which promoted them by the* Gown *in the days of* Peace) *settleth into feculent earth, leaving nothing but a* tame and unactive stupidity *behinde it.*

Here the Nobility *of such had expired, save that some of them seasonably perceiving the desperate* Consumption *thereof did*

Digitized by Google

did follow the prescription of Physick, *and returned into the* Native aire *which first gave Honour her birth and being; and did so repair their lost reputation by practising the Primitive vertues of* Piety, Courtesie, Hospitality; Valour, Wisdome, *and* Learning; *thus going home to the Climate wherein Nobility was first conceived.*

But thanks be to God, your Lordship is none of those personally guilty of any decay of dignity; whose vertues preserve your Honour in the perfect health and strength thereof, which hath been the main motive to make me so desirous to present my book to your Honour, as a proper Patron, even to the height, for all purposes and intents. Whose Judgment can examine the whole, Clemency Pardon what is amiss, and Greatness Protect the rest in defiance of opposition.

Indeed Sir, besides desire to shelter my self under your Patronage, gratitude obligeth me to tender my service to your Honour. For all my Books, being my nether and upper millstone, (*and such by the Leviticall Law, might not be* taken to pledge, *because a* Mans[b] life) *without which I had been rendered unable to* grinde any Grist *for the good of my self or others, had been taken from me in these civill wars, had not a Letter from your* Lady-mother *preserved the greatest part thereof. Good reason therefore that the first handfull of my* finest meale *should be presented in thankfulness to your family.*

And now my Lord, bethinking my self of a blessing for your self and worthy Lady, that she-pattern of Meekness, Modesty Piety, and Patience; no fitter can be found then what the Psalmist pronounceth, that you may see your childrens children, and[c] Peace upon Israel. *Here is the* finest of wares,

[b] Deut 24.5.

[c] Psal. 128.7.

wares, *and withall the* largest of measures, length of days, *to enjoy them. Well may this prayer be read at* Marriages, *there being a* marriage *in the Prayer, wherein* Long-life *coupleth* Posterity *and* Peace *together. Otherwise it is wofull to* multiply *for war to* subtract; *and onely to be fruitfull for the* Sword *or* Famine. *May this Benediction of the Psalmist light on you and yours in the highest performance thereof: which is the desire of*

Your Lordships

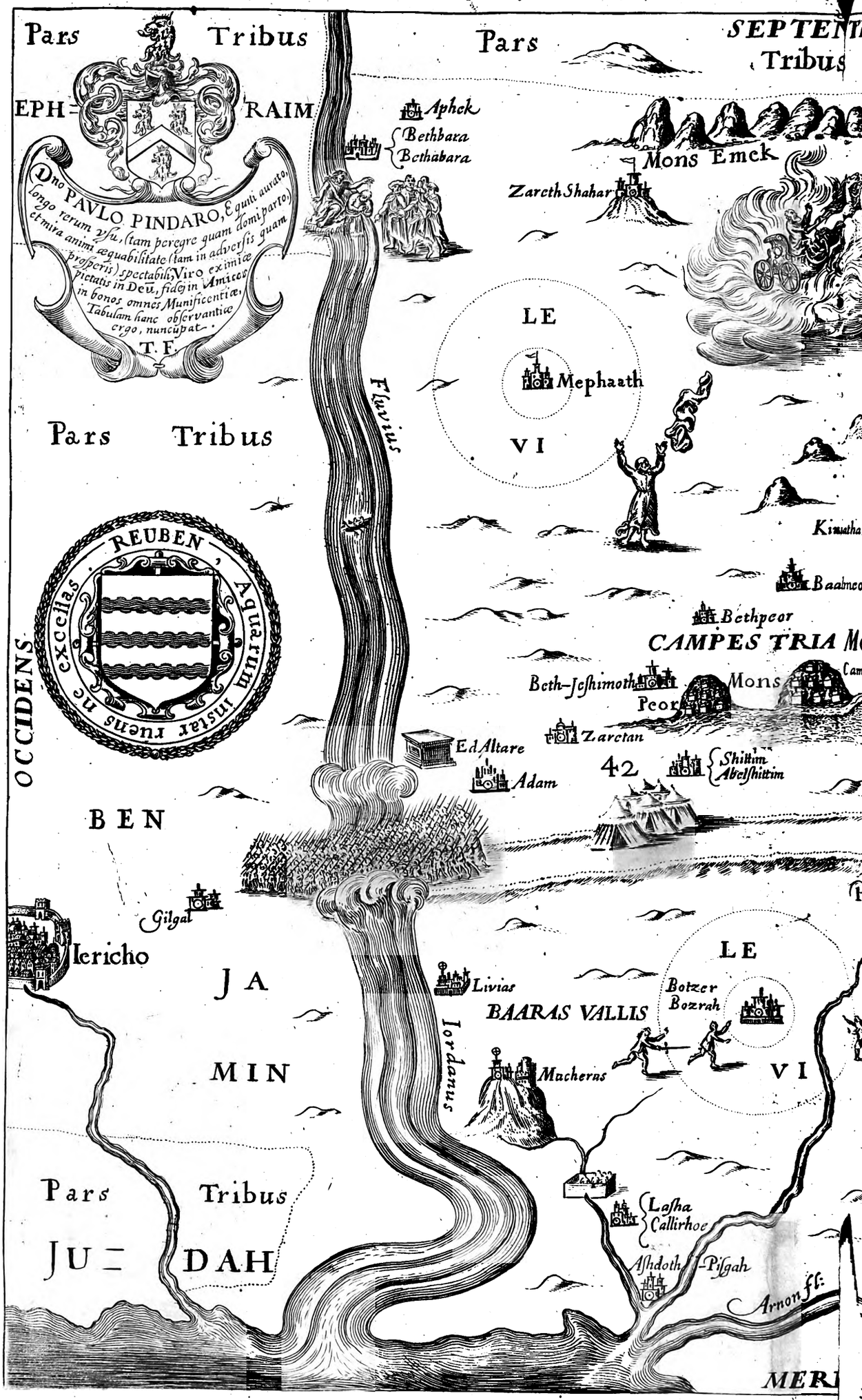
most humble servant

THO. FULLER.

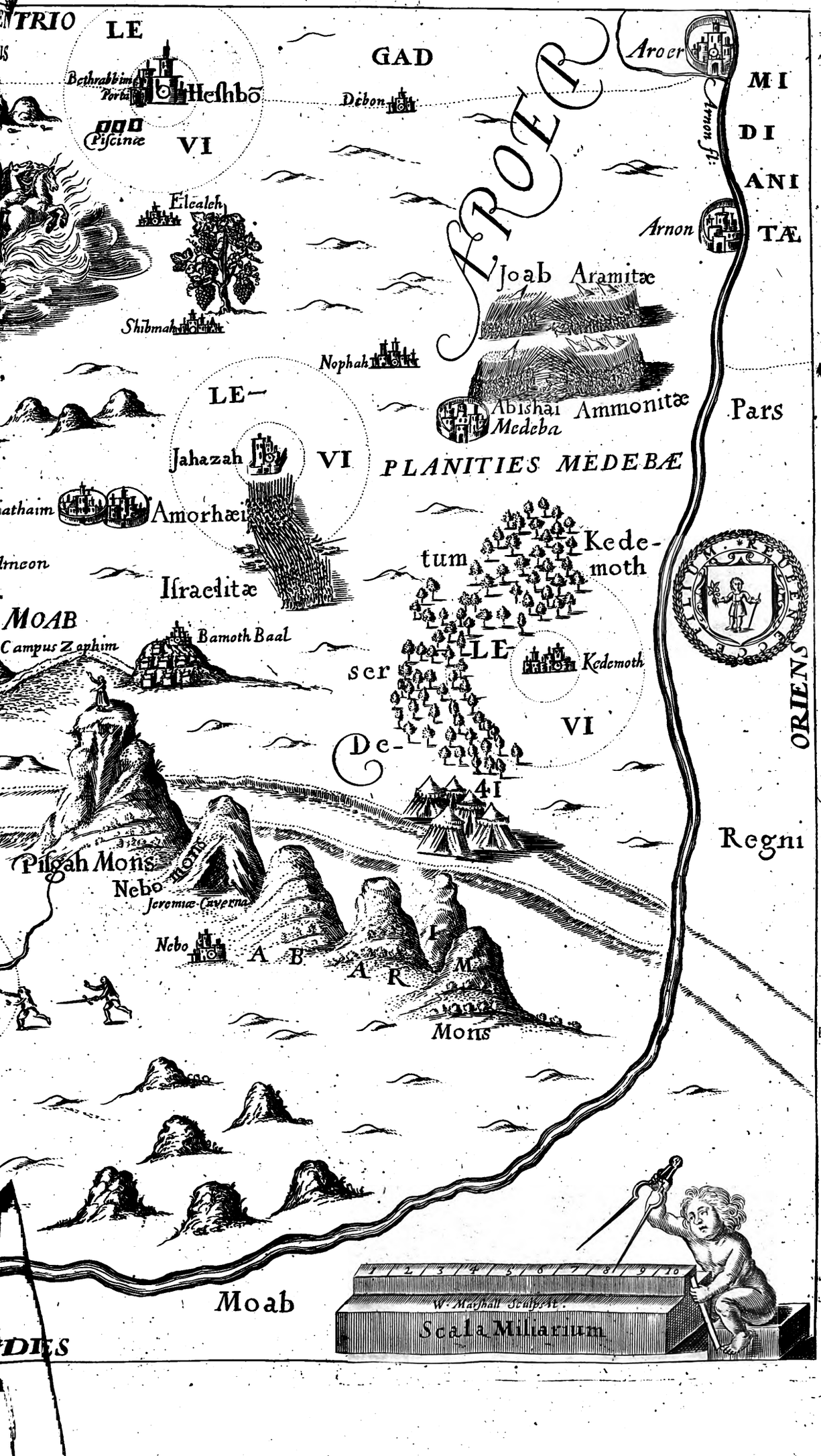
Here followeth the Map of Reuben.

Digitized by Google

Digitized by Google



Digitized by Google


TRIO
LE
Bethrabbim
Porta
Heshbō
Piscinæ
VI
GAD
Dibon
Aroer
Arnon fl.
MI
DI
ANI
TÆ
Eleale h
Shibmah
Joab Aramitæ
Nophah
LE-
Abishai Ammonitæ
Medeba
Pars
Jahazah
VI
PLANITIES MEDEBÆ
athaim
Amorhæi
Kede-
tum
moth
lmeon
Israelitæ
MOAB
Campus Zaphim
Bamoth Baal
LE-
Kedemoth
ser
VI
De-
41
Regni
ORIENS
Pisgah Mons
Nebo mons
Jeremiæ Caverna
Nebo
A B A R M
Mons
Moab
DES
W. Marshall Sculps. Ao.
Scala Miliarium

Digitized by Google

THE TRIBE OF REUBEN.

The second Book.

§ 1. REuben eldest Son of *Jacob* by *Leah*, forfeited his Birthright by[a] defiling his Fathers bed. For which fact he was curſed,[b] that *he ſhould not excell*. Whereupon came ſuch a dearth of eminent Perſons of this Tribe, that neither King, Judge, Prieſt, nor Prophet deſcended thereof. Yea, few men of fame, onely two notoriouſly infamous,[c] *Dathan* and *Abiram*, Generalls of the mutineers againſt *Moſes*: haply in hope, becauſe of their extraction, to recover the loſt Birthright unto their Tribe. Yet theſe *Reubenites*, though not ſpringing high, ſpread broad; little puiſſant, very populous, counting no fewer then forty ſix[d] thouſand five hundred at the generall muſter in mount *Sinai*: all which dying in the wilderneſs for their infidelity, their children deſcended * from them, being forty three thouſand, ſeven hundred and thirty, poſſeſſed this land, eaſt of *Jordan*.

a Gen. 35. 22.

b Gen. 49. 4.

c Numb. 16. 1. & 26. 5, 8, 9.

d Numb. 1. 21.

* Numb. 26. 7.

§ 2. A land, that five times exchanged her owners in the old Teſtament. Firſt, her originall inhabitants were the[e] *Emims*, a younger houſe of the *Anakims*: accounted Giants, being great in ſtature and many in number. Secondly, *Moabites*, who, though leſs and lower, yet advantaged by divine[f] aſſiſtance, did overtop and overcome theſe voluminous *Emims*, and poſſeſſed themſelves of their land. Thirdly, *Amorites*, under *Sihon* their King who (ſomewhat before *Moſes* conducted the *Iſraelites* hither) acquired the ſoveraignty of this countrey,[g] beating out the *Moabites*, and baniſhing them ſouth of *Arnon*. Fourthly, *Reubenites*: on whom *Moſes* beſtowed it, after *Sihon* was conquered and killed. Fifthly, *Moabites* again. For it ſeems after the captivity of the *Reubenites* by *Tilgath Pilneſer* 1 *Chron.* 5. 26. they made a re-entry on their old poſſeſſions: ſeeing thoſe cities (formerly inhabited by the *Reubenites*) are propheciedagainſt by[h] *Iſaiah* and *Jeremiah*, under the notion of places belonging to the people of *Moab*, to be deſtroied by *Shalmaneſer*, and *Nabuchadnezzar*.

e Deut. 2. 10.

f Deut. 2. 9.

g Numb. 21. 26.

h Iſa. 15. & 16. ca. Ier. 4. 8.

§ 3. This

¶ 3. This Countrey had *Jordan* on the west,(dividing it from *Ephraim* and *Benjamin*) the River *Arnon* on the east and south (parting it from the kingdome of *Moab*) and on the north confined on the Tribe of *Gad*. The extent thereof from east to west may be allowed forty two miles, not exceeding thirty five from north to south. A Countrey excellent for grazing, not as if defective in corn and wine, wherein it shared with the rest of the Tribes, (besides the benefits of some Mineralls, and medicinall waters, whereof in due place) but because exceeding in conveniencies for Cattell: [i] Pastures to feed, Woods to shade, and Rivers to water them. Therefore was it bestowed upon the Tribes of *Reuben*, *Gad*, and *half Manasseh*, which much abounded in cattell. In which three we may observe some shadowes of Primogeniture, (which might imbolden them to petition to be first served) *Reuben* the eldest of *Jacob* by his wife; *Gad* eldest by *Zilpah* his concubine, and *Manasseh* first born of *Joseph*. But these Tribes as first planted were first plucked up. God carved unto them the first cut of the Land, and after called for the *Voider* to take it first from them. For they falling from the house of *David*, and following *Jeroboam* through rebellion to Idolatry, and not being warned with the terrible blow [k] *Hazael* gave them, shroudly shrubbing their branches, God rent them up by the roots in the days of * *Pekah*, by the hand of [l] *Tilgath-Pilneser* King of *Assyria*; some twenty years before the generall captivity of their brethren, at the end of the reign of *Hoshea*, 2 *Kings* 17. 6.

i Numb. 32. 1.

k 2 King. 10. 33.

* 2 King. 15. 29.

l 1 Chr. 5. 6. 26.

¶ 4 Leaving the people, come we to survey the places, and memorable actions in this Tribe. In the north-east corner thereof, near the banks of *Arnon*, we finde the tract or territory of *Aroer*. For though *Aroer* the City was undoubtedly entire in the Tribe of *Gad*; yet it [m] plainly appears, that at least a *Moity* of the countrey adjacent (so called from the city) was possessed by the *Reubenites*. A populous place it was, the [n] Prophet mentioning the cities of *Aroer*, though their names or number is not expressed. Probably *Arnon* one of the principall, *Tell yee it in Arnon* ([o] says *Jeremy*:) surely not to the fishes in the River, but to a City seated on the brink thereof, and thence denominated: as *Hull* in *York-shire*, so commonly called from the Rivolet running by it.

m 1 Chron. 5. 8.

n Isa. 17. 2.

o Ier. 48. 20.

¶ 5. Going south-west, having the stream of *Arnon* for our guide, we leave *Kedemoth*, not far from the north bank thereof. The *Septuagint* read *Kedson* for *Kedemoth*, and the Vulgar, without any warrant, read *Jethson* for *Kedson*: so procreative is one errour of another. This *Kedemoth* was * one of the four Peculiars of the *Levites*, wherein they were accommodated with Safety, Pleasure, and Profit. Safety, in the City it self, within whose walls they dwelt in secure habitations: Pleasure in their suburbs, *reaching a* [p] *thousand Cubits* from the wall round about, (little less then an English mile) where they had houses of retirement, with stalls and stables for their cattell: Profit in their glebe land, extending two thousand

* Josh. 21. 30. 37.

p Numb. 35. 4.

Digitized by Google

sand Cubits from their ſuburbs on every ſide, improved for paſture, tillage and vineyards. For thus the ſurvey of the *Levites* lands, *Numb.* 35. 4, 5. (though the difficult place is capable of ſeverall ſenſes) is expounded by learned *Rabbi Maimonie*, and we in our Maps have deſcribed them accordingly. Now though herein we have given the *Levites* lands the largeſt and moſt favourable bounds (ſeeing I am unable to endow them, they ſhall loſe nothing by my reſtrictive meaſuring thereof) yet know that narrower limits are aſſigned them by *Tremellius*, as ſhall hereafter be preſented in * Diagram we have prepared for that purpoſe.

* In our anſwers to the objections on *Reuben.*

¶ 6. Behold here *Levi's* curſe turned into a bleſſing, [q] *Divide them in Jacob, and ſcatter them in Iſrael.* Now the *dividing* of them proved the *diſpoſing* of them, for their own and others advantage. Their *ſcattering* was their *ranking* for the beſt behoof of the people, for whoſe inſtruction they were intended. They were the *Salt of the earth*, and therefore God ſprinkled them here and there, the more conveniently to ſeaſon the whole nation. Inſomuch that ſome Engliſh Pariſhes are more remote from their Mother-church, then moſt places in *Canaan* were diſtant from the Cities of the *Levites*. We muſt not forget that in *Jeroboams* apoſtaſie, the religious *Levites* forſook their Cities and [r] fled to *Jeruſalem*, preferring voluntary exile before wealthy homes, on the condition of an Idolatrous compliance. It appears not in Scripture, how theſe Cities and lands thus left were diſpoſed of. Whether *Jeroboam* himſelf ſeiſed on them, converting them into demeans of his Crown, or whether he ſuffered them to revert to thoſe reſpective Tribes, from whom they were taken: ſo faſtning his ſubjects affections unto him with nailes of gold of their own profit. Either courſe may be conceived a cauſe to haſten the captivity of the people; it being juſt that thoſe, who ſwallow Gods morſels, ſhould be ſpewed out of their own poſſeſſions.

q Gen. 49 7.

r 2 Chr. 11. 14.

¶ 7. Round about this City, is the wilderneſs of *Kedemoth*, not wholly abandoned to ſolitarineſs, but as the reſt of this kinde, more thinly inhabited. It abounded with wild beaſts, Lions, Bears, Bores, Wolves, Foxes, where the pleaſure in hunting the game, did not recompenſe the pains and dangers of the ſhepheards lying conſtant Perdues in defence of their flocks. From this wilderneſs, *Moſes* ſent meſſengers to [s] *Sihon* King of the *Amorites*, for peaceable paſſage through his countrey. But *Sihon* (path-wiſe and land-fooliſh) by denying a civility, drew deſtruction on himſelf and ſubjects. For ſeeking in fight to traverſe it, for their *pedibus ambulando*, he was by a *firma Ejectione* outed of his whole kingdome.

s Deut. 2. 26.

¶ 8. To return to *Arnon*. Hereabouts the children of *Iſrael* paſſed over it, miraculouſly *with dry feet*, ſaith [t] *Adricomius*. But the miracle ſeems rather of his, then Gods making, the Scripture being ſilent therein, and the river not of that depth or breadth, but that it was fordable, eſpecially

t *Adri. in theat. ter. ſanct. fol.* 51.

cially with the help of Camels, Mules, and Asses. Many miles hence this river solitarily runs on as sensible of its sad fate suddenly to fall into the *dead-Sea*, at *Ashdoth-pisgah*. Where all his comfort is, to have the company of two other Brooks: whereof the eastermost runs near to [u] *Betzar* or *Bozra*: A City of refuge belonging to the *Levites Merarites*, whereof there were six in the whole Countrey of *Canaan*, with a [x] provision that they should adde three more (mans mercy must increase proportionably with his means) if God enlarged their coast; though we read of no such addition, either in *Davids* or *Solomons* time. The Cities were so conveniently distanced by Gods appointment, that in half a day (men for their lives will take wide and thick strides) some one of them might be recovered from the remotest corner of the land. Let Historians relate the Laws of such Sanctuaries, whereof these most fundamentall.

u Josh.20.8. & 21.36. & 1 Chron.6. 78. Ier. 48.24.

x Deut.19.8,9.

1[ly]. [y] Strangers and sojourners in *Israel* were capable of the priviledge thereof, as well as native *Jews*.

y Numb.35.15.

2[ly]. Any murderer that could, might fly thither without any hindrance or interruption; [z] *Thou shalt prepare thee a way*: Otherwise such obstructions would have frustrated, and defeated the main intent of such priviledged places.

z Deut. 19.3.

3[ly]. If the murderer could but reach the [a] border of such cities of refuge (the very hemme of Christs garment had soveraign vertue in it) distant as is aforesaid from the City it self, it was a sufficient protection for him till his cause was examined before the Judges.

a Num. 35.27. & *Rabbi Maimo. ib. cap. 8. Sec. 11.*

4[ly]. Upon examination, those were denied the benefit of refuge, and [b] delivered up to Justice, who had committed murder out of *malice prepense*, or had killed one (as we may say) with a malicious weapon: namely, if the bigness or sharpness thereof, be it [c] iron, wood or stone, was mortall in view, carried death in the sight thereof, as probable, enforced with ones hand, to kill a man.

b Deut. 19. 12.

c Numb.35.17, 18, 23.

5[ly]. Others, who casually had killed their neighbour, might live safely in the City, till the death of the High-priest: typifying the suffering of our Saviour, whose execution is our gaol-delivery.

6[ly]. If the murderer [d] wandring out of the suburbs, was found by the avenger of bloud, he forfeited his protection, and might be killed with indemnity.

d Numb.35. 26, 27.

7[ly]. After the High-priests death (say the [e] *Rabbines* without Expres from Scripture) the party was remitted to his innocence, not honour; restored to his liberty, not lustre; clouded the remnant of his life, *because of the scandall that came by his hand.*

e *Maimo.* on Numb. ca. 35. ver. 28. ca. 7. Sect. 14.

Forget we not here, that besides these six Cities, the [f] Altar in the Tabernacle or Temple, was reputed the seventh and paramount place of murderers protection.

f Exod.21 14. 1 King. 2.29.

§ 9. The

¶ 9. The brook from the west, begins at *Machærus*: one of the strongest inland Forts in the world, nature having prevented Art therein, so impregnable is the City and Castle upon the top of a steep [g] hill, with a deep valley round about. Hither [h] *Josephus* saith, *Herod* the *Tetrarch* sent *John the Baptist* to be beheaded. For which fact, his great army was afterwards overthrown by *Aretas* King of *Arabia*. Hereabout, [i] two springs arise of contrary natures. One hot and sweet, the other cold and bitter. Both which meeting together make a most excellent Bath, cordiall for severall diseases. As if nature thereby would lesson us, that moderation, wherein extremities agree, is the best cure for all distempers. These waters are approved excellent for the contraction of the nerves, either inwardly taken, or outwarldly applied. *Herod* the King being sick, (newly come out of a Bath of bloud, of the innocent *Bethlehem-babes*) was hither directed in vain by his Physitians, the water refusing to be guilty of such a Tyrants recovery. On this stream stood [k] *Lasha* mentioned *Genesis* 10. 19. afterwards called *Callirrhoe* or the *Fair stream*. And now what pity is it that such percious water should presently be spilt into the the *Dead Sea*! But what remedy? Fair and foul faces must meet together in the grave.

g *Ioseph.* 13. *Anti. Iudæ.* cap. 22.
h *Ios.* 18. *Antiq.* cap. 10.
i *Idem bel. Iud.* lib. 7. cap. 25.
k *Hier. quæst. Hebr. in Gene.*

¶ 10. As for the *Dead sea*, which onely peeps into a corner of this Tribe, but stedfastly faceth a whole side of *Judah* more properly thereof hereafter. And as for *Josephus* his valley of [l] *Baaras*, with the strange growing, gathering, & working of the famous root therein, we mention it, not to seem wholly ignorant thereof; and but mention it, not to seem over credulous therein. Hereabouts is plenty of Alum and Brimstone, the latter probably some stragling drops of that direfull shower, which was rained on *Sodome*, and *Gomorrah*, leaving some tincture in the adjacent Countrey as a remembrancer of so great a Judgment.

l *Lib. 7. bell. Iudæ. cap. 25.*

¶ 11. It is now high time that we survey the west of this Tribe, which *Jordan* (as we have said) divideth from *Ephraim*, and *Benjamin*. This is the true meaning of *Deborah's* complaint, uttered and repeated, *for* * *the divisions of Reuben were great thoughts of heart*, namely because that Tribe separated by *Jordan* from the western continent of *Canaan*, could not come seasonably to the succour of *Barak*, and subduing of *Sisera*. This River used to overflow all his banks in the first moneth. 1 *Chron.* 12. 15. (parallel to the end of our *March*, and beginning of *Aprill*) or, as it is said *Josh.* 3. 15. *at the time of harvest*. Which vast distance in our English Climate (as much as betwixt Spring and Autumn) is easily reconciled and made to meet in *Judea*; where the *Harvest at large* is dated from the *first fruits*, and those ripe in *Aprill* in that hot countrey. Let Naturalists discuss the cause, whence this inundation of *Jordan* proceeds; whether from the violence of winds, then blowing on its stream, and angring it beyond his banks; or from the influence of the Moon, Commandress over moist bodies, and their motions; or from the con-

* Iudg. 5. 15, 16.

Digitized by Google

fluence of Snow dissolved from the mountains. But my discourse like *Jordan* overflowes, it shall return within its banks.

¶ 12. In the northwest corner of this Tribe, *Jordan* first entring into it, is fordeable at *Bethbara* or *Bethabara*, that is, *the house of passage*. For *Gideon* having the *Midianites* in chace, sent messengers to all in mount *Ephraim*, (a service most proper for them, cause in their confines) *to* [m] *take before them the waters unto Bethbara and Jordan*, which there with good guides and high Camels might be waded over; but more southward is fenced by its own breadth and depth against all Passengers. And here afterward did [n] *John* baptize our *Saviour*. As for [o] *Aphek* hard by, we place it here rather in conformity to [p] others, then convinced in our own judgment of the true situation thereof.

m Iudg. 7. 24.

n Ioh. 1. 28.
o Iosh. 13. 4.
p *Adrich. theat. Ter. sanc. pa.* 126.

¶ 13. The altar *Ed*, or *witnesse*, was hereabouts erected by the *Reubenites*, *Gadites*, and half Tribe of *Manasseh*, returning from the conquest of *Canaan*. This Altar was a bridge in effect, to conjoin these divided Tribes with the rest; severed by water, the same in worship; on the other side *Jordan* in position, on the same side with the other Tribes in Religion. But though there was a noon-day of Innocence in their intentions, yet because (though not a night of guiltiness) a twilight of suspicion obscured their actions, it occasioned jealousies in their brethren, as if they had hatched some idolatrous designe. But when the matter came to be disputed in a military way, the controversie was ended by the right stating of the question, and a seasonable distinction well applied, that it was an Altar onely of memoriall, and [q] not for any burnt meat or Peace-offering. O that all differences between brethren might winde off, in so welcome a conclusion!

q Iosh. 22. 23, 24.

¶ 14. And now he that shall cast his eye over the Plain on the east of *Jordan*, shall finde it well stockt with multitudes of goodly sheep, which caused *Deborah's* [r] expostulation, *Why abodest thou Reuben amongst the sheepfolds, to heare the bleating of the flockes?* And yet no wonder if he preferred such musick, before the clashing of swords, and sounding of trumpets in the battail against the *Canaanites*: seeing naturally men chuse profitable ease, before honourable danger. The tails of those sheep, both for fat and wooll, were incredibly great, some of them a [s] Cubit long. So that nature who hath tyed the tails to other creatures, may seem to have tyed the *Syrian* sheep to their tails, which with great difficulty they drag after them. This is the reason, why it is expresly commanded in the law, that when a sheep is sacrificed for a *Peace-offering*, the fat thereof and the whole [t] tail (not observed in *Kine*, or *Goats*) taken off hard by the *backbone* was to be offered: that part being for bulk and value considerable in their sheep, which is contemptible in other creatures.

r Iudg. 5. 16.

s *Syriæ cubitales ovium caudæ, plurimúmque in ea parte lanicii. Plin. Nat. hist. lib. 8. cap.* 48.

t Levit. 3. 9.

¶ 15. To goe back to the *River*, having left that place behind us, where the [u] Ferry-boat passed over to carry *David* and his houshold, after

u 2 Sam. 19. 18.

Digitized by Google

after his conquest of *Absalom*. We are now arrived at that memorable place, where God magnified *Joshua*, heartened his own people, and shrivelled up the hearts of their enemies, by drying up the waters of *Jordan*, whilest the *Israelites* passed over in this admirable Equipage.

1 The *Priests* went into the river bearing the Ark; in homage whereunto *Jordan* reverently retreated; (very farre from the *river Adam*, which is besides *Zaretan*) and they stood on firm ground in the [w] midst thereof, till all the *Israelites* were passed over.

2 *Reuben*, *Gad*, and *half Manasseh* led the *Van*, about [x] forty thousand men of Armes, the residue of them (in all about [y] an hundred thousand) remaining at home to husband their ground, guard their houses, govern their families.

3 After them the other Tribes followed: and it is observed *that they* [z] *hasted*, not with a distrustfull haste (as suspicious that the returning waters might drown the hindmost of them) but an industrious speed, and mannerly quickness, as not willing to make God wait upon them in continuing a Miracle longer then necessity did require.

4 When all were over, the *Priests* with the *Ark*, who first entred, last left the water, (all dangerous designes are begun and finished by Gods assistance) and then *Jordan*, whose streams hitherto suspended, returned into his channell.

5 A duplicate or double monument was erected to perpetuate the memory hereof, being a *Grand Jury* of great stones. Of these, twelve were solemnely set up on the land in the Tribe of *Benjamin* at *Gilgal*, and the other twelve (the counterpart of this deed) were left in the midst of the river.

Some perchance may admire that *Joshua* should set this latter invisible monument, in a place where it is drowned both in water and obscurity. But this *River-mark* was such, as possibly the tops of the stones might appear at low water; or if wholly hidden, and dangerous for boats to approach, the sailers constant care to avoid them in their passage, called the occasion of placing them there to their daily remembrance.

¶ 16. We must not dissemble the difference betwixt Authors, about the situation of the aforesaid City of *Adam*, but once mentioned in Scripture, and therefore (as the Hebrews have a Proverb of words but once named, *that they have no kindred and allyance*) more difficult to know the true posture thereof. The best is, this *Adam*, though having no kindred hath some company to notifie it; *Adam besides Zaretan*: and one *Zaretan* is sufficiently known to have been in the half Tribe of *Manasseh* west of *Jordan*, not far from the sea of *Galilee*. Hence learned [a] *Masius* concludes, that the waters of *Jordan* were cut off, full seventy miles together, north of the peoples passage over it. To which opinion, under favour, we

w Josh. 3. 17.

x Josh. 4. 13.
y Num. 26. 10. 18. 34.

z Iosh. 4. 10.

a In Iosh. pag. 66.

Digitized by Google

can in no wise consent. Conceiving rather that just against *Jericho*, the river was dried up, for whereas the station of *Jordan* was most wonderfull, the *Israelites* had lost all the sight of this wonder on their right side, if done out of distance so many miles from their view. Place we therefore on these reasons (and the [b] example of others) both *Adam* and *Zaretan* in the Tribe of *Reuben*.

[b] *Adric. de Terr. sanct. pa. 129.*

§ 17. Some difference also there is betwixt Divines concerning the latitude of their passage over the river: Some conceiving it onely to amount to the proportion of a fair alley, lane, or path of such receit alone as admitted the *Israelites* in a full and free march a competent number a brest, and that the waters, as in the *Red sea*, standing still on both sides, * *were a wall to them on the right hand and on the left*, as the Graver in our Map hath designed it. Others doe not onely make a gap, through *Jordan*, but pluck down the whole hedge thereof, maintaining that all the water of that river on the left hand, (betwixt their passage over, and the *Dead sea*) *failed and were cut off, or dried up.* Which latter opinion is most agreeable to * Scripture, and reason: for seeing the stream of *Jordan* south of their going over, was not supplied with any reciprocall or refluous tide out of the *Dead sea*, the stopping of the waters above must necessarily command their defection beneath, and that the channell by consequence for the time being was dried up.

* Exod. 14. 22.

* Josh. 3. 16.

§ 18. *Jordan*, having now closed his streams together, runs by *Livias*, a City which *Herod* [c] built, and so named, in honour of *Livia* the Mother of *Tiberius Cæsar*. For to enfavour themselves with the Emperour, the Jewish Kings called many Cities by their names (*Augusta, Tiberias*, two *Cesarea's*, *Julias*, *Livias*) as if *Palestine* had been a Register book of the Imperiall Roman family.

[c] *Euseb. in Chron. Hiero. in Ioel & Heb.*

§ 19. Let us now take an account of the inland Parts of this Tribe, and return to the place where the *Israelites* passed over *Arnon*. Betwixt *Egypt* and *Arnon* they had forty severall stations, and then entred into the *Promised land*. In comemoration whereof, probably God did order, that an offender should receive but *forty stripes* (what Judge soever counts them too few, would think thirty too many, if he felt them himself) and then be freed from further punishment. Coming into *Canaan*, their one and forty *and first fixing there* was at the foot of mount *Abarim*, and edge of the wilderness of *Kedemoth*. Hence they removed to *Abelshittim*, where *Deuteronomie* was made, the second Edition of the Law revised, and enlarged by God, the Author thereof. Here the people of *Israel* were numbred the second time. And although some particular Tribes were encreased, amongst whom those three that pitched on the east side of the Tabernacle, *Judah*, *Issachar*, and *Zebulun*, (God and the rising Sun make any thing fruitfull) yet in the whole, they were diminished [d] one thousand eight hundred and twenty. Let such, as admire hereat, that people being in slavery should multiply more then when they were at liberty, consider,

[d] Compare Numb. 2. 32. with Numb. 26. 51.

1 Some

1 Some Plants, (*Palme trees* and *Camomile*) the more depreſt, the further they expand themſelves.
2 Infant Nations, like infants, grow more diſcernibly at the firſt, then when they approach their full ſtature.
3 God purpoſely to defeat the deſigne of *Pharaoh*, to deſtroy the *Iſraelites*, bleſſed them with tranſcendent fruitfulneſs.
4 The breeders in the wilderneſs, were viſited with many caſualties, bringing them to untimely ends; whereas all thoſe in *Egypt*, though painfull in their livings, were healthfull in their lives.

But the moſt memorable Accident in this place, was the Idolatry of the *Iſraelites* to *Baal-peor* an *Idoll*, conceived by moſt learned men to be *Priapus*. And who could worſhip him with piety, whom none with modeſty can deſcribe? It ſeems that *Moab* and *Midian* (perceiving *Sihon* King of the *Amorites* overthrown in battell) counterfeited amity with them, and pretending to ſhew them (being ſtrangers) the courteſie of the countrey, made them an entertainment, which could not be court-like and compleat without the company of their women. The *Iſraelites* beholding the *Midianitiſh* women, firſt liking their faces, then taſting their feaſts, ſtepped from their *Boards* to their *Beds*, thence to their Altars, adding ſpirituall to corporall fornication. This was done by the [e] advice of *Balaam*, whoſe counſell did more hurt then his curſe. All his charmes could have done them no harm, had he not raiſed theſe female ſpirits to improve them, which coſt the lives of twenty four thouſand *Iſraelites*, dying of the Plague; till the Javelin of [f] *Phinehas* executing of judgment, ſtopped Gods fiery ſword amongſt them.

e Numb. 31. 16.

f Num. 25. 8, 9.

§ 20. Let us now requeſt the Reader to climbe up the hills of *Abarim*, *Nebo*, and *Piſgah*. Theſe are a ledge of mountains riſing by degrees from eaſt to weſt. So that ſome have compared *Abarim* to the Chancell, *Nebo* to the Church, and *Piſgah* to the ſteeple. In mount *Nebo* the Authour of the [g] *Maccabees*, ſpeaks of a Cave, wherein *Jeremy laid the Tabernacle, and the Arke, and the Altar of Incenſe, and ſo ſtopped the door*. But the ſame Authour in the concluſion of his book confeſſeth, that his work is like [h] *wine tempered with water*: and we take this ſtory to be no genuine juice of the grape, and value it accordingly. On *Piſgah*, *Moſes* ſurveyed the whole land of *Canaan*, and although he was advantaged by the height of the place, and clearneſs of his eyes (no whit abated in their ſight at an [i] hundred and twenty years of age) yet much of miracle muſt needs be admitted, in ſo plain and far diſcovery. Here *Moſes* was buried, being priviledged above other ſervants of God (whoſe ſouls Angels convey to heaven) that an Angel was his Sexton, to cover his body in earth. Here he concealed *Moſes* his grave, leſt the *Iſraelites* ſhould goe a whoring after it. Deſtroying Idolatry is a pious, but preventing it a more provident Act, cruſhing it in the occaſions thereof. Let none condemn this for a needleſs caution, as if no fear that they who ſometimes would ſtone

g 2 Macc. 2. 5.

h 2 Mac. 15. 40.

i Deut. 34. 7.

Digitized by Google

ſtone *Moſes* while living, ſhould adore him when dead. For the crooked nature of the *Jews* was bowed to *Extremes*, and had no mean betwixt *hating*, and *adoring*. Beſides, when the memories of eminent men, hated or envied when living, have paſſed the purgation of death, it is uſuall for their former enemies to fall in love with them.

¶ 21. May the reader now conceive himſelf ſtanding on the top of mount *Piſgah*. Where (though content with a narrower compaſs, then what *Moſes* diſcerned) he deſcrieth a fair Proſpect round about him. Not to repeat the places of the weſt, becauſe mentioned before, looking ſouthward behold the City of *Nebo*, at the foot of its nameſake mountain: and both of them ſo called from *Nebo* an *Idoll God*, hereabouts worſhipped. We read indeed how [k] *Reuben* changed the names of the Cities of *Nebo*, and *Baalmeon* (becauſe their old names taken from falſe Gods reſented of Idolatry.) But ſo hard it is to unhabit mens mouths from old ill cuſtomes, that it ſeems their ancient names ſtill prevailed in common diſcourſe. [l] Criticks ſtart many controverſies concerning this Idoll of *Nebo*; as: Firſt, whether not originally [m] a *Babyloniſh* Deity. Secondly, whether under it the Moon (as the Sun under *Bell*) was not myſtically adored. Thirdly, whether the ſame with *Chemoſh* and *Baal-Peor* (which is the opinion of Saint *Jerome*) and if not, wherein lay the difference? But it ſhall never trouble me, whether the fictitious Serpents of *Jannes* and *Jambres* the *Egyptian* enchanters, were made alike, or did differ in ſome particulars, ſeeing the reall ſerpents of *Moſes* [n] devoured them all up. And ſeeing long ſince the ſervice of the true God hath confuted and confounded all worſhip of falſe Idols, I liſt not to trade in the curioſities of diſtinctions betwixt them.

¶ 22. Eaſtward behold *Kiriathaim*, or the *two-towns* (like *Bridge-North* in *Shropſhire*) two leſſer Cities being modelled into one. Here lived the *Emims*, ſhrowdly ſmote by [o] *Chederlaomer*, which probably did facilitate the *Moabites* in their victory over them. *Jahaza*, a City of the *Levites*, where the *Iſraelites* in battell vanquiſhed [p] *Sihon King of the Amorites*. A little further ſee the City of *Medeba*, before the walls whereof a [q] double battell was fought and won at once, by *Joab* againſt the *Aramites*, and *Abiſhai* againſt the *Ammonites*. And it ſeems that the latter of theſe had at this time the City in their poſſeſſion, whither they retreated after their overthrow. For what elſe doe thoſe words import; *The children of Ammon likewiſe fled before Abiſhai his Brother*, [r] [*and entred into the City,*] except any (conceiving it inconſiſtent with the preſent potency of *David*, to have any of his enemies neſtled in his dominion) will by *the City* underſtand *Rabbah* the Metropolis of *Ammon*, next year beſieged and ſacked by *Joab*. As for *Medeba*, there needs no other evidence to ſpeak her ancient greatneſs, then that *Ptolemy* by name takes notice thereof (though placing it in *Arabia*) which name it retained in the days of Saint *Ierome*.

¶ 23. But northward is the moſt pleaſant Proſpect over the fair and fruit-

k Num. 22. 38.

l Voſſ. de origi. & progreſ. Idol. lib. 1. pa. 346.

m Iſa. 46. 1.

n Exod. 7. 12.

o Gen. 14. 5.

p Deut. 2. 32.

q 1 Chr. 19. 7.

r 1 Chr. 19. 15.

Digitized by Google

fruitfull *Plains of Moab.* Nor need any wonder why the *Plain* is so called, seeing *Moab* had nothing on the north of *Arnon* (after the time of *Moses*) when they recollect, how lately all this land was possessed by the *Moabites*, before *Sihon* [s] forcibly expulsed them. Now to prove that places sometimes are termed by their ancient Inhabitants, though some hundred years after: we that live in *London*, need not goe no further then the *Old Jury*; so called from the *Jews* once dwelling there, now banished thence three hundred years agoe. But we keep the Reader too long upon the top of this bleak and cold mountain. 'Tis time to come down, when we have told him, that though *Pisgah* here be taken for a proper name, yet it is often used as an appellative, for any eminent ridge of a hill, which aspires above his fellowes. Know also that all the Countrey hereabouts was called [t] *Pisgah* in the days of Saint *Ierome.*

[s] Num. 21. 26.

[t] *Hiero. de loc. Hebr.*

¶ 24. Having now for a while reposed our selves in the pleasant Plains of *Moab*, let us not tire when our task in this Tribe grows so near to an end. Going a little northward we cannot misse the three Stations whither *Balak* brought *Balaam* to curse the *Israelites.* For having first freely feasted *Balaam* at *Kiriath-Huzzoth*, his chief City in the land of *Moab*, he brought him over *Arnon*, onely to see the utmost skirts of the people, hoping if he could but kindle his curse in any corner, it would quickly burn all *the house of Israel.* But thrice he struck fire to no purpose.

1[st]. In *Bamoth* [u] *Baal* or the high places of *Baal.*

2[ly]. In the field of [w] *Zophim* at the top of the hill.

3[ly]. In the top of *Peor*, which looks towards [x] *Jeshimon*: building in each place seven Altars, and sacrificing a Bullock, and Ram on every of them.

[u] Num. 22. 41.

[w] Num. 23. 14.

[x] Num. 23. 28.

What was the designe of the Sorcerer? Conceived he that heaven was covetous like himself, and might be bribed with sacrifices? Surely the stench of his hypocrisie out-scented all the smell of his burnt offerings. Or thought he by often changing the scene to act the more upon God? *He that is the same yesterday and to day, and for ever*, receives no more impression from the shifting of place, then from the changing of time. Or did he hope with the mystery of his numbers, *Thrice seven Altars*, to flatter heaven into a consent? All numbers are but bare Cyphers to him, that is infinite. O how he sweats for the wages of iniquity? How is his tongue distracted between the Spirit of God and the spirit of gold. All in vain; the further he goes, the worser he speeds: but the better he speaks, falling at last from slenting, to down right blessing of *Israel.* However, though he did not his work, he received his wages. And if *Balak* at that time did not pay him with gold; yet afterwards the *Israelites* did with steel, justly slaying him with the [y] sword.

[y] Num. 31. 8.

¶ 25. Pass

§ 25. Pass we now, still more northward, by the place, where *Elias* ascending to heaven in a *Chariot of fire*, left his *mantle* and *a double portion of his spirit* to [z] *Elisha* his servant and successour: and by *Mephaah* a City of the *Levites*, to *Sibmah*, so famous for her fruitfull vinyards. Going through which, the Reader may *eat grapes to the full at his own* [a] *pleasure*: A liberty lawfully allowed him, but beware *putting up any into his vessell*, lest he be apprehended for a trespasser. For the same law which provides for his necessity, punisheth his covetousness. And what is this whole world with the wealth thereof, but a vinyard, wherein happy he, who hath enough to serve his turn, seeing *when he dieth, he shall* [b] *carry nothing away with him.* It seems in *Sibmah* there was some one signall vine eminent for greatness above the rest, or else that all her vines grew so close and uniform, that they resembled one entire and continued tree: The [c] Prophets always addressing themselves unto it in the singular number, *O vine of Sibmah, I will weep for thee*, &c.

z 2 King. 2.

a Deut. 23. 24.

b Psal. 49. 17.

c Isa. 16. 8, 9. & Ier. 48. 32.

§ 26. Our work is ended, when we have viewed the north part of this Tribe, where it confineth on *Gad*. Where we onely meet with one place of note *Heshbon*, anciently the royall Palace of *Sihon* King of the *Amorites*, & afterwards a City of the *Levites*. Which the Scripture placeth sometimes in [d] *Reuben*, and sometimes in [e] *Gad*. To accommodate this difference without making of two Cities of the same name (such multiplication unwarrantable, save where absolute necessity enforceth it) I finde no fitter expedient, then by setting *Heshbon* so equally between these two Tribes, as partially in both, and totally in neither. Thus *Bristoll* is situated betwixt *Glocester* and *Somerset shires*; and yet challengeth to be an absolute Liberty of it self; as this *Heshbon* also was an entire demeans of the *Levites*. One fair gate it had, called *Beth Rabbim gate*, nigh to which were most clear and pleasant fishponds, to which the [f] eyes of the *Spouse* are compared by *Solomon*. Not that she was troubled with watery eyes like *Leah*, (the resemblance being recounted amongst her perfections, not defects) or that her eyes (as some may fancy) are compared to Pools, moistened with teares for her sins, but because of her clear and perspicuous vision and apprehension of heavenly Mysteries.

d Num. 32. 37.
e Iosh. 21. 39.

f Cant. 7. 4.

§ 27. As for the mountains of *Emek*, which Mr. *More* in his Map, without alledging any warrant from Scripture, (otherwise his constant custome) makes the bounds betwixt *Reuben* and *Gad*; I have placed them accordingly, yet so that the Reader (without a miraculous Faith) may remove these mountains to some other place, when he finds just cause for the same. At which time also, when proceeding on more infallible principles for their situation, let him take down our conjecturall Flags from the tops of *Mephaah*, [g] *Zerethshahar*, &c. now placed but by guesse, and let him dispose of them, if he can, in a more exact position.

g Iosh. 13. 19.

§ 28. Modern

Digitized by Google

§ 28. So much for *Reuben*, not forgetting how in the days of *Solomon* when the land was divided into *twelve Purveyer*-ships to make monthly provisions for his Courts* *Gebar the son of Uri* had al the country once *of Sihon King of the Amorites* (but then possest by *Reuben*) in his circuit whence no doubt plenty of good fare out of this Pasture-countrey so abounding in cattell, was brought to *Jerusalem*. Now we have placed the name of *Amorites* on the siniſter front of this our description, because they were the old inhabitants of this Countrey: our constant custome through this Book in the adverse page opposite to the *Tribes* name to insert one of the seven Nations of *Canaan*, (former owners of that land) conceiving it to conduce much to the illustration of Scripture.

* 1 King. 4. 19.

§ 29. Modern Heralds, by Commission authorized from the Jewish *Rabbines*, assign to *Reuben* for armes, *Argent, three Bars wavee azure*, in allusion to *Jacobs* Legacy, [h] *Unstable as water, thou shalt not excell.* For as water cannot hold it self, but as it is held in a vessell, so *Reuben* could not contain himself within the bounds of chastity, till shame and sorrow did reclaim him. Besides, as water once shed, is never to be gathered up again; so *Reuben* could never after recollect his lost credit, to recover the full favour of his Father. Though once he endevoured to gather up some spilt drops of his reputation by projecting the deliverance of [i] *Joseph* from his brethren: but his design miscarried.

h Gen. 49. 4.

i Gen. 37. 21.

§ 30. For mine own part, I cannot concur with the common opinion, that these three *Bars wavee* were the Armes of *Reuben*; principally because Armes are honorary ensignes, assign'd, or assum'd for the greater grace of the bearer. Improbable therefore, that this Tribe to perpetuate the infamy of their ancestour would always have water running in their shield, as if *Reubens* crime were the *Reubenites* credit; like such whom the [k] Apostle reproves, *that glory in their shame.* Rather let us hearken to *Aben Ezra*, who allots to the banner of *Reuben* a man or male child (others a mandrake, others put mandrakes in his hand) relating to *Leahs* words at his birth, calling him *Reuben*, that is, [l] *See a Son*, causing her *to forget her pain, for joy that a man child was borne into the world.*

k Philip. 3. 19.

l Gen. 29. 32.

§ 31. The proper place for the standard of this Tribe was to be the[m] first of the three Tribes which pitched on the south of the Tabernacle. Thus though *Reuben* lost the Primacy of power over all, he still kept the precedency of place before one quarter of his brethren. Whence parents may be taught, that though on just ground they disinherit, yet not so wholly to dishearten their eldest sons, but still suffer some remembrances of a birthright ever to remain unto them.

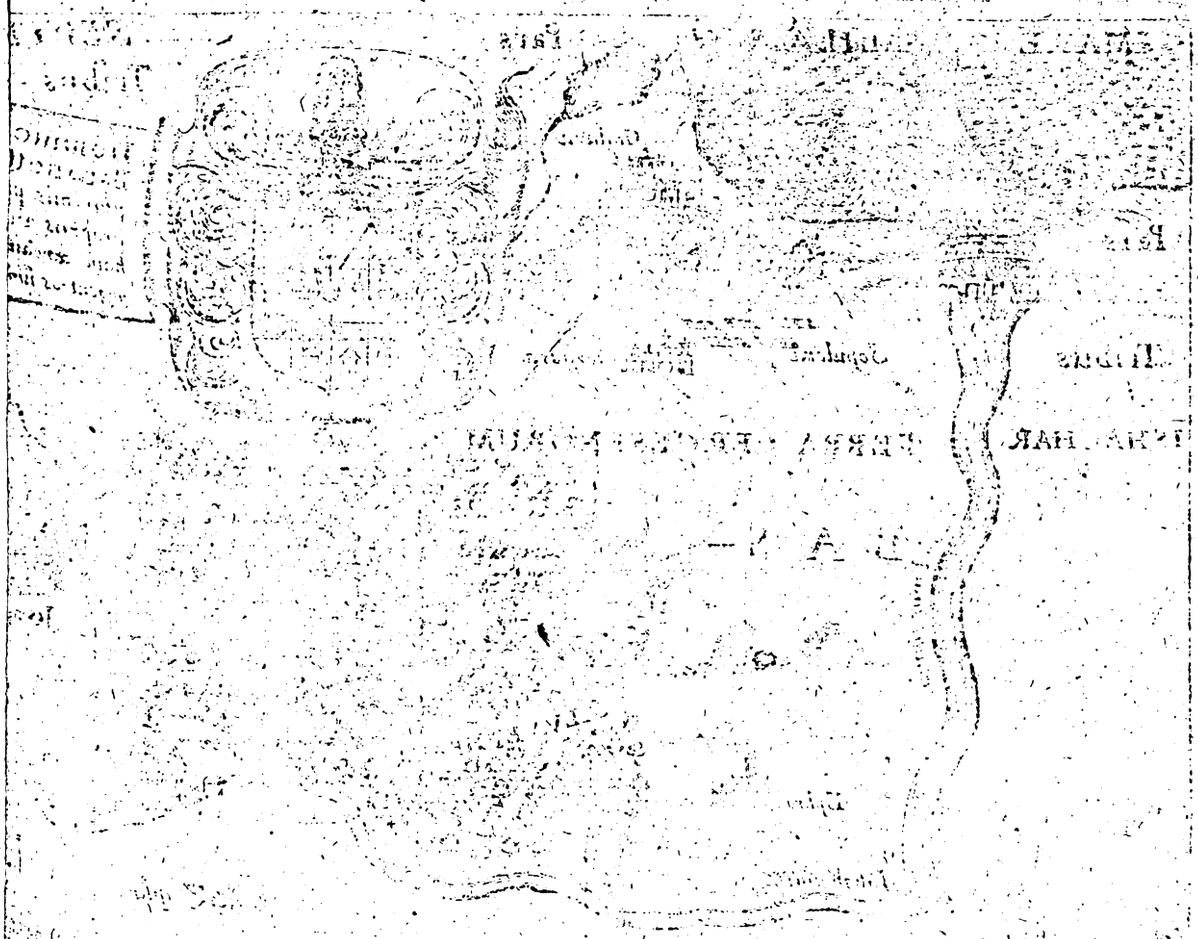
m Num. 2. 10.

FINIS.

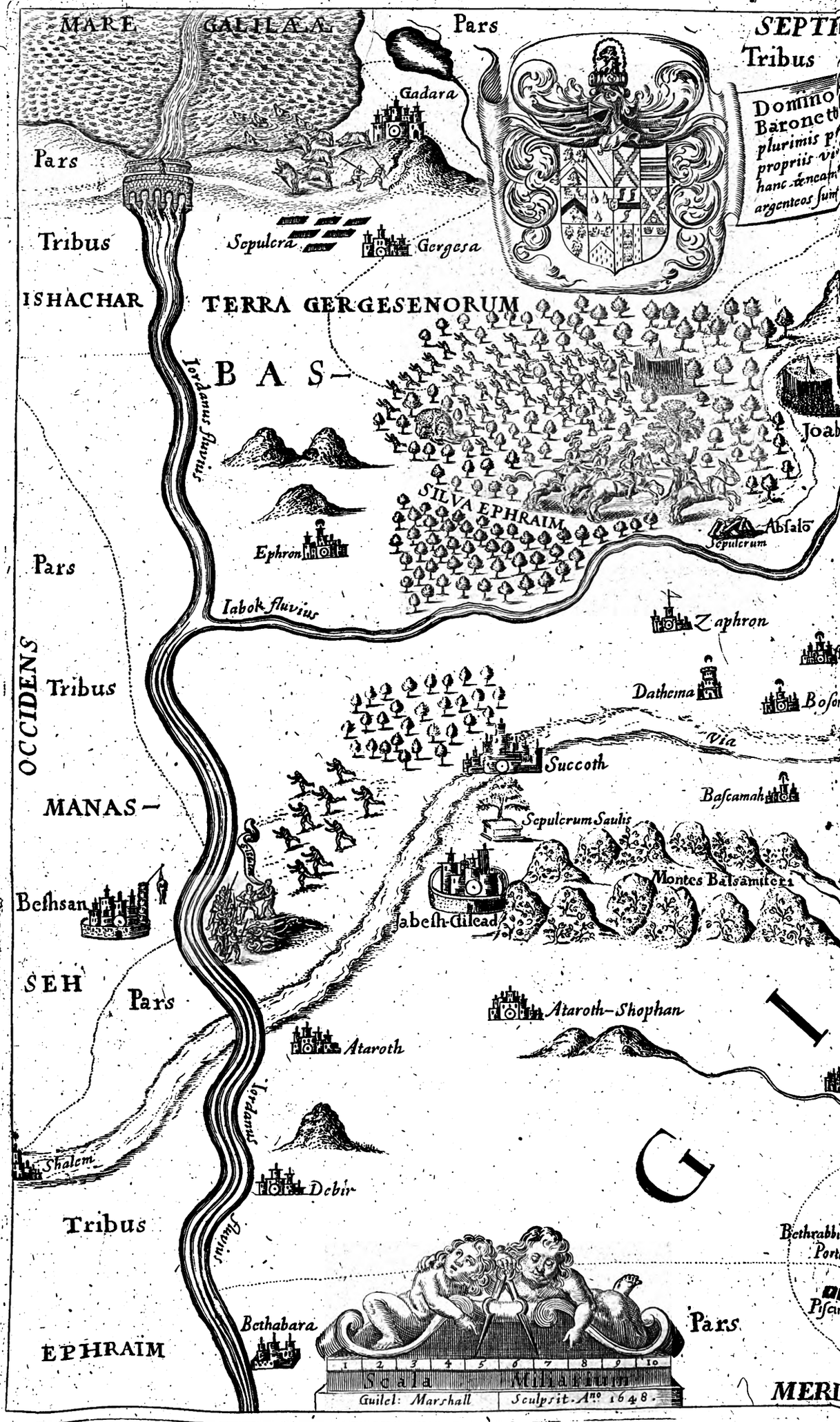
Here the Map of Gad *is to be inserted.*

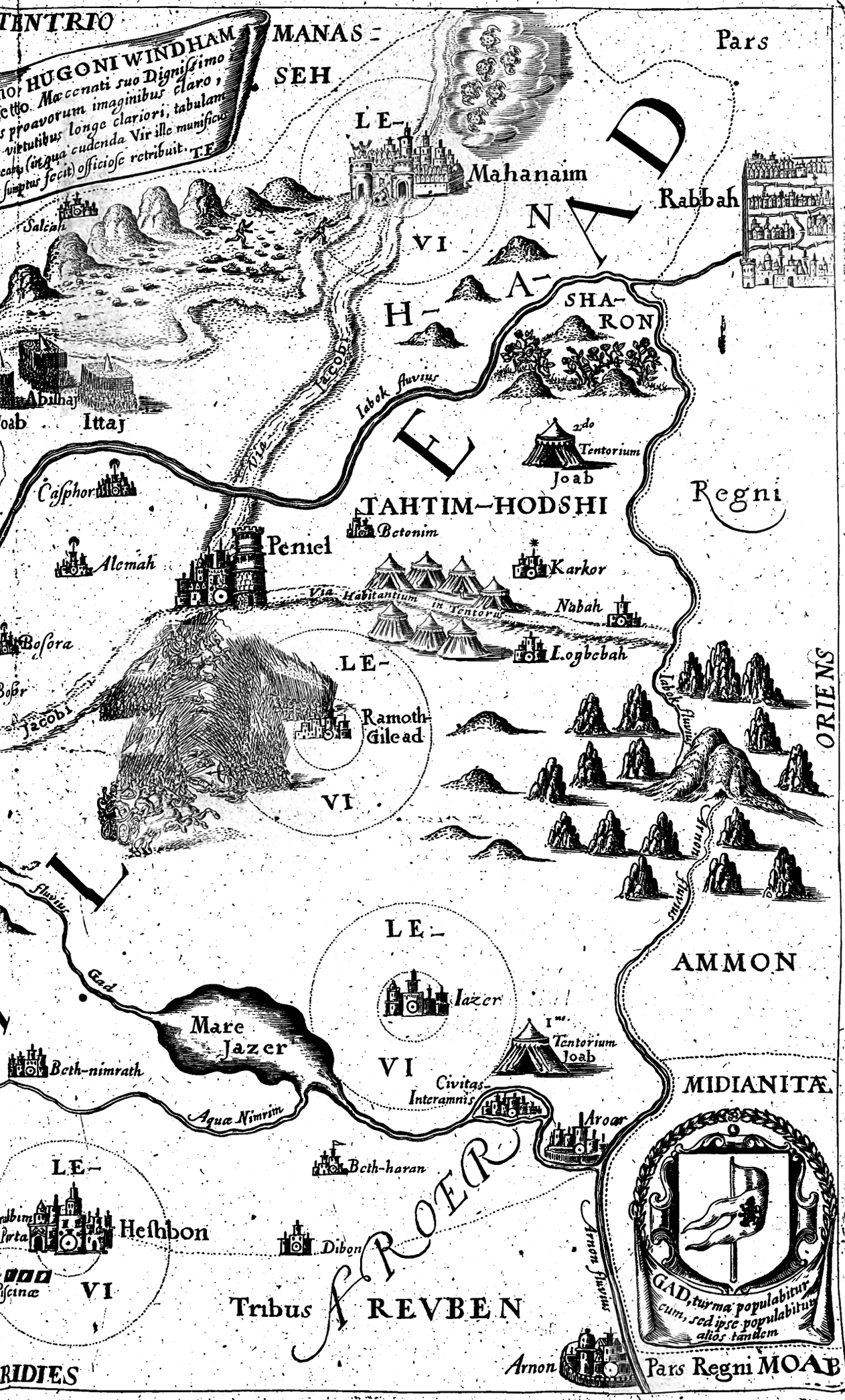
Digitized by Google

Digitized by Google



Digitized by Google


MARE GALILÆÆ
Pars
Gadara
Pars
Tribus
Sepulcra
Gergesa
ISHACHAR
TERRA GERGESENORUM
BAS-
Iordanus fluvius
SILVA EPHRAIM
Absalō Sepulcrum
Ephron
Pars
Iabok fluvius
Zaphron
OCCIDENS
Tribus
Dathema
Via
Succoth
MANAS-
Basamah
Sepulcrum Saulis
Montes Balsamitæi
Beshsan
Jabesh-Gilead
SEH
Pars
Ataroth-Shophan
Ataroth
Iordanus fluvius
Shalem
Debir
Tribus
Bethabara
EPHRAIM
Pars
Scala Milliarium
Guilel: Marshall Sculpsit. Anº 1648.


TENTRIO
HUGONI WINDHAM
MANAS-
SEH
Pars
LE-
Mahanaim
Rabbah
N
A
D
VI
H-
A-
SHA-
RON
Salcah
Iabok fluvius
Abilhaj
Ittaj
2do
Tentorium
Joab
E
Casphor
TAHTIM-HODSHI
Regni
Betonim
Peniel
Alemah
Karkor
Via Habitantium in Tentoriis
Nabah
Bosora
Logbcbah
LE-
Ramoth-
Gilead
VI
Iabok fluvius
ORIENS
Jacobi
Arnon fluvius
L
fluvius
Gad
LE-
AMMON
Iazer
Mare
Jazer
Ims.
Tentorium
Joab
VI
Beth-nimrath
Civitas-
Interamnis
MIDIANITÆ
Aquæ Nimrim
Aroer
Beth-haran
LE-
Heshbon
Dibon
Piscinæ
VI
Tribus
REVBEN
R O E R
GAD, turmæ populabitur
cum, sed ipse populabitur
alios tandem
Arnon
Pars Regni MOAB
RIDIES

THE TRIBE OF GAD.

The third Book.

§ 1. GAd eldeſt Son of *Jacob* by *Zilpah*, ſo increaſed in *Egypt*, that * forty five thouſand ſix hundred and fifty males of twenty years old and upward of this Tribe were numbred at Mount *Sinai*: all which falling in the wilderneſs for their tempting of God with this diſobedience, a new generation of forty thouſand * and five hundred entred the *Land of Canaan*. This Tribe affordeth very martiall men. For ſuch of them as repaired to *David* in *Ziglag* are deſcribed, [a] *Men of war, fit for the battell, that could handle ſhield and buckler, whoſe faces were like to the faces of Lyons, and were as ſwift as the Roes upon the mountaines.* Yet I meet not with any publick Magiſtrate extracted from *Gad*, though the [b] Genealogiſts rank *Jehu* with four of his Poſterity ſucceſsive Kings of *Iſrael* amongſt the *Gadites*; but on no other ground, then becauſe at the firſt time he is found mentioned in Scripture he was [c] imployed a Commander at the ſiege of *Ramoth Gilead* a City * in this Tribe. It ſeems that as the Engliſh-law makes a charitable proviſion for children left by their parents, that the Pariſh wherein they are firſt taken up, muſt maintain them: ſo Genealogiſts, the better to methodize the pedegrees of the *Jews* in Scripture, reduce Perſons of unknown Parentage, to thoſe reſpective Tribes, in whoſe grounds they firſt light on the mention of them. But let *Jehu* paſs for a *Gadite*: the rather becauſe ſo puiſsant a Prince, will prove a credit, rather then a charge to that Tribe to which he is related.

* Numb. 1. 14, 25.

* Num. 26. 18.

a 1 Chr. 12. 8.

b See *Speeds* genealogy of *Gad* extracted from M. *Broughtons*.

c 2 King. 9. 1, 2.

* Joſh. 20. 8.

§ 2. The land of this Tribe was of a double nature. For what lay north of the river *Jabbok* was anciently the poſſeſsion of *Og King of Baſan*. But what lay ſouth of the river, had its property more intricate and incumbred with often exchange of her owners, and on the right underſtanding thereof depends no leſs, then the aſſerting of the innocence of the *Iſraelites*, the confuting of the cavill of the *Ammonites*, and the reconciling of a ſeeming contradiction in Scripture; Take it thus briefly.

1st. It was the Land of certain Giants called [d] *Zamzummims*.

2ly. It was possessed by the [e] *Ammonites*, who destroied those Giants, and this Countrey was accounted a moity or one half of their dominion.

3ly. It was subdued by [f] *Sihon King of the Amorites*, who cast out the *Ammonites* (when also he destroied the *Moabites*) such as were south of *Jabbok*, and dwelt in their stead.

Lastly, after the overthrow of *Sihon*, *Moses* gave it to the Tribe of *Gad*, for their inheritance. Thus God by ringing the Changes of succesive Lords in this Land made musick to his own glory.

Behold we here what the Psalmist [g] saith, *Thou hast brought a Vine out of Egypt, thou preparest room before it*; the method and manner of which preparation is most remarkable. First, God in his providence foresaw that the Countrey of the *Canaanites* was without other addition too narrow, to receive the numerous people of *Israel*. Secondly, God in his goodness resolved out of love to righteous *Lot*, that his posterity should not totally lose their possession, nor would he suffer the *Israelites* their kinsmen to deprive them of any parcell thereof; giving them a flat command to the contrary. [h] Lastly, God in his justice permitted *Sihon King of the Amorites* should win part of the Countrey from *Moab* and *Ammon*; and suddenly sends the *Israelites* to conquer the conquerour; and now lawfully to inherit, what the other had wrongfully taken away: And thus *he prepared room for his Vine.*

¶ 3. By this time we plainly perceive, that in the *Ammonites* demand to *Jephtha*, there was some truth blinded with more falshood, that the countenance of the former might pass the latter unsuspected. [i] *Israel took away* (saith the King) *my Land when they came out of Egypt from Arnon even unto Jabbok, and unto Jordan; now therefore restore these Lands again peaceably.* True it was, that this Land was once theirs (and so it is plainly called *Joshua* 13. 25.) but most false, that ever the *Israelites* took Inch of ground from them, save onely mediately and at the second hand, taking it from *Sihon*, who took it from the *Ammonites*. We report the rest to *Jephtha's* answer (who first with a fair ambassie, and then with a famous victory confuted the *Ammonites* antiquated title to this territory) pleading that the *Israelites* had three [k] hundred years peaceably possessed the same. Now, if upon a strict account, some years fall short of that sum, the matter is not much, because souldiers love to fill their mouths with a round number, and too hundred fifty and odde with a good sword may well be counted three hundred years currant, though not compleate.

¶ 4. The Tribe of *Gad* had the kingdome of *Ammon* on the east, the half Tribe of *Manasseh* on the north, *Reuben* on the south, and the river *Jordan* on the west. The length thereof from *Aroer* to *Jordan* may be computed thirty five miles: and the breadth thereof from *Mahanaim* to *Dibon*,

d Deut. 2. 20.

e Seriously peruse Iosh. 13. 25.

f Compare Num. 21. 26. with Iudg. 11. 21.

g Psal. 80. 9.

h Deut. 2. 9. 19.

i Iudg. 11. 13.

k Iudg. 11. 26.

Digitized by Google

Dibon, falls out a little leſs. A Tribe inferiour to none for fair rivers, fruitfull Paſtures, ſhady woods: ſuperiour to moſt for populous Cities, and memorable actions atchieved therein. As for *Balme* or *Balſame*, it was a peculiar commodity of this Countrey. Thus the Prophet betwixt grief, anger, and pity demands, *Is* [l] *there no balme in Gilead?* and again, *Goe up into Gilead, and take* [m] *balm O virgin.* In deſcribing this Countrey we will follow the ſtreams of *Arnon*, *Jabbok*, and *Jordan*, which (with ſome little help lent us beſides) will afford us the conveniency to behold all remarkable mounts in this Countrey.

l Ier. 8. 22.

m Ier. 46. 11.

¶ 5. In the eaſtern part of this Tribe the rivers of *Arnon* and *Jabbok* (though running contrary ways) ariſe not far aſunder: according to the exact obſervation of [n] *Joſephus*, who ſaith that the land of *Sihon King of the Amorites, lay in nature and faſhion like an Iſland*, betwixt the three rivers of *Jordan*, *Arnon*, and *Jabbok*, ſo near are the fountains of the latter together. The heads of their ſprings are found in a mountainous and rocky ſoil, affording great plenty of *Jackalls*; mungrell creatures of equivocall extraction, deriving cruelty from the Wolves their ſires and craft from the Foxes their dams. Theſe *Jackalls* are meant by our tranſlatours *Pſalm* 63. 10. *Let them fall by the edge of the ſword, that they may be a portion for Foxes*: not for ordinary Foxes, which indeed are ſo dainty mouthed, that they will not feed on any carkaſſe, but what they kill themſelves: but for theſe *Jackalls* (which may paſs for Foxes, becauſe ſo by the ſurer ſide) ſo ravenous, that they will not onely feed on carion above ground, but even dig holes into the earth, fetch forth, and feed on dead bodies of men, if not deeply interred.

n χώριον ὅμοιον ἴνησώ τὴν φύσιν ὑπάρχον. Anti. lib. 4. Cap. 2.

¶ 6. The river *Arnon* running full ſouth paſſeth by * *Aroer*, a fair City whereof frequent mention in Scripture, but in no other notion, but onely as the eaſtern boundary of *Canaan*. Here *Arnon* entertaineth a river from the weſt, called the river of ° *Gad*, becauſe riſing, running, and falling within the compaſs of this Tribe.

* Num. 32. 34.

° 2 Sam. 24. 5.

¶ 7. This river of *Gad* had formerly received into it another ſtream called the waters of *Nimrim*, threatned by the [p] Prophets to be dried up: on the banks whereof *Bethnimrah* a City was ſeated. At the conflux of theſe two, the *Sea of Jazer* is found, being no other then a Lake (about our *Whittleſey Meer in Hungtingtonſhire*, for greatneſs) as the *Jews* call the meetings of all waters, whether freſh, or ſalt, *Seas*. Nor let their language herein be challenged for impropriety, having a warrant from God himſelf, [q] who at the creation, *called the dry land Earth, and the gathering together of the waters called he Seas*. Conformable hereunto is the expreſsion of the modern Dutch; for in *Helvetia* a Province of *Germany*, yea in *Argow* (as I may ſay) a County of [r] *Helvetia*, I have told above ſixteen Seas, *Zugerſee*, *Thuner-ſee*, *Ober-ſee*, *Rot-ſee*, &c. though the biggeſt of them but lakes in effect. Yea the *Jews* did ſo far extend, or rather, ſo ſtraitly contract the word *Sea*, that, that capable veſſell of braſs, uſed as a Lavatory for the

p Iſa. 15. 6. Ier. 48. 34.

q Gen. 1. 10.

r See *Mercators Atlas in Helvetia.*

the ſacrifices in the Temple, was tearmed the [f] *Molten Sea*. *Jazer*, which gave name to this Sea, was a [t] City of the *Levites* hard by, whereat ſome ſad accident had happened, though the particulars thereof are not diſcovered in Scripture, for *the* [u] *weeping of Jazer* paſſeth in the Prophet as the expreſsion of great lamentation.

§ 8. Hence the *river of Gad* paſſeth by *Civitas interamnis*, or the *City in the midſt of the river*, wherewith on all ſides it is environed, never mentioned in Scripture but with the company of [w] *Aroer*: a clear evidence both of their diſtinction and vicinity. Hereabouts *Joab* [x] pitched his tent, when ſent to number the people. Wonder not that having the convenience of three Cities ſo near to receive him, he preferred rather to reſide in a tent during that imployment. For (beſides that ſuch movable habitations comply beſt with military men) it was fitteſt for the work in hand; where the people to be reckoned might have full and free acceſſe in open aire; both wholſomer for the perſons, and ſpeedyer in diſpatch, then when pent within the ſtreets and walls of a City. Nothing elſe memorable remains in the ſoutheaſt corner of this Tribe, ſave *Dibon*, a City ſometimes aſsigned to [y] *Reuben*, and ſometimes to [z] *Gad*. To reconcile this, ſome make them different and diſtant Cities; which in my apprehenſion is rather to ſet up two marks then to hit the right one. For ſeeing theſe two Tribes confine together, and both lay claim to *Dibon* (like the two mothers challenging the living childe) we have onely, in ſtead of a ſword, made uſe of pricks, ſetting it equally in the bounds of both. Here we adviſe the Reader (not out of diſtruſt of his skill, but deſire of his good) to beware, neither to confound this *Dibon in Gad*, with [a] *Dibon-Gad*, the thirty ninth ſtation of the *Iſraelites* as they came out of *Egypt*; nor with another [b] *Dibon*, which ſeems to be in *Judah*, wherein the *Jews* dwelt after their captivity.

§ 9. The river of *Jabbok* ariſing out of the aforeſaid ſtony countrey, firſt runs directly northward, and ſtrengthened with an acceſſion of waters from the *kingdome of Ammon*, turns his ſtream full weſt. In which courſe ere long he cometh to the ford which *Jacob* with his family paſſed over: and where we crave the Readers leave for a while to diſcontinue our diſcourſe of this river, and to attend that worthy Patriarch in his travels through this Tribe, which in form of a Belt croſſed *Gad* athwart from northeaſt to ſouthweſt. *Jacob* firſt entring into this Tribe came to *Nahanaim*, that is, *the two campes*, becauſe there the [c] Angels digeſted into two armies (probably behind and before him) appeared to *Jacob*. Now as [d] *Adams* naming the Creatures argued his dominion over them; ſo the *Patriarchs* naming of places in *Canaan*, was an Earneſt that their poſterity ſhould poſſeſſe them. Who no doubt, as curious to enquire, ſo were carefull to continue thoſe names which their Anceſtors had given them. *Mahanaim* was afterwards a [e] City of the *Levites*, and in the reign of [f] *Iſhboſheth* the ſon of *Saul*, it was made the chief City of his kingdome.

ſ 1 King. 7. 23.
t Joſh. 21. 39.
u Jer. 48. 32.
w Deut. 2. 36. & Joſh. 13. 9.
x 2 Sam. 24. 5.
y Joſh. 13. 17.
z Num. 32. 34.
a Num. 33. 45.
b Neh. 11. 25.
c Gen. 32. 2.
d Gen. 2. 19.
e Joſh. 21. 38.
f 2 Sam. 2. 8. 12.

Digitized by Google

kingdome. But with his [g] life within three years expired the *Metropolisship* of *Mahanaim*, which afterwards afforded refuge and residence to [h] *David*, when flying from *Jerusalem* for fear of *Absolom*. Hither the news of *Absoloms* death was brought to King *David* (joyfull to the King, but dolefull to *David*) which caused his patheticall [i] lamentation over the gate, till the heat of [k] *Joabs* anger dryed up *Davids* teares; perswading him with cheerfull looks to countenance the conquerours.

[g] 2 Sam. 4. 7.

[h] 2 Sam. 17. 24.

[i] 2 Sam. 18. 33.

[k] 2 Sam. 19. 7.

¶ 10. From *Mahanaim*, let us goe fairly, and softly on with an easie pace in the company of *Jacob* (not overdriving his children and cattell to the above named [l] fords of *Jabbok*) and thence to *Peniel*, where *Jacob* (the youngest warriour [m] fighting before he was born, and the strongest Conquerour) prevailed with God appearing like an Angell. Who in admonition to *Jacob*, that he overcame not with his own striving, but his opposites yeelding, gave him a gentle touch, being pleased, where he could have broken the bone, onely to shrink the sinew, whereupon *Jacob* carried an upright heart, and lame leg to his grave. Indeed learned [n] *Rivet* is of opinion, that God presently healed his halting, chiefly grounding it, because *Esau* at his meeting took no notice of his lameness: but doth not the negative follow with more probability, because the Scripture takes no notice of his curing? Besides, had the cure come so quick, the hurt had never left so deep and long lasting impression in the practise of the *Israelites*, abstaining, for that cause, from eating the [o] sinew in the thigh. Yea modern *Jews* (oh that they were as observant of the substantiall as ceremoniall parts of the old Testament!) not certain which sinew it was (so many meeting in the thigh) refrain from feeding on [p] all Nerves in the hinder parts of a beast.

[l] Gen. 32. 22.

[m] Gen. 25. 22.

[n] *In Genesin excercitatione* 139.

[o] Gen. 32. 32.

[p] *Rivet ut supra ex Rabbinis.*

¶ 11. From *Peniel* going southwest *Jacob* being to meet *Esau* his brother, thus marshalled his company. In the forefront his Concubines with their children, next *Leah* with hers, *Rachel* and *Joseph*, first in his love and last in place, because furthest from danger; before all, like a valiant Commander taking the worst service on himself, marched *Jacob* in person, having sent before him his presents to *Esau*, and dispatched before them his prayers to God. See what gifts & good words, a fair tongue and full hand can doe. *Esau* in stead of killing falls a [q] kissing him. Behold how they hug! being now more twins, then in their mothers womb: for there they strove, but here they embraced. From *Peniel Jacob* travelled to [r] *Succoth*, in English *Boothes*, because there he erected tents for himself and his cattell: and so he went over *Jordan*, into the Tribe of *Ephraim* to the City of *Sichem*; whither (God willing) hereafter we will follow him. And now seeing the way which we have come is both plain and pleasant, let me request the Reader not to begrutch his pains to goe some part of it back again, onely exchanging the company of plain dealing *Iacob*, for valiant *Gideon*: who in his march traversed this Tribe from the west to the east thereof.

[q] Gen. 33. 4.

[r] Gen. 33. 17.

¶ 12. *Gideon*

¶ 12. *Gideon* purſuing the flying *Midianites* with his ſouldiers, as faint as few for want of victualls, coming to *Succoth*, deſired food from the inhabitants thereof. The *Succothites* were ſo far from granting him proviſion, they would not give him good words, not more niggardly of their victualls then prodigall of their [f] taunts unto him. Wherefore *Gideon* in his return (not then at leaſure, that his wrath ſhould hinder his work) with briars and thorns of the wood hard by, tare their fleſh in pieces. The originall ſaith, *he taught them with thorns*, or *made them to know*, namely their own folly and his power. Dull Scholars muſt have ſharp teachers: or rather *like unto like*, churliſh crabbed diſpoſitions, and prickly crooked thorns well agree together. Hence *Gideon* marched to *Peniel*, whoſe Citizens (neighbours to *Succoth* both in place and peeviſhneſs) churliſhly entertained him; which coſt them at his return the breaking down of their [t] tower, which was afterwards [u] reedified by King *Jeroboam*. From *Peniel Gideon* went forward, *by the way of them that dwelt in* [w] *tents*, on the eaſt of *Nobah* and *Jogbehah* againſt the *Midianites*, unto *Karkor*, which being out of the Tribe of *Gad*, we ſhall hear more of it in our deſcription of *Midian*.

[f] Iudg. 8. 6.

[t] Iudg. 8. 17.
[u] 1 King. 12. 25.
[w] Iudg. 8. 11.

¶ 13. The mention of *thoſe that dwell in tents*, puts me in mind, that it is as much my duty here to tender my conjecture to the Reader, as it is his liberty to receive or reject it. There was a Countrey, undoubtedly in this Tribe, called the [x] *Land of Tahtim-hodſhi*, that is, *newly inhabited*, where *Ioab* made his ſecond ſtation, when ſent to number the people. Now may not this in probability be the very place, where the *Iſraelites* formerly dwelled in tents, and in *Davids* victorious reign were reduced to more ſtability, and incouraged to turn their tents into houſes, more certain and ſolid habitations?

[x] 2 Sam. 24. 6.

¶ 14. To return now to the river *Iabbok*, half impatient for our long deſerting it, ſave that running weſtward, it glides cooly and calmly under the ſhade of *the foreſt of Ephraim*, ſo called, as learned men conjecture, (for otherwiſe *Ephraim* poſſeſſed not any thing on this ſide *Iordan*) becauſe there [y] *Iephtha* defeated the *Ephraimites* for their inſolent mutiny againſt him. But afterwards a greater ſlaughter happened in the ſame place, when *Ioab*, *Abiſhai*, and *Ittai* Generalls for *David*, routed *Abſaloms* army, and [z] when the wood devoured more then the ſword. Wonder not that ſticks had a mouth more voracious then ſteel, underſtand it that ſome were devoured by beaſts, others famiſhed as loſt in the labyrinths of the foreſt, and ſome ſtaked on ſharp piles in the fierceneſs of their flight. Well might ſuch ſad fate befall the common ſouldiers, which happened to *Abſalom* himſelf. This was he that boaſted how upright he would be when made a [a] Judge, whereas now, if the length of his hair conduced any thing to his execution, it was the beſt, yea onely piece of juſtice performed by him. Yet more probable it is, that running in haſt (not ſo minding which way to goe, as to be gone) he was ſnatched up by

[y] Iudg. 12. 4.

[z] 2 Sam. 18. 8.

[a] 2 Sam. 15. 4.

Digitized by Google

by the neck in a forked [b] bough: How did the officious Oake act three parts, being the Gallows, Halter, and Hangman for a traitour? But this accident rather occasioned then caused his death: the Oake was rather his Gaolor then his Executioner. It was *Ioab* that dispatched him with three darts through his [c] *heart*. Wherein through a treble orifice were discovered Disobedience to his Parent, Treason to his Prince, and Hypocrisie to his God, pretending a [d] Sacrifice and intending Rebellion.

[b] 2 Sam. 18.9.

[c] 2 Sam. 18.14.

[d] 2 Sam. 15.7.

¶ 15. Hard by was *Absoloms* Tombe, consisting of a great [e] pit to hold, and a *great heap of stones to hide* a great Traitour under it. May they there lie hard and heavy on his Corpes, and withall (if possible) sink down his rebellious example for ever having a resurrection. No methodicall monument but this hurdle of stones was fittest for such a causer of confusion. Indeed in his life time he had erected a stately [f] Pillar near *Jerusalem*, intending it no doubt for the place of his buriall. But just it was that his dead carkass should be deprived of his own grave, who endevoured to dispossess his living Father of his kingdome.

[e] 2 Sam. 18.17.

[f] 2 Sam. 18.18.

¶ 16. And now a little to acquaint the Reader with the adjacent Countrey, two severall ways led hence to the City of *Mahanaim*. The one through the mountains, shorter but harder, which *Cushi* chose: The other [g] *by the way of the plain*, which the furtheſt about was the neareſt way home. *Ahimaaz* took this as the most ready Road, who being a messenger *volunteer*, would confess to *David* no more news then what he knew would be welcome, whilest *Cushi* a prest Post must relate the full of his message. And now the river *Jabbok*, who hitherto may seem to run slowly, as attending in suspence the issue of the Battell, certified of the success thereof hastens with all posible speed to fall into the river *Jordan*.

[g] 2 Sam. 18.23.

¶ 17. *Jordan* had now some distance of miles escaped out of the sea of *Kinneroth* or *Sea of Galilee*: the *edge whereof Josh.* 13. 26. is assigned for the utmost border of this Tribe. Through this lake (as *Tacitus* observeth) this river kept his ready course, preserving his stream intire from incorporating with the waters of the Lake. A thing no whit incredible to those *Welshmen* in *Merioneth-shire*, who have beheld how the river *Dee* running through [h] *Pimble-meer* continueth his channell without mixing with the *Meer*. On the east side of this Sea stood the City of *Gadara*; (the first syllable whereof is argument enough to place it in this Tribe) where the *Legion of Devills* cast out of the man entred into the *herd of Swine*: where a threefold difficulty appeareth in the relation of the story.

[h] *Camdens Britan. in Merioneth shire.*

1 Whilest other [i] Gospells mention but one, Saint [k] *Matthew* makes two men possest with a Devill.

2 The same tearmeth them *Gergasens* whom other Gospells name *Gadarens*.

[i] Mar. 5.1. & Luke 8.27.

[k] Mat. 8.28.

3 Seeing Swine till killed, return their owners no profit, and then their flesh was forbidden to the *Jews* to eate, how came the *Gadarens*, being undoubtedly *Jews* (otherwise Christ would not have conversed with them) to keep such a company of uselesse cattell?

But these difficulties accept of their severall solutions.

1 Though two were possest, one of them being Paramount in torture and unrulinesse eclipsed the mention of the other, the second not being named in the presence of the principall.

2 *Gadara* and *Gerazen*, though distinct, were neighbouring Cities, and so might have joint commonage of cattell betwixt them.

3 They kept Swine to truck and barter with other nations. Though their flesh was unclean in the mouths, yet their money was clean in the purses of the *Jews*. But if any conceive they kept Swine not onely *ad usum* but *ad esum*, such must acknowledge the drowning of them to be the owners just punishment for their breaking Gods commandements.

But when those Hogs were sunk in the sea, a greater herd of them remained in the City: swinish people, who preferred to wallow on the dunghill of their own wealth, rather then to possesse the pearl of Christs presence, whom they requested to depart out of their coasts. So much of the *Gadarens*, and their neighbours the *Gergasens*, onely let me adde, that from the affinity of sound some have collected, the *Girgashites* anciently to have inhabited this countrey, (as we have formerly observed) and therefore in the title of every leafe we have divided this Tribe betwixt them and the *Amorites*, as the old possessors thereof.

* *Geog. lib. 16. col. 764.*

¶ 18. *Strabo** reports how there is a little Lake near to the City of *Gadara* infected with such malignant and pestiferous qualities, that it scaldeth off the skin of whatsoever is cast into it. This may seem an effect of the Devills in the hogs, (*Satan* when he departs useth to leave such perfumes behind him) and semblably the possessed man stripped himself of all his clothes and went naked. But seeing the Scriptures say expresly that the hogs ran into the Sea, and not into this petty *Lake*, I dare not assign this as the cause of those mischievous waters.

¶ 19. *Jordan* having got out of the aforesaid *Sea of Galilee* is presently crossed over with a stately Bridge. I conceive it of no great antiquity (no stone thereof appearing in the Scripture) but *Mercators Maps* take notice thereof. And a moderate *Jesuite* tells us (observe it Reader against the time thou travellest into those parts) that the way over this bridge, though somewhat further about and less frequented, is an easier and safer rode from *Damascus* to *Jerusalem*, then what is commonly gone over *Jacobs bridge* in the Tribe of *Naphtali*, whereof God willing hereafter.

¶ 20. And now *Jordan* being enriched with the tributary waters of

of *Jabbok* grows fair and large, yet not ſo deep but that it is fordable, eſpecially at that place ſo fatall to the [l] *Ephraimites*, where fourty two thouſand of them were by *Jephthah* put to the ſword. Four-fold was the offence of theſe *Ephraimites*.

1 They neglected on ſeaſonable [m] ſummons to aſsiſt *Jephthah* againſt the *Ammonites*.

2 They falſly retorted the fault on *Jephthah*, and being wilfully deaf at his call accuſed him for dumbe not calling them.

3 They gave the *Gileadites* reproachfull language, calling them [n] *Runnagates*.

4 They menaced to burn *Jephthah* and his houſe with fire.

Hereupon *Jephthah* defended himſelf, and defeated them in a memorable overthrow. The *Ephraimites* being routed fled to theſe fords of *Jordan*, ſo hoping to recover their own countrey on the other ſide. But all in vain. *Jordan* indeed might here be waded over; but no paſſage over the ſwelling Surges of their enemies anger. How willingly would thoſe who called others *Runnagates* have been now *Runnaways* themſelves; but could not be permitted? The *Gileadites* purſued, yea prevented them, and arraigned them all for their lives. *Shiboleth* is their *neck-word* (and as ratling in the throat is generally to ſick men) ſo liſping of their tongues was a certain Symptome of their death.

¶ 21. Some will accuſe *Jephthah* of cruelty, that not contented with the honour of the Conqueſt he followed the Chace ſo furiouſly, as to ſuffer his ſword not onely to drink to mirth, but to ſwill to drunkenneſs in the bloud of his brethren. But haply this execution without order from him might be done by the *Gileadites* in heat of anger: Souldiers in the Precipice of their paſsion being ſenſible of no other ſtop but the bottome. If done by *Jepthah's* command, ſurely his own ſecurity enforced this ſeverity, as a dolefull, but needfull, a ſad, but ſafe way to prevent the growth of another war, the ſeeds whereof *Jephthah* foreſaw in the revengefull diſpoſition of the *Ephraimites*. However ſome actions in the old Teſtament as they may not be imitated, ſo they muſt not be condemned, whoſe Actors might have immediate commiſsion of divine inſpiration.

¶ 22. From hence *Jordan* caſteth a glancing eye at the fair City of *Jabeſh-Gilead*, ſweetly ſeated at the bottome of Balm-bearing mountains. The Inhabitants hereof ingaged not with the reſt of *Iſrael* againſt the *Benjamites*, for which offence they were all ſlain ſave four hundred young [o] Virgins, which were given to the *Benjamites* to wife. Thus the *Benjamites* being *Gileadites* by the mother ſide, it was not onely protection to his ſubjects, but alſo love to his kindred which invited *Saul* to ſuccour this City, when *Naaſh* the *Ammonite* beſieged it. Painfull and ſhamefull were the conditions of Peace which *Naaſh* offered them, namely [p] *if he might thruſt out their right eyes*, which was to render their

l Iudg. 12. 6.

m Judg. 12. 2.

n Iudg. 12. 4.

o Iudg. 21. 12.

p 1 Sam. 11. 2.

Souldiers ſtark blind in effect. For whereas the *Jews* were wont to wear in war broad ſhields on their left arme, which as it ſheltered their body, ſo it hindred their ſight on that ſide) when their right eye was put out by their enemies ſword, and the left blinded by their own ſhield, they were, during the fight, deprived of the beſt fence of their body. But [q] *Saul* ſaved all this harm by a ſpeedy march, ſuddenly ſurprizing the *Ammonites*, and delivering the City of *Iabeſh-Gilead*.

q 2 Sam. 11. 11.

¶ 23. Gratitude to *Saul* for ſo great a benefit probably did afterwards put the people of this City on that honourable, but dangerous deſigne to reſcue *Saul* and his ſons bodies from the wall of *Bethſhan*, where the [r] *Philiſtines* had hanged them up. It was no pleaſant proſpect to theſe men of *Iabeſh*, *Bethſhan* being oppoſite on the other ſide of *Iordan* over againſt them, ſome eight miles off. (Loialty hath a quick ſight and a tender heart, at a diſtance to behold and bemoan affronts to her Soveraign) Did *Saul* preſerve their right eyes to this end, contentedly to behold his body abuſed? Out march all the valiant men in the City in the night over *Jordan*: *Sauls* and his ſons corps they took down from *Bethſhan*, bring them home, burn the fleſh, and bury the bones thereof under a [s] tree neare the City. The *Jews* generally interring their dead under ſome Oak, pleaſed perchance with the parallel, that as thoſe plants ſeemingly dead in winter, have every ſpring an annuall reſurrection: ſo mens dry bones ſhall have new ſap put into them at the day of Judgment. [t] *David* afterwards removed the bones of *Saul* and *Jonathan*, & buried them in the ſepulchre of *Kiſh* their father in *Zelah* in the Country of * *Benjamin*.

r 1 Sam. 31. 10.

s 1 Sam. 31. 13.

t 2 Sam. 21. 14.

* Joſh. 18. 28.

¶ 24. From the *fords of Ephraim*, *Jordan* taketh his courſe by the Cities of [u] *Ataroth* and [w] *Debir*, of which we can ſay neither more nor leſs, but that they are called *Ataroth* and *Debir*. For theſe places (let [x] *Ataroth-ſhophan*, [y] *Beth-haran* &c. march in the ſame rank) are ſo ſhort-lived in Scripture, that they live onely to be named, and preſently vaniſh away, without any more mention of them. Not long after *Jordan* leaving this Tribe runneth into *Reuben*.

u Num. 32. 34.
w Joſh. 13. 26.
x Num. 32. 35.
y Num. 32. 36.

¶ 25. More inland in *Gad* lay the large and fruitfull Countrey of *Gilead*, whereof more fitly and fully in the next Tribe. For though this Tribe of *Gad* had *South-Gilead* in her borders; yet under favour I conceive that *North-Gilead* (which belonged to *Manaſſeh*) was the firſt and beſt Countrey of that name. Now whereas we read in [z] Scripture, that *Gad had all the Cities of Gilead*, and few verſes after, that *Manaſſeh had half* [a] *Gilead*; know that *Gilead* is taken reſtrictively in the former, and generally in the latter acception.

z Joſh. 13. 25.

a Joſh. 13. 31.

¶ 26. *Ramoth-Gilead* (called alſo [b] *Ramoth-miz peh*) was metropolis of *Gad-Gilead*. It belonged to the *Levites*, and was alſo a City of [c] refuge, afterwards won by the King of [d] *Aram*. Then, (alas) that city, which ſo often had ſaved others from the purſuit of their enemies, could not preſerve it ſelf from the ſword of the *Syrians*. Here it was verified, *Quod non*

b Joſh. 13. 26. *vide Tremellium in locum.*
c Joſh. 20. 8.
d 1 King. 22. 3.

capit

Digitized by Google

capit Christus, rapit fiscus. For upon *Jeroboams* introducing of Idolatry, the pious *Levites* were outed of their possessions, and now the pagan *Syrians*, revenging their quarrell, ejected *Israel* out of this City, wrongfully wrested from the *Levites*. e 2 Chr. 11.14.

¶ 27. However not long after *Ahab* and *Jehoshaphat* with joint forces besieged it, when the army of the *Syrians* bad them both battell. *Jehoshaphat* at *Ahabs*[f] perswasion (pretending his honour, but intending therein his own safety) appeared in his Princely equipage, whilest the other disguised himself in the army. Now the *Syrians* having received speciall orders,[g] *to fight neither against small nor great, save onely with the King of Israel*, mistake *Jehoshaphat* for the *King of Israel*, directed in their conjectures unto him by the lustre of his royall Robes. Bravery betrays men to danger, and not onely sets up a fair mark, but giveth malice the right ground to throw at it. And was it not just with *God*, that *Jehoshaphat*, who in complement had profest to *Ahab*, *I am*[h] *as thou art*, should in realty be taken to be the same indeed? But upon his crying out the *Syrians* apprehend their errour, and desist from further pursuing him. f 1 King. 22.30. g 1 King. 23.31. h 1 King. 22.4.

¶ 28. But divine Justice continues the chace of *Ahab*. Guilt cannot hide it self in a croud, and there is no way for a notorious sinner, to disguise himself from Gods eye, but by his sincere repentance. A man draws a *bow at*[i] *adventures*, and all-seeing providence guiding blind chance to the joints of *Ahabs* armour, mortally wounds him. It seems not onely the Corselet, but also the putting on thereof must be *of proof* to fence death out, which otherwise will creep in at a small cranny. Yet *Ahab* was staid up in his chariot til even, & then the Sun & his life set together. Some years after King *Jehoram Ahabs son* at the same place received[k] wounds of more honour and less danger, when forcibly he recovered this *Ramoth-Gilead* from the Kings of *Syria*. But of all *Jehorams* hurts here received, none went so near his heart, as that in this City, *a son of the Prophets* sent by *Elisha*, did anoint *Iehu*, a Captain of the Host, to be his successour and King of *Israel*. i 1 King. 22.34. k 2 King. 2. 14, 15. l 2 King. 9.1.

¶ 29. We had wholly forgotten (no shame to confess and amend our faults) the small Countrey of *Sharon* in the north-east part[m] of this tribe. It seems it was parcell of the demeans of the Crown in the days of King *David*, where his heards[n] were fed under the care and charge of *Shetrai* the *Sharonite*. *David* we see was not onely a good man, and good King, but also a good husband, stocking this his land to his best profit, knowing full well, soon would the State of his Court-hall be abated, if the thrift in his countrey Kitchin were not preserved. Nor was *Sharon* a place less pleasant then profitable, where plenty of fragrant roses grew, to which Christ (the Churches spouse) is pleased to[o] resemble himself; not for any fading condition, but fair sight, sweet smell, and cordiall vertues wherein he excelled. m 1 Chr. 5.16. n 1 Chr. 27.29. o Esay 35.2. Cant. 2. 1.

¶ 30. Here some will inquire, In what capacity did *David* hold his land

land in *Sharon* (and elsewhere) where his cattell was grased,* seeing being *Jesse's* youngest Son, little land was left him from his Father, and none at all in the *Tribe of Gad*. The difficulty is increased, because in so pent and populous a countrey, scarce a foot thereof, but related to some owner not having power to alienate it from his heires, to whom at the fartheſt it was to revert at the *year of Jubilee* when all dead possessions had a resurrection to their proper owners. We conceive *David* held this land by one of the following Titles.

* 1 Chron. 27. 25, 26. &c.

1 *By the fundamentall establishment of the Crown.* For sure when that Kings were made, publick provision was made for their Princely support, who (as Lords of Manors have commonage *sance number* amongst their Tenants) might feed their cattell any where in their own dominions.

2 *By improvement of waſt grounds*, which fell to the King as *Lord of the Soile*. Yea seeing God made provisionary Laws for the Kings behaviour, (* four hundred years before any King was in *Israel*) why might not a *reserve of land* be also left, at the partition of the countrey by lot, for their Kings future maintenance?

* Deut. 17. 15, 16.

3 *By mutuall compact*: some subjects on valuable consideration, (as perchance the relaxing the tribute due from every person to his Prince) * might part (not with the propriety, but) present profit of their land for the Kings conveniency.

* 1 Sam. 17. 25.

4 *By attainder of Traitours*: whose lands it seems were (at least for some term of time) at the Kings disposall; witness *Davids* granting all * *Mephibosheth* had unto *Ziba*.

* 2 Sam. 16. 4.

5 *By conquest*, as most probable it is this *Sharon* was won from the *Ammonites*, when* *Rabba* was taken from them.

*2 Sam. 12. 29.

However we may presume that *Davids* title (though unknown to us) was undoubted in it self, free from the least suspicion of injustice, according to his own counsel: * *Trust not in oppression, become not vain in robbery.* Otherwise his tender conscience would as wel have smote him for *cutting off a lap* of his subjects ground, as of his * Soveraigns garment.

* Psal. 65. 10.

* 1 Sam. 24. 5.

§ 31. We have finished the description of this Tribe and all places therein mentioned in Canonicall Scripture, onely there remaines behind some Cities which we finde in the *Apocrypha*, in one[p] chapter whereof we may spring a whole Covey of Cities, namely these following:

p 1 Maccab. 5.

1 *Dathema*, a fortress.
2 *Bosora.*
3 *Bosor.*
4 *Alema.*
5 *Chasphor.*
6 *Mached.*
7 *Carnaim.*
8 *Ephron.*

The generall character given of these places consisteth principally in these particulars.

q 1 Mac. 5. 26.

1 [q] *All these were Cities strong and great.*

r 1 Mac. 5. 25.

2 Situated al in the [r] *Land of Gilead*, yea in this Tribe of *Gad*, *Carnaim* onely

onely excepted, whereof more properly in our next description.

3 Inhabited by *Jews*, and threatned by the pagan Hoste under *Timotheus*, that they *would take and destroy them all in* [s] *one day.* [s] 1 Mac. 5. 27.

From which last clause we collect that these Cities must be placed somewhat near together, otherwise, how could an army probably propound to dispatch them all in one day? And though the Pagans might mingle much pride with their malice in projecting things high and hard to effect, yet surely they mixed some policy with their pride, not to propound to themselves meer impossibilities. But the seasonable coming of *Judas Maccabeus* with his host frustrated all the Pagans designes.

§ 32. But the City of *Ephron* deserves serious consideration, for the singular situation thereof. For in *Maccabeus* his return from *Carnaim* this strong City stood so in his way, that *he could not turn from it either to the right hand or to the left,* [t] but must needs pass through the midst of it. A place in so tyrannicall a position may seem an affront to mans naturall liberty. Yet such was the situation thereof near the [u] confluence of *Jabbok* and *Jordan* (where perchance the way railed with *Marasses* on either side) and being a pass of importance, *Maccabeus* was onely free to go this or no way. The *Ephronites* sensible of their advantage undiscreetly deny him passage. Surely if a flying enemy deserve a *bridge of gold to be given him,* a potent foe seriously proffering peaceably to depart, may merit a bridg of silver to be lent him. But *Maccabeus* being denyed forced his way through the city [w] *over them that were slain.* [t] 1 Mac. 5. 46. [u] *Vide tabulas Adrichomii.* [w] 1 Mac. 5. 51.

§ 33. In the partition of the Land of *Canaan* into severall moneths for *Solomons* provisions, the *Tribe of Gad* fell under three *Purveyer-ships.*

1 Of *Gebar* the son of *Uri*, who ranged over most of that land, once the kingdome * of *Sihon.* * 1 King. 4. 19.

2 Of the Son of *Geber*, to whose jurisdiction * *Ramoth-Gilead* did belong. * 1 King. 4. 13.

3 Of *Abinadab* the Son of *Iddo*, * to whom *Mahanaim* did pertain. * 1 King. 4. 14.

By *Mahanaim* here I understand not onely the *Levites* City so named, (poor purveying for victualls within the walls of that alone) but a large Territory of the same name round about it. And although to us it is unknown how far the bounds thereof extended, yet they must be concluded either very large or extraordinary fruitfull, acquitting it self as a twelfth part of the Kingdome, and affording Court fare for one moneth of the year. In the passage to this *Mahanaim* on the south (to retreive a place which otherwise had escaped us) lay *Bithron*, a petty Countrey it seems, through which *Abner* passed * when by night he fled from *Joab.* * 2 Sam. 2. 29.

§ 34. It will here be demanded, that seeing the land was by Gods own appointment formerly divided into twelve parts, (the twelve Tribes) adequate to the twelve moneths of the year, why did not *Solomon* rather

rather make use of this partition, which was *jure divino*, then make a new modell out of his own fancy. It is answered, this later division of the land, was found most convenient for house-keeping, and so more subservient to this particular end for which it was ordained.

If that any urge me to give a reason why in this division into *Purveyerships Ramoth-Gilead* distanced some miles off, was added to the jurisdiction of the Son of *Geber*, who was overseer in *Manasseh*, thereby mangling and mutilating the intireness of the Countrey; let such first satisfie me, why so many shreds and parcells of land (especially in *Worcester** & *Hereford* shires) are cut off from those Countreys in situation, (yea are surrounded with other shires) yet belong unto them in jurisdiction as accounted members thereof. In all these Querees an ordinary eye might at the first institution discover an apparent reason of such fractions, though now, because long since *time out of minde*, the quickest sight cannot perceive the cause thereof.

* See *Camdens* & *Speeds* Maps.

§ 35. The Armes usually assigned to *Gad* are *Gules on a Banner erected argent a Lion rampant sable*: grounding their fancy (I can afford it no better term) on *Moses* his blessing, [x] *Blessed be he that enlargeth Gad, he dwelleth as a Lion &c.* But how to accommodate the prophecy of *Jacob* to this Tribe of *Gad*, [y] *a troop shall overcome him, but he shall overcome at last*, much imployeth the industry of Divines. Most apply it to the situation of this Tribe, much exposed to the incursion of the *Ammonites* their vexatious neighbours, till *at last* under [z] *Jephthah*, [a] *Saul*, and chiefly [b] *David* freed from forein foes, they possessed their countrey in peace. Others in a mysticall meaning make *Gad* the embleme of *Gods children*, who after many intermediate frights, fights and failings, come off with the conquest *at last*, I say *at last*, a word which fully recompenseth its long delays in coming, when come with eternity of continuance.

x Deut. 33. 20.

y Gen. 49. 19.

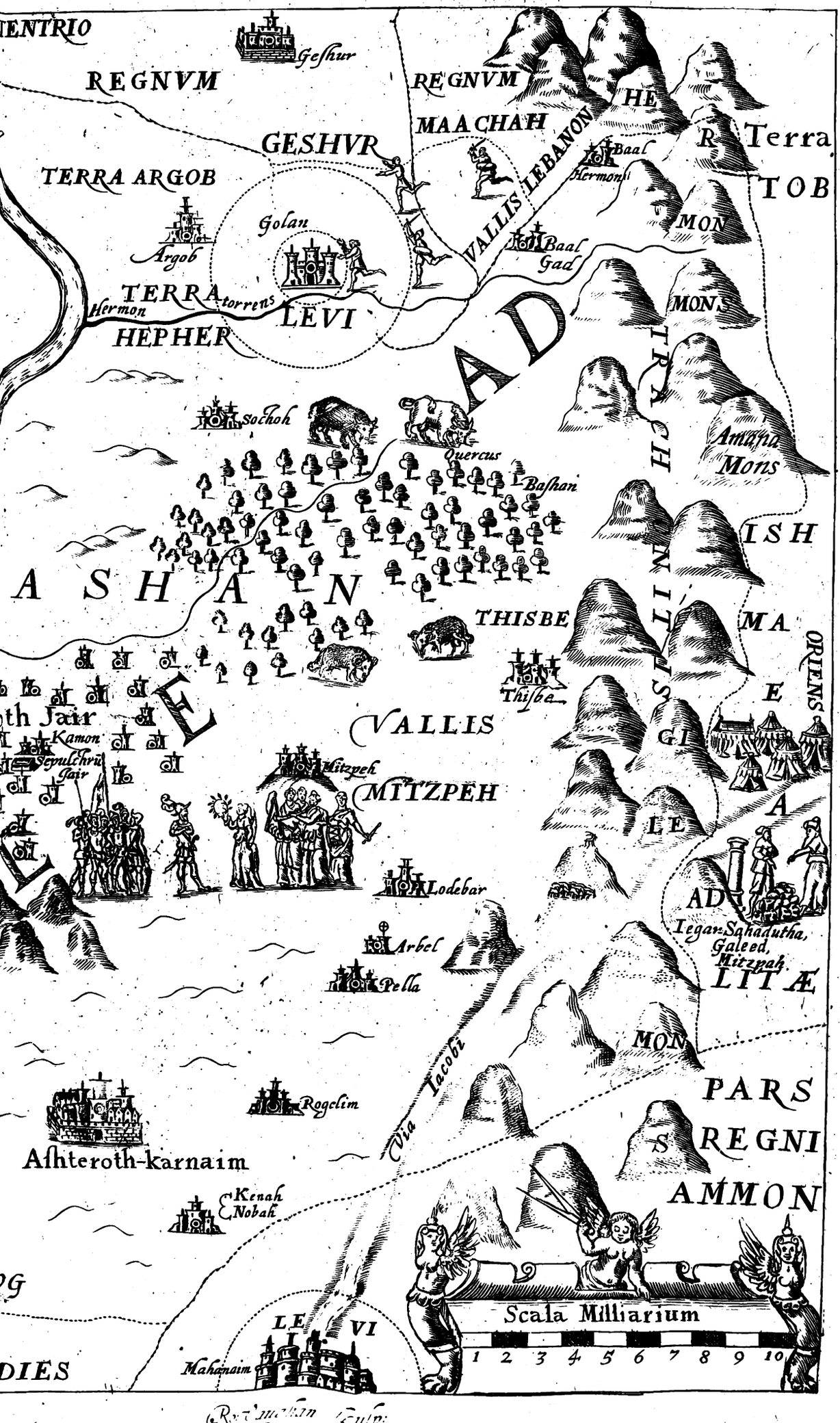
z Iudg. 12. 11.
a 1 Sam. 11. 11.
b 2 Sam. 12. 31.

Here followes the Map of the half Tribe of Manasseh *beyond* Jordan.

MANAS-

Digitized by Google

Digitized by Google



Digitized by Google

Digitized by Google

MANASSEH
beyond
JORDAN.

Chap. 3.

¶ 1. MAnasseh eldest Son of *Joseph* by *Asenath* daughter of *Potipherah* Prince-priest of *On*, was by his prophetical grandfather [a] *Jacob* placed behind *Ephraim* his younger brother. Not that *Reuben*-like he was disinherited for any misdemeanour, but onely so it pleased al-disposing Providence to transpose him. However (though inferiour to *Ephraim* in power) he grew so great that thirty [b] two thousand two hundred of his body from twenty years old & upward as able men to goe forth to war came forth of *Egypt*, all which digging their graves in the wildernes by their own infidelity [c] *fifty two thousand seven hundred* entred the land of *Canaan*. Many Worthies were extracted from this Tribe (for this Countrey was [d] conferred upon them in Intuition to their valour) as *Gideon*, and *Jephthah* the warlike, *Jair* the younger, the peaceable Judge of *Israel*, *Eliah* the Prophet; nor must the five [e] daughters, and coheires of *Zelophehad*, be forgotten, who argued their case so strongly about their inheritance. Bashfulnes it self will be bold rather then lose a rightfull possession, and a good cause when plainly told, is learnedly pleaded, especially if a meek *Moses* or just *Joshua* be the judge thereof.

a Gen. 48. 14.

b Numb. 1. 35.

c Num. 26. 34.

d Josh. 17. 1.

e Josh. 17. 4.

¶ 2. We are now onely to describe that part of *Manasseh* which was east of *Jordan*. Some will say, was it not pity the possessions of this Tribe should be thus dismembred? Was it not enough that *Joseph was* [f] *separated from his brethren*, but *Manasseh* his Son must also be parted from himself? How came that wisdome who pronounceth it [g] *good and pleasant for brethren to live together in unity*, to cleave this Tribe asunder? But let such know, that unity in affection may consist with locall separation. Besides, divine Providence might seem to have a designe herein, that this Tribe of *Manasseh* having a joint interest on both sides of *Jordan*, might clasp these Countries together: and the *Manasites* being (as I may say) *Amphibii*, on both sides of the River, might by visits amongst their

f Gen. 49. 26.

g Psal. 133. 1.

Digitized by Google

kindred, continue a correſpondency and civill communion one with another.

¶ 3. *Manaſſeh* had mount *Hermon* and *Gilead* on the eaſt, parting it from the *Ammonites*, and *Iſmaelites*, *Jordan* on the weſt, *Gad* on the ſouth, *Syria*, and particularly the kingdomes of *Geſhur* and *Maachah* on the north. In which compaſs of ground, [h] *threeſcore Cities with high walls, gates and bars, beſides unwalled towns, were contained.* Many will be amazed at this number, & the wonder will ſeem the greater when they ſhall reckon but [i] two and twenty Cities in *Aſher*, nineteen in *Naphtali*, ſeventeen in *Simeon*, ſixteen in *Iſſachar*, & but twelve in *Zebulun*: unproportionable that half a Tribe ſhould have treble the number of Cities to thoſe that were bigger. All we can ſay herein is this, that being a frontier Countrey, and being expoſed on the north and eaſt to heathen enemies, it muſt have more fenced Cities, then the Tribes on the other ſide *Jordan*, which were better ſecured by their ſituation. Thus the hem is turned in, and ſowed double, to prevent the ravelling out thereof. And if I reckon right, there be more Caſtles in our marches betwixt *Scotland* and *Wales*, then in all *England* beſides. However, our eye ſhall not be evill at *Manaſſeh* becauſe Gods was good unto it, who are ſo far from repining at, that we rejoyce for the plenty of ſtrong places therein; onely grieving that we cannot give the Reader an exact account of their names, though we will endevour our beſt in the following deſcription.

¶ 4. Mount *Hermon* is the north-eaſt bound of this Tribe, called by the *Sidonians* [k] *Syrion*, by the *Amorites Shenir*, by humane [l] writers *Hippus*, and *Trachones*, being a branch of *Lebanon* bended ſouth-ward. A ſtately ſtrong mountain fixed on firm foundations, and yet the *voice of the Lord* (underſtand the thunder with an earthquake) maketh [m] *Syrion to skip as an Unicorne*; and well may mountains dance when God himſelf ſhall pipe unto them. The [n] *dew of Hermon* is highly commended by *David*, and brotherly love is compared thereunto, becauſe (whileſt heat of hatred like a drought parcheth all to nothing) fraternall kindneſs dew-like gives refreſhment and increaſe. But how this *dew of Hermon fell upon the hill of Sion* (mountains an hundred miles aſunder) ſo troubled Saint *Auguſtine*, that at laſt leaving the literall ſenſe, he is fain to fly to a myſticall meaning. Others interpret that the *dew of Hermon fell upon the hill of Sion*, becauſe the fruitfull flocks fatted on that mountain came afterwards to be ſacrificed at *Jeruſalem*; which is but a harſh conſtruction; as if one ſhould ſay, *The fruitfulneſs of Linconcolne-ſhire which falls on London*, becauſe the fatted cattel thereof are ſold and eaten in the City. But whileſt ſundry Interpreters have ſeverall wit-engines to draw theſe two mountains together, our laſt tranſlation ſaves their needleſs paines, rendring it, *As the dew of Hermon, & as* as the dew *that deſcended upon the mountains of Zion.* Indeed it is the ſame ſpecificall, though not individuall dew which lighteth on both mountains, flowing from heaven the ſame fountain, though falling on earth in ſeverall channels. ¶ 5. Now

h Deut. 3. 4, 5. & Ioſh. 13. 30. & 1 King. 4. 13.

i Ioſh. 19.

k Deut. 3. 9. l Ptolemee & Strabo.

m Pſal. 29. 6.

n Pſal. 133. 3.

Digitized by Google

§ 5. Now as *Hermon* is a chain of continued hills, so a principall link thereof is the mountain *Amana*. Christ courting his *Spouse* inviteth her *to look from* the top of [o] *Amana*. [p] Some conceive thereby *Amanus* a mountain in *Cilicia* is meant; but seeing *Solomon* clean through that Poem, maketh use of onely native similitudes (whereof a self-sufficiency in his own land) it is improbable that herein he did borrow a forein and exotick expression. Know also, that the region hereabouts is called *Trachonitis* or *Sharp-land* in English, from the steepness of many pointed hills (in shape not unlike the Rocks called *Needles* near the *Isle of Wight*) wherewith this countrey abounded; and it was a moity of the [q] Tetrarch-ship of *Philip* the brother of *Herod*.

o Cant. 4. 8.
p *Adricho. in theatr. Terr. sanc. in Manasseh.*
q Luke. 3. 1.

§ 6. South of *Hermon* lay mount *Gilead*, famous for the interview of *Laban* and *Jacob*: the former keen with anger (save that God in a [r] vision took off his edge) overtaking *Jacob* charged him with a double action of felony, for stealing himself, and his Gods away without his privity. The first, *Jacob* confessed, yet pleaded not guilty to the second, but traversed his innocency. *Hue and Cry* is made in vain after the thief and felons goods, (or Gods if you please) for she, whose conscience would permit her to carry away, cunning did perswade her to conceal them. *Jacob* thus cleared (as it were by Proclamation) of Defendant turns Plaintiffe, accusing the Accuser for his false accusation. At last all winds off in a good agreement, and an Instrument is drawn up betwixt them, not in paper but in stone, interchangeably sealed with solemn oaths. The Condition whereof, was to this effect; *That if either of them should passe that place to doe any act of hostility to other, he should forfeit his fidelity, and be liable to divine justice for his perjury.*

r Gen. 31. 24.

§ 7. This Pillar and heap of stones had a threefold name imposed on it, called

1. By *Laban*, [s] *Iegar Sahadutha*, that is in the *Aramite* tongue, *A heap of witnesse.*
2. By *Iacob*, [t] *Galeed*, the same in effect in Hebrew.
3. By both *Mizpah*, that is, a *Watch-tower*, *Iacob* giving the name, and *Laban* the occasion thereof by that his expression, *The Lord* [u] *watch betwixt thee and me.*

s Gen. 31. 47.
t Ibid.
u Gen. 31. 49.

Here was abundant caution, three names and two languages, and yet nothing too much. For *Iacob* having formerly been sensible of *Labans* notorious shuffling with him, knew the best way to finde sure was to binde sure; and *Laban* being guilty, and therefore jealous, thought no security sufficient. And therefore in their mutuall suspicions a Triplicate was used in naming the places, that a threefold cable might not be broken.

§ 8. *Gilead* was at first onely appropriated to that heap and pillar, whence the name may seem to be translated to the adjacent mountains, and thence transmitted to the valley in the east of those mountains, and

Digitized by Google

thence imparted to some eminent persons born in that valley. For as [w] *Gilead* Son of *Machir*, grand-child of *Manasseh*, being born in *Egypt*, so called by a Propheticall *Prolepsis*, foretelling that his posterity should possess the Countrey of *Gilead*; so [x] *Gilead* the Father of *Iephthah*, *Gilead* of *Gilead*, seems to take his denomination from the Countrey possessed. Thus as the [y] Psalmist observes *some called their lands after their own names*, and some it seems were called after the name of their lands.

w 1 Chr. 7.14.
x Judg. 11.1.
y Psal. 49.11.

§ 9. A fruitfull Countrey *Gilead* was, till the people thereof were infected with Idolatry, growen so frequent therein, that the Prophet complains, *Their* [z] *Altars were as heaps in the furrows of the field*. Thus falling into Gods displeasure they quickly fell under their enemies disposall. *The Syrians of Damascus threshing them with* [a] *instruments of Iron, and the* [b] *Ammonites ripping up their women with child that they might enlarge their border*. This latter cruelty seems done in revenge of *Davids* usage of the *Ammonites* in taking of *Rabbah*, [c] *putting them under saws and harrows &c.* And although some hundreds of years were betwixt that action of *David* and this of the *Ammonites*, yet we know malice hath a strong memory, long to retain and at last to return injuries offered unto it.

z Hos. 12. 11.
a Amos 1. 3.
b Amos 1. 13.
c 2 Sam. 12. 13.

§ 10. Under the hills of *Gilead* (famous for flocks of goats, to which for thickness and whiteness the hair of the Spouse is [d] compared) lay *Rogelim* a Manor of *Barzillai* the *Gileadite*. This was he who so bountifully victualled *David* at *Mahanaim*, so civilly waited on him to *Jordan*, so equally requested, and so easily obtained a *Writ of ease* from Court attendance, being now [e] fourscore years of age: having first bequeathed his Court-pleasures to *Chimham* his Son (neither covetous to keep them himself, nor envious that another should enjoy them) because such excusable vanities might become his green youth, which would be burdensome to the withered winter of his Father. *Pella* seems to be hereabouts, whither many Christians warned by many prodigies fled for shelter from *Jerusalem*, before the *Romans* besieged it. As we congratulate their thus preventing persecution according to Christs [f] precept, so we cannot but condole, that the same [g] persons were afterwards poisoned with hereticall opinions, contrary to the expres word of God, and became Apostate *Nazarites*. Somewhat more north is [h] *Lodebar* the possession of *Machir*, a bountifull benefactor to *David* during his distress, and Guardian to * *Mephibosheth* in his minority; and *Thisbe* the birth-place of *Eliah* the Prophet, the *John Baptist* of the old Testament. Great was the resemblance betwixt their persons and preaching (all similitudes run like *Pharaoh's* Charets in the red-sea, [i] wanting some wheeles) especially because both were born in bad times, when the world was generally infected with wickedness, both contented with plain clothes, and course fare, undaunted in reproving the faults of Princes, and implacably persecuted for the same.

d Cant. 4. 1.
e 2 Sam. 19.35.
f Mat. 24.16.
g *Vid. Epiphanium Hæres.* 29.
h 2 Sam. 17.27.
* 2 Sam. 9.4.
i Exod. 14.25.

§ 11. But the principall City in *Gilead* was *Mizpah* the place of *Iephthah's*

Digitized by Google

thah's [k] habitation. This is he whom his brethren baniſhed for a [l] Baſtard; but the elders of *Gilead* oppreſſed by the *Ammonites*, brought back for their [m] Generall. When they felt their own woe, they began to ſee *Jephthah's* worth, formerly exiled for his Fathers fault, but now reſtored for his own abilities. Vertue once in an age will work her own advancement, and when ſuch as hate it ſhall chance to need it, they will be forced to prefer it. To *Mizpah Jephthah* returned, though a conquerour, yet a captive and a priſoner to his own raſh vow, *to ſacrifice whatſoever came firſt forth of the doors of his houſe*; it ſo happening that his onely daughter *met him with a virgin-quire and muſick*, which was ſad in the cloſe. Here Divines both for number and learning are almoſt equally divided, [n] ſome avouching her really ſacrificed according to the letter of the text, whereof ſome footſteps in the Fable of *Agamemnon* ſacrificing *Iphigenia* (haply corrupted for *Jephthagenia* or *Jephtha's* daughter:) others [o] maintaining that ſhe was onely ſequeſtred to perpetuall virginity. If any demand my judgment in this difference, I ſeaſonably remember how one being asked in the *Maſſacre of Paris*, whether he was a *Catholick* or an *Hugonite*, anſwered *he was a Phyſician*. My return muſt be in this work, I am onely a Chorographer, and the controverſie in hand concerns matter of fact, not of place, proper onely to us for this preſent.

k Judg. 1. 34.
l Judg. 11. 2.
m Iudg. 11. 9.
n *Ioſeph. lib. 4. anti. Iud. ca. 9. Auguſt. l. 7. queſt Iud. queſt. 47. Ambro. l. 3. de officiis. cap. 12. Chryſ. hom. 14. ad popu Anti. Origen. ſo. 9. in Loan. pa. 308. Peter Martyr in locum. Capellus in Diatribe. Forbes* or *Perkins* his caſe. *Brodman Theog. Syſt. tom. 2. 4034. &c.*
o *Nicolas Lyra in locum*, with moſt Roman commentators ſince his time in hope to found Nunnery thereupon. *Iun. & Tremel. in locum. M. Perkins li. 1. caſ. con. ca. 15. Scharpius: Symph. p. 171. &c.*

§ 12. Eaſt of *Mizpah* lay the plain of *Mizpah*. *Joſhua* having conquered the Kings of *Canaan* (at the waters of *Merom* in the next Tribe) purſued them hither on the eaſt and to [p] *Mizrepoth-maim* near *Sidon* weſtward. A chace with a vengeance all the latitude of the land, the *Canaanites* flying as far as ſea or mountains would give them leave: ſo that their flight may paſs for a *Scale of miles* for the breadth of this Country, *ſo ſmitten untill they left them none* [q] *remaining*, underſtand it, not in a conſiderable body to make any reſiſtance.

p Ioſh. 11, 8.
q *ibid.*

§ 13. So much of *Gilead*. We come now to *Baſhan*: for theſe two provinces did the Tribe of *Manaſſeh* [r] contain, though it is impoſsible accurately to diſtinguiſh their bounds. *Baſhan* was a grazing countrey (as indeed all *Canaan* eaſt of *Jordan* was fitter for *Abel* then *Cain*, for paſturage then tillage) antiently called the *Land* [s] *of Giants*; which though now extirpated, *Og* being the laſt of that race, yet retained ſome footſteps thereof in the ſtrength and greatneſs of her

r Ioſh. 17. 1.
s Deut. 2. 20. & 3. 13.

1. *Oakes*, whereof [t] oares were made for the gallies of *Tyre*.
2. *Rams*, [u] of the breed of *Baſhan*, being the fatteſt and faireſt of their kinde.
3. *Bulls*, ſo often mentioned in Scripture. But by [w] *Davids metaphoricall bulls of Baſhan*, ſtrong, ſturdy, curſt, cruell men are underſtood.

t Ezek. 27. 6.
u Deut. 32. 14.
w Pſal. 22. 12.

This Province was ſubdivided into ſeverall petty lands: as, firſt, the *Land* [x] *of Argob* on the north next *Syria*. Secondly, * *Baſhan-avoth-Jair*: where

x Deut. 3. 14. & 1 King. 4. 13.
* Deut. 3. 14.

where taking the first word for the *Genus* and the two latter for the *Difference*, we have the exact definition of the Countrey.

¶ 14. *Jair* was a fortunate name in the family of *Manasseh*, and we must be carefull not to confound two eminent men of that name.

1 *Jair* the elder, contemporary with *Moses*, who, when the field-forces of *Og* were utterly destroied, smote the [y] small towns thereof (being threescore in number, as *Joshua* counted them) and called them *Bashan-Avoth-Jair*, that is, the Cities of *Jair* in *Bashan*.

2 *Jair* the younger, a peaceable Judge in *Israel* immediately before *Jephthah*, who as he came many years in age short of the former, so the number of his Cities were but half so many, *viz.* [z] thirty, which he left to his thirty sons, calling them also *Avoth-Jair*.

It is further recorded of his thirty sons that they rode on thirty [a] *Asse-colts*, *i.e.* they were itinerant [b] Judges, say some, in their respective places, it being improper that they in their severall circuits should

1 *Goe on foot*. Authority would be contemned if not somewhat heightned above the comon people.

2 Or ride on prancing steeds. Marshall law may be so mounted, where the heels of the horses are as terrible to poor people, as the face of the rider.

3 Or ride on swift Coursers; seeing no such hast to execute suspected innocence.

4 Or be housed in covered chariots, which is a kinde of engrossing of justice, shutting that up, to which all ought to have open access.

5 But ride on *Asses*: partly that Petitioners, though lame and weak, might keep pace with them on the way when relating their grievances; and partly by that patient creature to shew the slow but sure proceeding of justice; and indeed the Judges foot-pace to the *sentence* is the accused parties post-speed to his grave.

We finde among these thirty cities, but one of them named, which is [c] *Camon*, wherein the body of *Jair* was buried. And it is probable, that *Ira* the [d] *Jairite* so high in favour about King *David*, was an inhabitant of this countrey.

¶ 15. More south lay *Ashteroth-karnaim*, or in English, the *two horned Ashteroth*, either so named from some forked building, or street therein; (*Horn-church* in *Essex*, and *Horn-castle* in *Lincolne-shire* so called on the like occasion) or because the Idol *Ashteroth*, that is, the Moon horned in her waxing or waning, was worshipped therein; or lastly because a fair and gallant City, and all strength, mirth, and jollity are called *horns* in the Hebrew. Yet may we say to the men of *Ashteroth* in the words of the [e] Psalmist, *Set not up your horns so high, neither speak presumptuous words*. Horns, which first were well blunted by *Chedorlaomer*, when he [f] smote the *Rephaims* or Giants in *Ashteroth-karnaim*, and afterwards were broken

y Num. 32. 41. & Iosh. 13. 30.

z Iudg. 10. 4.

a Ibid.

b Iudg. 5. 10.

c Iudg. 10. 5.

d 2 Sam. 20. 26

e Psal. 75. 5.

f Gen. 14. 5.

Digitized by Google

ken quite off, when [g] *Og* King of *Bashan* who reigned in this City was overthrown. For hard by is *Edrei* another City wherein *Og* resided, and near which he bid battell to the children of *Israel* when he with all his Giant-like race, which peopled this place, was extinguished. For though the *Countrey of Pigmies* be a Poets-tale, this [h] *Land of Giants* is a Scripture-truth. However, no eye can now distinguish betwixt the ashes of Giants, and dust of dwarfs, death having long since levelled all alike in the grave.

g Deut. 1. 4.

h Deut. 2. 10.

§ 16. Such remarkable places as remain in this Tribe, will easily be found out, if we follow the stream of *Jordan*, and such rivolets as pay tribute thereunto. *Jordan* having newly recovered himself out of the waters of *Merom* into a competent channell, receiveth from the east [i] *Hermon* a small brook running by *Golan*, a [k] *Levites* City of refuge, (whence the neighbouring countrey in *Josephus* called *Gaulonitis*) and after *Jordan* falleth betwixt *Capernaum* and *Chorazin* into *the sea of Galilee*. This *Chorazin* was the place where Christs miracles and preaching were sowen so thick; and where the peoples thankfulness for the one, and practise of the other, came up so thin, that it caused that curse, [l] *Woe be to thee Chorazin &c.* A woe, which at this day hath wasted it from a populous city to a ruinous village. As for their conceit, that *Antichrist* [m] should be born in *Chorazin*, I take it to be a meer Monkish device, to divert mens eyes, from seeking him in the right place where he is to be found.

i Vide Tabulas Mercatoris.

k Deut. 4. 43. & Iosh. 20.

l Mat. 11. 21.

m Vide Adrichomium in Manasse tit. c.

§ 17. More south-ward the brook *Cherith* (having viewed at some distance [n] *Beeshterah*, afterwards called *Bosrah*, a city of the *Levites*; called also * *Ashtaroth*; And it is questionable, whether this, or *Ashtaroth-Carnaim* (whereof formerly) were the Metropolis of *Og* King of *Bashan*) runneth into the *Sea of Galilee*. By the banks hereof *the Ravens brought Eliah* [o] *bread and flesh in the morning and evening, and he drank of the river.* It seems *Dinners* are but innovations; whilest *break-fasts*, and *suppers* are mens most ancient and naturall meales. Here *Eliah* having the substance of sustenance, cared not for the ceremony of a Table, or complement of a Carpet. How little will preserve life, but how much must maintain luxury! *After a while this River dried up.* Collect not thence that the brook was inconsiderably little, but that the drought had been extraordinarily long.

n Iosh. 21. 27.

* 1 Chr. 6. 71.

o 1 King. 17. 3. 5, 6.

p 1 King. 17. 7.

§ 18. As for the cities of *Hippus*, *Julias*, and *Gamala*, whereof as deep silence in Scripture, as frequent mention in *Josephus*, it is enough to name them. In the last of these [q] *Josephus* reports *Judas of Galilee* to be born, that grand impostor, who [r] *in the days of the taxing* pretended himself the Champion of popular liberty, to protect them from such unreasonable payments. Multitudes of men flocked after him; for, spare their purses, and win the hearts of the Vulgar. But *Judas* having gotten power, fell a pillaging all people, taking from them the whole grieft of their estate, so to save the owners from paying toll unto Cesar. How smooth

q Iud. Ant. lib. 18. cap. 1.

r Act. 5. 37.

smooth and tender are the gums of Infant-treason, but oh how sharp are the teeth thereof when once grown to full greatness! However, he and his followers came afterward unto confusion, and is the second
f Act. 5. 38. instance alleadged by *Gamaliel* to prove, that f *councells which are not of God will come to nought.* * The Son of *Geber* was *Solomons* purveyer in this half
* 1. King. 4. 13. Tribe of *Manasseh.*

¶ 19. The Armes assigned to *Ioseph* are, a *tree proper* growing by a Well, founded on the words of *Iacob Gen.* 49. 22. *David* may seem hence
t Psal. 1. 3. to have borrowed his Simile of a blessed man, t *He shall be like a tree planted by the waters side.* But *Ioseph* had more, not onely a Well before to refresh, but a wall behind to support him, and *his boughs* (may Heralds word it in their own language) *grew over the wall.* Partly foretelling the fruitfulness of *Iosephs* posterity, and partly pointing at the particular possision of his inheritance. For, as some think, *Iordan* was the wall on the east of the Land of *Canaan* properly so called; and the children of *Ioseph* having their root planted, and main body growing on the other side of the river, spread their branches over this wall, half *Manasseh* having his portion on the east side of *Iordan.* To conclude, though those Armes did generally belong to the whole house of *Ioseph*, yet custome hath appropriated them to *Manasseh* alone: other Ensigns being assigned to *Ephraim*, whereof God willing hereafter.

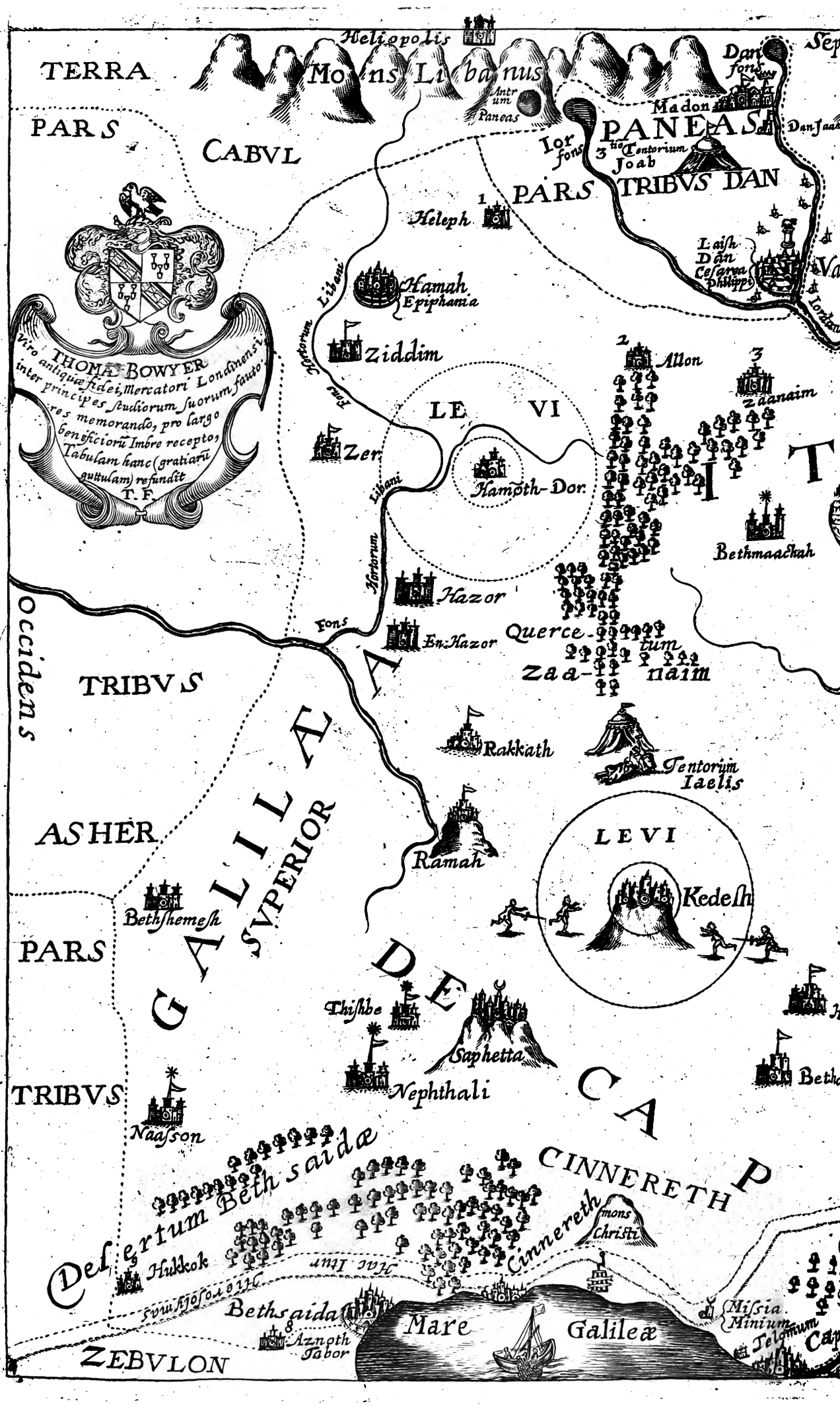
Here the Map of Naphtali *is to be inserted.*

THE

EDUCATION LIBRARY

Digitized by Google

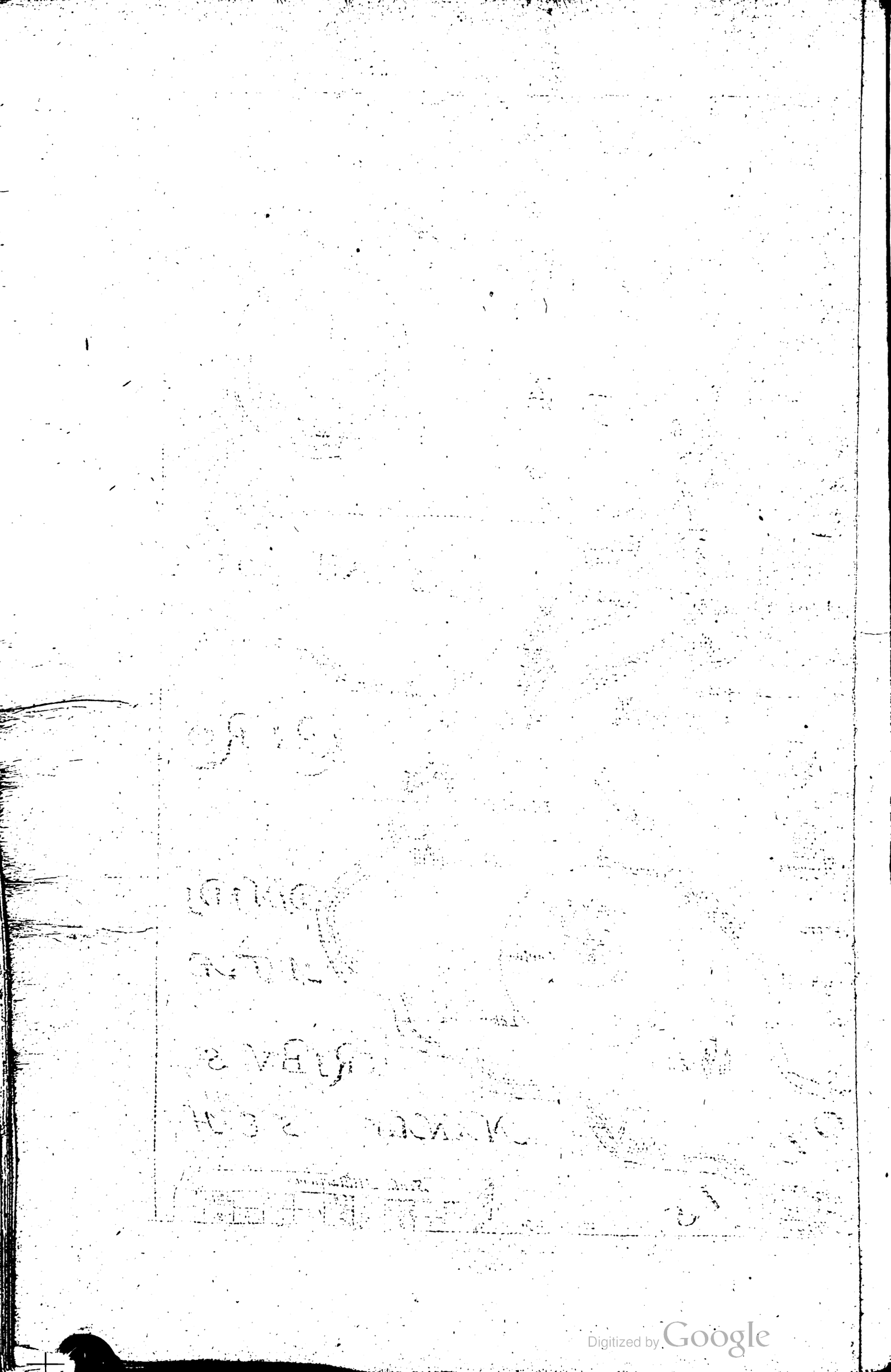
Digitized by Google



Digitized by Google

ADVOCATES LIBRARY EDINBURGH

Digitized by Google



Digitized by Google

THE TRIBE OF *NAPHTALI.*

CHAP. 4.

¶ 1. *Aphtali* Son of *Jacob* by *Bildah* his Concubine was multiplied during the aboad of his posterity in *Egypt*, to fifty and three thousand * four hundred. All which dying in the desert, their Sons being fourty five thousand foure * hundred entred the Land of *Canaan*. A Tribe acquitting it self considerable in relation to the rest, though we meet but with two, or rather but with one and a half *Glories* thereof. The former * *Barak* the son of *Ahinoham*, who (acted by *Deborah*) did act so valiantly against *Sisera*. The half-one *Hiram* (a [a] *Naphtalite* though his * Father was a man of *Tyre*) that curious Artificer in *Solomons Temple*. Other eminent persons (though unknown) doubtless were of this Tribe, for in their martiall addresses to *David* in *Hebron*, none appeared in more excellent equipage for number and warlike accoutrements: [b] *And of Naphtali a thousand Captains, and with them with shield and speare, thirty and seven thousand.*

¶ 2. This Tribe bordered (plainly intimated though not expressed in the bounding thereof) on mount *Libanus* on the north, [c] and *reacheth* (as is plainly expressed) *to Zebulun on the south-side, and to Asher on the west-side, and to Judah upon Jordan toward the Sun-rising.* True this must needs be, for Truth hath said it; the last words present us with a seeming impossibility. For how long an arme must *Naphtali* make to reach to *Judah*, over the Tribes of *Zebulun, Issachar, Manasses, Ephraim*, and *Benjamin* interposed, *Naphtali* being distanced about an hundred miles from *Judah*? Here some Commentators being not able to quell, never raise this objection: a commendable discretion in them, if unconcerned to meddle therewith; but seeing they professe their calling to be a satisfaction of difficulties, it is in them an unexcusable lazinesse. But let us hear what the learned resolve in this case.

1 [d] Some fancy a small *Lace* of land (or rather a *thread* for the narrowness

* Numb. 1.43. & 2. 30.

* Num. 26.50.

* Iudg. 4.6.

a 1 King. 7.14.

* See the description of *Dan*, 1. part.

b 1 Chr. 12.34.

c Iosh. 19.34.

d Tremel. in loca prædicta.

ADVOCATES' LIBRARY EDINBURGH

Digitized by Google

rowneſs thereof) whereby (though inviſible in Maps) *Naphtali* is tyed unto *Judah*.

2 [c] Others, that *Naphtali* reacheth to *Judah upon Jordan*, not immediately in confines, but mediately by commerce; becauſe the river *Jordan* runneth thence unto *Judah*, and ſo they had the conveniency of Traffique into that Tribe.

3 Others more likely, that *Naphtali* reached to [f] *Iudah on Iordan*; becauſe *Iudah* as a *Tribe in chief* had the *Royalty* of the river *Iordan*, as fiſhing, fowling, and perchance the Impoſt on all veſſells, ſailing from the fountain to the fall thereof.

4 Let me caſt my Mite into this Treaſury. What if this *Iudah* was but the name of a town or village, and therefore that addition, *Iudah upon Iordan*, given for diſtinction ſake?

c *Maſ. in Ioſh. 19.34. Nic. Serari. in eund. Quæſt. nona.*

f M. *Arthur Iackſon. in locũ.*

However *Maſius* no leſs learned, then modeſt, pleaſeth me with this reſolution. *In rebus tantâ vetuſtate obliteratis, & quæ exploratè percipi nullâ jam ratione poſſunt, ſatius eſt non multa dicere, quàm incertiſsima pro veris abſque ullâ dubitatione afferre.* Such difficulties were not caſually ſcattered, but purpoſely placed to improve our induſtry, and teach us humility. For the beſt anſwer mans wit can produce, is no *ſalve* to the Text, which of it ſelf is whole and entire, but a *plaiſter* onely to our own craized underſtandings.

§ 3. For the fruitfulneſſe of this countrey, hear what *Moſes* prophecyeth. [g] *O Naphtali ſatisfied with favour, and full with the bleſsing of the Lord.* See alſo what was performed. For the land about *Laiſh*, which was in the confines of this Tribe is thus charactered, [h] *A place where there is no want of any thing that is in the Earth.* [i] *Ioſephus* being almoſt this Countryman, ſaith, φιλοτιμίαν δέ τις ἴσοι τῆς φύσεως: *One may call this Countrey the Ambition of nature. Strabo* [k] a Pagan giveth it the Epithets of εὐδαίμων καὶ πάμφορος, *A well natured land and bearing all commodities.* But the beſt fruit it bare was our Saviour himſelf: by his corporall preſence much converſant here; this Tribe being the Theatre whereon his moſt remarkeable Miracles were acted.

g Deut. 33. 23.

h Iudg. 18. 10.

i *Ioſ. de bell. Iuda. li. 3. Κεφ. λε.*

k *Lib. 16. in Syria. pa. 755.*

§ 4. From the foot of *Libanus* to the ſea of *Galilee* may be allowed thirty five miles. Equall whereunto, by the favour of *Jordan* running crooked, (though northernly more narrow) is the breadth thereof, from eaſt to weſt. In the time of our Saviour this Tribe was parcell of two Tetrarchies. The north-eaſt part thereof, belonged to *Iturea*. The [l] Poet takes notice of the plenty of *Yew* in this Province.

l *Virgill.*

——*Itureos taxi torquentur in arcus.*
Yew which in Iturea growes
Is neately bended into Bowes.

Hence their inhabitants became excellent Archers: and pity it was, that their arrows were ſo often ſhot at a wrong mark, to kill and rob paſſengers in their journey. *Strabo* calls the *Itureans* generally λῃστάς, and their

their Countrey in some sort may seem accessary to their felonies (the Receiver is bad as a thief) which, as the foresaid Author observes, in her caves, woods, and inaccessible mountains protected those Robbers from justice proceeding against them. Insomuch that the *Romans* were fain to keep Souldiers in Garison against them (but who kept any against the Souldiers?) So that betwixt both, *Iturea* at that time may be conceived sufficiently miserable.

§ 5. The south-west of *Naphtali* was accounted part of *Galilee the upper*, otherwise called *Galilee of the Gentiles*, because, as some conceive, the people therein were commixed with heathens, and (being far from *Jerusalem*) were more drossie *Jews* then the rest. Which is a most erroneous opinion. For how improbable is it, that our Saviour, who sending his Disciples to preach gave them instructions, [m] *Goe not into the way of the Gentiles, and into any city of the Samaritans enter yee not*, and himself never stayed in *Samaria*, save as he took it in his necessary passage in or from [n] *Iudea*; should choose *Galilee*, if so debased with the mixture of *Gentiles*, for the place of his principall and constant residence? Far more true is it that it was called *Galilæa Gentium*, that is, *Galilee* the populous, because of the multitudes of people, especially near the sea, wherein was *Decapolis* (a member of *Galilee*.) And there one city, for want of room, may seem to tread on another.

m Mat. 10. 5.

n Joh. 4. 4.

§ 6. Before we come to the particular description of this Tribe, we will first dispatch out of the way, nine limitary Towns (which accordingly are figured in the Map) and this will much facilitate our proceeding in the rest.

1 *Heleph*, * in the northern bounds of this Tribe, from which the eastern coasts thereof southwardly are described.

* Josh. 19. 33, 34.

2 *Allon*, that is in English, oake (as *Oakeham* in *Rutland*) so named from plenty of those trees growing therein.

3 *Zaanaim*. Note that *Tremellius* maketh these two latter, but one entire place, reading it the *Oake-wood of Zaanaim*.

4 *Adami*. Which as *Ruthland* in *Flint-shire*, probably was so named from the redness of the earth.

5 *Nekeb*: this is a ditch, where we may conceive *Jordan* was let out for the more convenient watering of other ground. And have we not more then twenty *Dittons* or *Ditch-tons* on the same occasion in England?

6 *Jabneel*: different from one of the same name in the Tribe of *Dan*.

7 *Lakum*.

8 *Aznoth-Tabor*.

9 *Hukkok*.

We are not bound to beleeve all these nine to have been Cities of considerable strength, or greatness, as not so note-worthy in themselves as in their situation. Because (though perchance otherwise poor villages) they

they stood in the borders of this Tribe. Thus low shrubs growing on high hills, or crooked thorn-trees set by the high-way side, are more conspicuous in the eye, and frequent in the mouths of travellers, then straighter and fairer trees which are obscure in the midst of the wood.

§ 7. To come to the particular description thereof; Amongst the mountains of *Libanus*, we meet with one of eminent note, not onely having a name peculiar to it self, but which from it hath also denominated the adjacent Countrey. This is mount *Paneas*, wherein there is a deep hole or cave And though places of this kind commonly have more horrour then pleasure in them, this, besides its naturall beauty, was adorned with artificiall structures in, and about it. Herein also was an unfoundable spring of water, conceived by some to be the primitive fountain of *Jordan*. Yet [o] *Josephus* tells us of *Phiala*, a spring above two hundred furlongs off (and therefore out of the bounds of this Tribe) into which *Philip* the Tetrarch cast chaffe to try the experiment, and it was rendred up again in the streame of *Iordan*. Whence he concluded, that this river entertained an undergrounde intelligence with that fountain. But we are not to take notice where rivers are secretly conceived, but where they are visibly born: and therefore date the originall thereof from the apparent heads of *Ior* and *Dan*: which keeping themselves sole and single for a short time, are soon wedded together. And from the confluence of their names and streams, *Jordan* is begotten.

§ 8. To pass by Scripture commendations, it is called by [p] *Solinus*, *eximiæ suavitatis amnis*, a river of excellent sweetness. But as if Rivers, as well as Men, were too prone to be proud of their good properties, it is very subject to [*] overswell the banks; in which notion perhaps, it is also called by the aforesaid *Solinus*, *Ambitiosus amnis*, *an haughty and ambitious river*. But what saith the [q] Prophet? *The pride of Jordan is spoiled*: namely, in some extraordinary drought (and thence dearth) which he there foretelleth. To keep the golden mean; As *Jordan* sometimes must be acknowledged to mount too high, so *Naaman* depressed it too low in his valuation: whose ignorance and passion preferred [r] *Abana* and *Pharphar*, the rivers of *Damascus*, before it.

§ 9. At the aforesaid confluence stands the famous city of *Laish*, which at first it seems was a free State, living in subjection to none, and yet in slavery to their own intemperance. They were [t] *far from the Zidonians*, that is, as [t] one measureth it, about thirty miles: half that distance being too much to receive thence seasonable succour in their suddain surprize by the *Danites*. In taking which town, the [u] prophecy of *Moses* was fulfilled, *Dan is a Lions whelp he shall leape from Bashan*. It seems that the *Danites* came on the east-side of the City, and might for a time secretly repose themselves in *Bashan*. Whence, on a suddain, Lion-like (*saliant* in his Posture, when he seizeth on his prey) they leaped on the city, and were felt being on them before seen coming towards them. The City

o *Ios. de bell. Iud. li. 3. Κεφ. λε.*

p *Solin. Polyhist. cap. 35.*

* Iosh. 3. 15. Ier. 12. 5. & 49. 19. &c.

q Zach. 11. 3.

r 2 King. 5. 12.

s Iudg. 18. 28.

t Sir *Walter Rawleigh Hist. World.*

u Deut. 33. 22.

was

was afterwards called *Dan*, and the *Danites* possessed a tract or territory of ground, which otherwise seems to lie within the Tribe of *Naphtali*, but was not possessed by them.

¶ 10. But as we must praise the prowesse and policy, so we detest the Idolatry of these *Danites*, who hither brought, and here erected, the graven Image stoln from [w] *Micah*, worshiping it *untill the day of the captivity of the land*: that is, as [x] *Tremellius* well expoundeth it, till the Ark was taken captive and restored, when there followed a generall reformation in the days of *Samuel*. This place [y] then purged, was not long after defiled again with the same sin. For here *Jeroboam* set up one of his golden Calves, [z] *making Priests of the meanest of the people*. And although where a Calfe is the God, a wisp of Hay is good enough to be the Priest, yet hainous was the offence, because done by *Jeroboam* in the disgrace of Religion. The erection of these Calves was pretended for the ease of the people of *Israel*, to spare their tedious travell thrice a year to *Jerusalem*; but in effect occasioned that they were sent a longer journey on a worse errant, even into irrecoverable captivity. Thus to spare a step in the path of piety, is to spend many in the ready road to misery.

w Iudg. 18. 30.

x Vid. eius annot. in loc. prædict.

y Iudg. 7. 4.

z 1 King. 12. 29. & 13. 33.

¶ 11. In the time of our Saviour, this *Dan* was called *Cesarea-Philippi*, built in honour of *Tiberius Cesar* by *Philip* the Tetrarch. Who in so nameing it, as wise to remember himself, was also mannerly to prefer the Emperour. This *Philip* being Tetrarch of [a] *Iturea*, and *Trachonitis*, made this *Cesarea* (as conveniently seated betwixt both) the place of his principall residence. Neare this [b] place, *Peter* gave *Christ* that excellent testimony, of his *being the Son of God*. As for the two statues of melted brasse which here are said to be set up by that woman, whose Fluxe of blood Christ cured, the one resembling our Saviour, the other her self, in humble posture touching the hem of his garment, I had rather the Reader receive it from the [c] Authours themselves, then my relation. Chiefly because it seems improbable, that she, who so lately had [d] spent all her substance upon Physicians, should so quickly recrute her self, as to be able to goe to the cost of such a Monument.

a Luk. 3. 1.

b Mar. 16. 13. & Mat. 8. 27.

c *Euseb. hist. eccles. lib. 7. cap. 14. & Niceph. hist. eccles. lib. 6. cap. 15.*

d Mar. 5. 26. & Luke 8. 43.

¶ 12. Leaving now the territory of *Dan*, we enter on *Naphtali*; and *Jordan* running hence, after some miles expatiateth it self into the waters of *Merom* or the *Samochonite-lake*. This was a Sea in winter, and in Sommer a thicket of reeds, affording shelter to Lions, and Wolves, and (which now a dayes are more dangerous to travellers, then either) wild *Arabians*. *Behold* (saith the [e] Prophet) *He shall come up like a Lion from the swelling of Jordan*, that is, most fierce and furious; who having lodged there quietly all sommer in the shade, is vexed to be rouzed by the rising of the waters in winter: and, therefore is ready to revenge this wrong on the next object he meets. Near these waters, *Joshua* gave that famous overthrow to [f] *Iabin senior* King of the *Canaanites* pursuing the chace as far as *Zidon*. On the west of this lake, where *Daphnis* a rivolet falleth into

e Ier. 50. 44.

f Iosh. 11. 1. 4, 5

into it, they place *Riblah*, accounted a terreſtriall Paradiſe, for the ſweet ſituation thereof. But grant it pleaſant in it ſelf, it was a ſad place to King [g] *Zedekiah*, who having firſt beheld the ſlaughter of his Sons, had here his own eyes bored out. Thus mans tyranny accompliſheth Gods juſtice, whileſt *Zedekiah* had now leaſure enough to bethink himſelf how he deſerved this puniſhment, who indevored to put out the eyes of *Iſrael*, by perſecuting the Prophets, and [h] impriſoning the Seers thereof. Afterwards, *Jordan* recovering it ſelf out of the lake, and contented with a competent ſtream, is paſſable at the ford of *Jacob*, ſo called becauſe tradition reports that Patriarch there to have [i] gone over this river with the company of God and his ſtaffe. At this day there is a * beauti full bridge built over, retaining the name of *Jacobs bridge*, kept in excellent repaire (as being the high-way betwixt *Damaſcus* and *Jeruſalem*.) And well may the Turkes afford it, ſeeing the unconſcionable toll, which they extort of Chriſtian paſſengers for *Caphar* or cuſtome, will ſerve almoſt to build all the arches thereof with ſilver.

g 2 King. 22. 6.

h Ier. 38. 5, 6.

i Gen. 32. 10.

* *Biddulph's Trav.*

§ 13. Here let us hold a while, and deſiring to pleaſe all palats, let us temper the harſhneſs of old matters, with the mixture of a modern paſſage. If the Reader ſhould ever travell this way from *Damaſcus* to *Jeruſalem* and ſo into *Egypt*, he may repoſe himſelf for a night in the *Cave* eaſt of this bridge, on the other ſide *Iordan*. A *Cave* is a publick building erected by ſome devout Turk in nature of an Inne, for the benefit of travellers, of more or leſs receipt & conveniency according to the bounty or fancy of the founder. But here the gueſt muſt be his own hoſt to entertain himſelf, ſeeing generally nothing but a bare lodging and water, is provided for him. And though we pity the Readers bad lodging this night, where (if not bringing better accommodations with him) he and his Camell muſt be bedfellowes in ſtraw; yet we promiſe him next day a pleaſant way and handſome entertainment. For about ſeven miles off he ſhall paſs by *Cave Ioſeph*, where a Well will be ſhewed him full of [k] water, and adorned with marble Pillars, which common tradition avoucheth to be the pit wherein *Ioſeph* was put, and a learned [l] *Frier* very zealouſly ſtickleth for the truth thereof, though indeed the ſtory is confuted both by the diſtance and nature of the place. For it is ſixty miles from *Dothan* near [m] *Sechem*, where *Ioſephs brethren* kept their ſheep. Beſides, that pit had no moiſture in it (ſave what fell from the eyes of *Ioſeph*) whereas this is full of water, ſo that *Ioſephs* dreams, had been but dreams if put therein. But it is as good as a bait to tired travellers (whoſe credulity is ſwifter then the Camels they ride on) to be refreſhed in the way with ſuch relations. Some twelve miles off, the reader may lodge in a convenient *Cave* called *Minium* by the Moors, but by the Turkes [n] *Miſsia*: and if early up next morning, may, going ſouth-weſtward, before noon enter the Tribe of *Zebulun*. Where we may in due time overtake him, and hereafter give him larger direction for his travell.

k *Biddulph's trav. p. 103.*

l *Franc. Quareſm. elucidat. Ter. ſanc. lib. 7. cap. 10.*

m Gen. 37. 13. 17.

n *Biddulph. ut prius.*

§ 14. From

Digitized by Google

¶ 14. From *Jacobs* bridge the river *Jordan* sees nothing memorable besides rich meddows and pleasant pastures, untill he falleth into the sea of *Cinnereth*, so called (say some) because in form not unlike a [o] harp: as indeed an active fancy in point of resemblance will fashion any thing to any thing. How well the similitude suits, the Reader will best judge when hereafter he shall behold the entire proportion of this Sea in the Tribe of *Zebulun*, where he may feed his fill on the dimensions and severall names thereof; till which time to stay his stomach, we here present him with such a parcell of this sea-lake, as falls to the share of *Naphtali*. At the influxe of *Jordan* into this Sea, stood the once famous City of *Capernaum*, called *Christs* [p] own City. Note by the way, *Christ* had three Cities which may be called his own (if seven contended for *Homer*, well may three be allowed to *Christ*) *Bethlehem* where he was born, *Nazareth* where conceived and bred, and *Capernaum* where [q] he dwelt, more then probably in the house of *Simon Peter* though born in *Bethlehem*.

¶ 15. This *Capernaum* was the Magazine of *Christs* Miracles. Here was healed the servant of that good [r] *Centurion*: who though a *Gentile* out-faithed *Israel* it self, concluding from his own authority over his Souldiers, that *Christ* by a more absolute power, as Lord high Marshall of all maladies, without his personall presence, could by his bare word of command, order any disease to march or retreat at his pleasure. Here *Simon Peters wives mother* was cured of a [s] Fever, and [t] here such as brought the man sick of the Palsie, not finding a door on the floor, made one on the Roof (Love will creep, but Faith will climb where it cannot goe) let him down with cords, his bed bringing him in, which presently he carried out being perfectly cured. [u] Here also *Christ* restored the daughter of *Jairus* to life, and in the way as he went (each Parenthesis of our Saviours motion is full of heavenly matter, and his *obiter* more to the purpose, then our *iter*) he cured the *Woman* of her fluxe of bloud, with the touch of his garment. But amongst all these and more wonders, the greatest was the ingratitude of the people of *Capernaum*, justly occasioning our *Saviours* sad prediction, *And* [w] *thou Capernaum which art exalted to heaven shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Tyre and Sidon, they would have repented long agoe in sackecloth and ashes.* O sad strapado of the soul, to be hoised up so high, and then cast down suddenly so low, enough to disjoint all the powers thereof in peeces! **Capernaum* at this day is a poor village scarce consisting of seven fishermens Cottages.

¶ 16. Some furlongs west-ward from this City stood the *Receipt of custome*, whence *Matthew* was [x] called from a Publican to be an Apostle. In *Capernaum* afterwards the [y] *Toll-gatherers* did civilly demand of *Peter*, *Doth not your Master pay tribute?* It being questionable in point of law, whether *Christ* were legally liable to such payments. And let us inquire whence the doubt did arise.

Was

o Hen. Buntin. Trav. of Christ. pa. 446. Kinnor in Hebrew a harp.

p Mat. 9. 1. compared with Mar. 2. 1.

q Mat. 4. 13.

r Mat. 8. 5.

s Mat. 8. 14.
t Mark. 2. 1.

u Mat. 9. 18. & Mark 5. 22.

w Mat. 11. 23.

* S. Hieron. de loc. Hebr.

x Mat. 9. 9. & Mar. 2. 14.
y Mat. 17. 24.

Digitized by Google

Was it becauſe he
1 Being a Phyſician, (ſuch perſons of publick imployment for generall good were often exempted from taxes) who gave his paines gratis to others, it was but equall he ſhould be priviledged from ſuch pecuniary burdens?
2 Being poor, was under value in the Exciſe-book? And where nothing is to be had the Emperour muſt loſe his right. Yea generally Almes folk who live on the charity of others (ſuch the condition of our [z] Saviour) are not to be rated.
3 Being an inmate or under-tenant in the houſe of *Peter*, the queſtion was, whether *Peter* or *Chriſt* was to pay the taxation?

[z] Luke 8. 3.

This laſt is moſt probable. For our *Saviour* taking order for the diſcharging of the debt, *Give the money* (ſaith he to S^t. *Peter*) *unto them* [a] *for me and thee*. As rates in *London* are divided betwixt Land-lord and Tenant. Hence *Peter* was ſent to ſea, where a fiſh, which probably had plundered a peece of money out of the Pocket of ſome ſhipwracked fiſherman, loſt his life for the fact, and the felons goods found in him were juſtly forfeited to *Chriſt*, Lord Paramount both of ſea and ſoil.

[a] Mat. 17. 27.

¶ 17. Going forward along the ſhoare, ſome will be ſo poſitive as to point at the place where after his reſurrection, *Chriſt* took his repaſt with his Diſciples on bread and broiled fiſh; yet we finde no expreſs mention of his drinking after he roſe from the grave; and that, as ſome will have it, either in reference to his promiſe to his Diſciples, * *I will not drink henceforth of this fruit of the Vine untill that day, when I drink it new with you in my Fathers kingdome*. Or becauſe (though accepting of meat out of voluntary conformity) yet he refrained from moiſture, to manifeſt himſelf, though no leſs then a *true*, yet much more then a *meer man*: but this we leave with the Authors.

* Mat. 26. 29.

¶ 18. Some miles hence towards the north is a mountain of a moderate aſcent and pleaſant proſpect, generally known by the name of Chriſts mountain. Here our *Saviour* made that excellent *Sermon in the mount*, which was the key of the *Old Law*. And here he choſe his twelve Diſciples, frequently repairing hither, when he affected retiredneſs. Here alſo [b] learned men on good likelyhood (Scripture being ſilent of the particular place) conceive the miracle of loaves multiplied wrought by our *Saviour*. And to avoid confuſion, we muſt carefully obſerve that this was twice wrought.

[b] *Ianſen. ca. 63. Concordance.*

Place.	*Gueſts.*	*Meate.*	*Fragments.*	*Goſpels.*
A deſert nigh *Tiberias*	5000 men.	5 loaves, two fiſhes	12 baskets ful	*Mat.* 14. 20 *Mar.* 6. 43. *Lu.* 9. 16. *Io.* 6. 23
Chriſts mountain.	4000 men.	7 loaves a few litle fiſhes	7 baskets ful.	*Mat.* 17. 37. *Mark* 8. 1.

Behold in the latter though the meat was the more, & the mouths fewer, yet fewer fragments did remain. And good reaſon that our *Saviour* in working of miracles, ſhould obſerve no other proportion then his own pleaſure.

¶ 19. Follow-

Digitized by Google

§ 19. Following ſtill the Sea ſhore and going weſtward, we light on the City [c] *Cinnereth*, which ſome conceive gave the name to the lake adjoining, and alſo to the land thereabouts. For when *Benhadad* in favour to King *Aſa*, to remove *Baaſha* from beſieging *Ramah*, inroded *Iſrael*, he ſmote [d] *all Cinneroth, with all the land of Naphtali*. Some five miles weſtward we meet with *Bethſaida* of *Galilee*, in Engliſh *a* hunting houſe*. Nor is it unlikely, that at firſt it was a Manſion meerly made for recreation, the neighbouring Deſert (frequently viſited by our *Saviour* when deſiring privacy) affording the pleaſure of the Game. From a houſe it grew to be a village, ſo called by Saint *Marke*, and thence proceeded to be a City ſo graced in other [e] Goſpells. Nor need learned men ſo trouble themſelves about the difference, ſeeing in a ſhort time (*Hague* in *Holland* may be an inſtance) a great town with addition of walls, may at pleaſure commence a ſmall City. It was the [f] native place of *Peter*, *Andrew* & *Philip*, and another ſtaple City of *Chriſts* miracles, whoſe ingratitude forced our Saviours expreſsion, *Woe unto thee Chorazin, woe unto thee* [g] *Bethſaida &c.*

§ 20. In the confines of *Bethſaida Chriſt by the hand led forth a blind man out of the town, ſpat on his eyes*, ſo reſtoring him to a confuſed and imperfect ſight *to ſee men walking as* [h] *trees*, (well might his ſpittle give half ſight, whoſe [i] breath gave man whole life at the Creation) and then putting his hands upon his eyes compleatly cured him. But how came it to paſs that he, who otherwhiles healed at diſtance by the Proxie of his word, *Subveniens priùs quàm veniens*, curing before coming to his Patients, ſhould here be ſo long, not to ſay tedious, in working a miracle? *Even ſo Saviour, becauſe it pleaſed thee.* Let us not raiſe cavills where we ſhould rather return thanks, ſeeing Chriſt, that our dull meditations might keep pace with his actions, did not onely goe ſlowly on ſet purpoſe, but even ſtayed in the mid way of a miracle, doing it firſt by halves, that our conceptions might the better overtake him.

§ 21. To clear this Corner before we goe hence: north-eaſt of *Bethſaida*, on a tridented mountain ſtandeth *Saphetta*, two parts whereof are inhabited by the Turks, and one by the *Jews*, and is at this day a very conſiderable Place. Here the *Jews* live in the greateſt liberty (or rather in the leaſt ſlavery) of any place under heaven: having ſome tolerable Priviledges allowed them by the *Turk*. So that they who get wealth enough elſewhere, here ſeem to have ſome ſhew of a common-wealth. Yea here there is a [k] Univerſity of *Jews*. And though commonly that Nation count their children to have learning enough, if able to cheat *Chriſtians* in their bargains, here they give them ſtudious education: and the pure *Hebrew tongue* (as alſo at *Theſſalonica*, now *Salonichi* in *Greece*) is here uſually ſpoken, but induſtriouſly acquired, the *Jews* being neither born to foot of land nor word of language then what they purchaſe by their paines. What ſhall we ſay if this little place be left ſtill to *keep poſſeſſion*, as an *earneſt* that God in due time upon their converſion may poſſibly reſtore the whole countrey unto them?

c Ioſh. 19.35.

d 1 Kin. 15.20. Iohn 12. 21. * Or *fiſhing houſe* rather, becauſe on the lake; this word עזרה will bear both.

e Luke 5. 10. Ioh. 1.44.

f Iohn 1.44.

g Mat. 11. 21.

h Mar. 8. 25.

i Gen. 2. 7.

k Biddulph trav. pa. 105.

§ 22. Three Cities follow southwest, *Naphtali*, a city properly so called; *Thisbe* different from the native place of *Eliah*; and *Naasson*; all their credits depending on the two first verses of the book of *Tobit*. Now as *Comœdians*, though often they adorn their interludes with fancies and fictions; yet are very carefull always to lay their scene right, in a true place, which is eminently and notoriously known: so grant the book of *Tobit* guilty of improbabilities and untruths, surely the author thereof would be punctuall in describing the place, past possibility of confutation. Yet since the same book presents us with the pedegree of the Angell *Raphael*, with [l] *Ananias the great* his Father, and [m] *Sammajas* his grandfather, contrary to our Saviours character, *that they neither* [n] *marry, nor are given in marriage*, and so by consequence can neither get, nor can be begotten; we may as justly suspect his Geography, as Genealogy, and conceive him false in the position of towns, who is fabulous in the extraction of Angels. And if *Naphtali* and *Thisbe* pass for reall places, yet not onely doubtfull, but desperate is the case of the City *Naasson*, not being founded on the rock of the Greek text, where no such town appears, but on the quick-sand of the erroneous *Vulgar Latine* translation.

§ 23. Having thus surveyed the east and south parts of this Tribe, lest the other coasts thereof should justly complain of neglect, we return to mount *Libanus* to give an account of the remainder. In this Map, though not in this Tribe (no trespass I hope to look over the hedge) behold *Heliopolis*, in English, *the City of the Sun*. But how well it brooks the name, they can best tell, [o] who of certain report, that *the height of the mountains adjoining shadow it from the Sun the better half of the day*. Was it therefore by the same figure, *that the mountains are so called from moving*, that *Heliopolis* got this name? Or because the Sun (as all other Blessings are valued) is most worshipped, where it is most wanted. Not far hence, the river [p] *Fons hortorum Libani*, or *the fountain of the gardens of Libanus*, (with which the banks thereof on either side are enamelled) fetcheth his originall; running thence by *Hamah*, afterwards called *Epiphania*, often mentioned in Scripture. Thus far came the twelve [q] spies, sent to search the land; and this place passeth in [r] Scripture *from the entring of Hamah* for the northern Boundary of the land of *Israel*, not onely before the expression of *Dan* came into request, but also long after the [s] mention thereof in holy Writ was disused. We shall in due place speake, as of *Hamah the great*, so named by the [t] Prophet, (since called *Antiochia* in *Cœlosyria*, and by vulgar unskilfulness often confounded with this *Hamah* in *Naphtali*) so also of [u] *Ashimah*, the topicall or peculiar Idoll of this place.

§ 24. Hence that river runneth by *Hazor*, anciently the [w] Metropolis of the *Canaanites*, where very many of their Kings met together against *Joshua*, to his great advantage. Had he sought them in their severall Cities, to what expence of time and paines would it have amounted? Whereas now their malice did his work, all of them meeting together, having

l Tobit 5.12.
m Tobit 5.13.
n Mat.22.30.
o Sir *Walter Rawleigh hist. world.lib.* 2. 1 *part.pa.* 290.
p Cant. 4. 15.
q Num.13.22.
r Num.34.8. & Iosh.13.5. & Iud.3.3.
s Ezek.47.20.
t Amos 6.2.
u 2Kiug.17.30
w Iosh.11.10.

Digitized by Google

having but one neck in effect, which here they tendred to the Axe of divine justice. *Hazor* by *Joshua* was burnt, and more then an hundred years after was probably reedified by *Jabin the Second*, into whose hand God is said *to have sold his people*. Not far off *this river of Gardens* leaveth *Naphtali*, and visiteth the Tribe of *Asher*.

¶ 25. But before we leave the river, let this memorandum be entred, that [z] some hold this is the same with the *Sabbatariam* river mentioned in [a] *Pliny*; which is said to run six days, and lie still the seventh, whence it gained the name. Were this true; as *Solomon* sent the sluggard to the [b] *Pismire* to learn industry, well might profane persons be remitted to this river, thereby to be instructed in the Sabbaths due observation. But most listen to it, as to a fable, and the *Hurlers in Cornwall* (men [c] metamorphosed into stones, as tradition reports, for playing on the Lords day) may fitly serve to build a bridge over this river. It much shakes the credit of this report, because [d] *Josephus* relates it clean contrary, namely that this river lies still sixe days, and onely runs the seventh: adding how *Titus the Emperour* going from *Jury* to *Antioch* took a journey by the way to behold the same. But indeed, learned [e] *Casaubon* not onely observeth herein the Copies of *Josephus* to be corrupted, but also giveth his advice for the amendment of the same. So that by right pointing his words, and some other small alteration, *Josephus* and *Pliny*, may be made to agree. However modern travellers bring us no intelligence of such alternation or intermitting course of any river hereabouts, and some perchance will be ready to say, that since the Jewish Sabbath hath been swallowed up in the Christians Lords day, this river hath discontinued his former custome, lest what anciently was ceremonious, be now adays censured for superstitious.

z *Adricho. in theat. Ter. sanc. in Naphta.*
a *Nat hist. lib. 31. cap. 2.*
b Prov. 6. 6.
c *Camb. Brit. in Cornwall.*
d *Ios. de bell. Iuda. li. 7. c. 24. in Latine & ca. 13. in greek.*
e *Exerc. 15. Diatr. 20. ad vers. Baronium.*

¶ 26. Let us now traverse this tribe southeast: where we cānot miss *Abel* a City, sometimes single, sometimes double represented unto us, namely

1[ly]. [f] *Abel* of *Bethmaacah*; as if the former were but parcell of the latter.
2[ly]. [g] *Abel* and *Bethmaacah*; as if different, but bordering Cities.
3[ly]. [h] *Abel-Bethmaacah*; as if both made up one and the same place.

f 2 Sam. 20. 15.
g 2 Sam. 20. 14
h King. 15. 29

In this City, *Sheba* the rebell, pursued by *Joab* and his own guiltiness, took covert, so that the storme of a furious assault was ready to fall upon it, when the breath of a wise woman blew it cleare away, who so ordered it, that [i] *Sheba's* head was cast over the wall See how his head, which thought to turn all *Israel upside down*, when whirled in the aire, was tossed and tumbled about. And pity it is any bullets should be shot into that city, which would cast such *fireballs* out of it. We know the wicked mans, not the wise womans name, and yet when his vertueless name shall rot, her nameless vertue shall remain. But *Abel* wanted such another wise woman to protect it, when furiously [k] taken by *Benhadad*, and at last finally destroied by [l] *Tiglath-Pilesar*.

i 2 Sam. 20. 22
k 1 King. 15. 20
l 2 King. 15. 29

¶ 27. But in the very midst of this Tribe the * oake-trees of *Zahanaim* fair

* Judg. 4. 11.

Digitized by Google

fair and far ſpread themſelves: For *Tremellius* reads it *Quercetum Zahanaim*, *The oake-tree place of Zahanaim*, where our tranſlations render it *the plain of Zahanaim*. A difference not ſo great but that our age can accommodate, which being waſtfull in woods hath expounded into *plains*, many places which formerly were dark with the thickeſt oake-trees. Here *Jael* the wife of *Heber the Kenite* dwelt in her tent, whither *Siſera* (who went forth with nine hundred charets, but was glad to come home on two legs) fled for ſecurity, having quitted his chariot. Not that he thought himſelf ſwifter, but ſafer without it; ſeeing his chariot which in fight was the ſtrength to cover, in flight was the mark to diſcover him. And here *Jael* w^th a hammer & nail diſpatched him, for w^ch ſhe was bleſſed by *Deborah*.

¶ 28. The mention of her bleſsing minds us of the curſe of *Meroz*, and conſequently to inquire, where the ſame was ſeated. Well may we look for it in any Tribe, which we finde in no Tribe. Yea learned men doe ſo differ in their verdict, that ſome will have *Meroz* to be, 1 The Devill himſelf, as [m] *Nicholas Lyra*, whoſe opinion is rejected and refuted by all that mention it. 2 A potent [n] Perſon in theſe parts having many Tenants and Reteiners. 3 A Countrey full of populous inhabitants. 4 A [o] City near the place where the battell againſt *Siſera* was fought. Grant the laſt as moſt probable, new Quære's are ingendred; whether a City of *Cananites* or *Iſraelites*; and where to be placed. For the exact poſition whereof we refer the reader to thoſe our learned Divines, which in theſe unhappy diſſenſions have made that [p] Text ſo often the ſubject of their Sermons. We have placed it in this tribe not far from *Kedeſh*, whence *Barak* firſt went forth with his men, in the place where *Mercators* Maps have a city called *Meroth* (a ruſh-candle is better then no light) our onely motive for the ſituation thereof. Mean time conſider, that as the Diſciples obſerved that the figtree curſed by our [q] Saviour, was in their return withered away; ſo this city after *Deborah's* execration ſo dwindled by degrees, that nothing is left of *Meroz*, but *Meroz*, nothing ſurviving of the thing but the name. Which name, let the reader behold in our Map as the maſt of that ſhip, whoſe keel is ſwallowed up in the quickſands. A Sea-mark to all poſterity to beware, and not to be negligent when they are called to be auxiliaries to Gods cauſe in diſtreſs.

¶ 29. And now our hand is in about conjecturall places, we muſt not forget *Madon* once a roiall city, * certainly hereabouts, becauſe, * *Jobab* the King thereof, was conquered by *Joſhua at the waters of Merom*, though all our induſtry cannot diſcover the particular poſition thereof. Happy our condition that in things concerning ſalvation we have Chriſts gracious promiſe, * *Seek and ye ſhall finde*, though in theſe meaner maters our ſearch often wanteth ſucceſs. We are bold to place it near *Dan* one of the fountains of *Jordan*, the rather becauſe * *Brocard* findes a place thereabouts called *Medan* by the Turks at this day. Where I pray let it ſtand till better information, for rather then with *Adrichomius* we ſhould leave it out of our Maps

m In his notes on Iudg. 5.23.
n Magell. in textum.
o Pet. Martyr. Serrar. & major pars comment.
p Iudg. 5.23.
q Mat. 21.20.
* Ioſh. 12.19.
* Ioſh. 11.1.
* Mat. 7.7.
* 1 Itin. tit. 2.

Maps, it is better to put it under any penthouse, then quite shut it out of doors. Let *Dan-jaan*, the third station where *Joab* pitched his tent when he numbred the people, be joined unto it. * 2 Sam. 24. 6.

§ 30. To return to the place where *Meroz* is set, with far more certainty we place * *Harosheth* of the *Gentiles*, the native City of *Sisera*. But if the reader should chance to overlook the low situation thereof, he cannot oversee *Kedesh Naphtali* the habitation of [r] *Barak*, and a city of refuge belonging to the *Levites*; for observable it is that all the cities of refuge on this side *Jordan* were advantaged on very high foundations. And they [s] *appointed Kedesh in Galilee in mount Naphtali, and Sechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.* Whether because those towns were to typifie Christ himself, who like the brazen Serpent *was to be lifted up*, or to comfort the flying and fainting offender, whose eyes were at his journeys end long before his feet, which could not but much revive his spirits. Say not, that it damped them again when his tyred legs after a long and tedious journey must at last climb up a steep mountain to the city of refuge: For (as hath been observed [t] before) if the offender got but within the verge of the suburbs on either side of the city, he was secured from the Avenger of bloud. * Iudg. 4. 2. r Iudg. 4. 6. s Iosh. 20. 7. t See the description of *Kedemoth* in the Tribe of *Reuben*.

§ 31. *Kedesh* was attended on each side with two smaller cities, *Beth-shemesh* on the west, *Beth-anath* on the southeast, both assigned to, yet neither possessed by the *Naphtalites*, because the [u] *Canaanites* though tributaries dwelt therein. Much is pretended in the excuse of the *Israelites* why generally they drove not these heathens out of their Countrey. u Iudg. 1. 33.

1 None can act above their strength, and they were not able to drive out the *Canaanites*.
2 Had they strength, it had been cruelty, not valour, in cold bloud to kill quiet enemies.
3 God gave them a kind of toleration being only to drive them out by degrees.
4 Much good accrued by this remnant of *Canaanites* being touchstones to prove the *Jews* faith to their God.

But these and many more palliations notwithstanding, unexcusable was the *Jews* connivence at them contrary to Gods flat command, and the foresaid pleas of no validity. For

1 The weakness of the *Jews* chiefly consisted in their want of industry, and uniting themselves against those heathen their common enemy.
2 It is onely cruelty to a mans own soul to disobey Gods positive command.
3 What's to be done by degrees, is to be done. Whereas the *Jews* not only reprieved these *Canaanites* for a time according to Gods permissiō, but finally pardoned their lives contrary to his injunction.
4 The good accidentally accruing from the remains of the *Canaanites*,

nites, argues not the innocence of the *Israelites*, but the exceeding goodness of God, ordering their negligence to his own honour. Yea the sad success shewed Gods displeasure with his people herein; these *Canaanites* eftsoons rouzing themselves from being couchant under tribute to be rampant in tyranny, and the mixture of their persons infected the *Israelites* with their Idolatrous practises. Nor know I any thing else considerable in this tribe except[w] *Karthan* or[x] *Kiriathaim*, a city of the *Levites Gershonites*, of whose posture we are not so wel assured as we could desire.

w Iosh. 21. 32.
x 1 Chr. 6. 76.

¶ 32. *Ahimaaz** was *Solomons* Purveyer in *Naphtali*, and had *Basmah* his daughter to wife. Say not it was poor preferment for the daughter of so mighty a Monarch to marry her Fathers subject. For Gods law forbad, heathen matches, and hereby she might keep a clear conscience and lead a comfortable life. Kings children too often wed where they neither affect nor are affected, to forain Princes (strangers as well in their lands as loves unto them) whilst here *Solomons* daughter, might have a softer Pillow, though not so sumptuous curtains in her home-marriage. By the way observe, we finde an army of *Solomons* wives and concubines, and but three scattered scouts of his children, a son and two daughters. Multiplying wives is mans sin, children, Gods blessing, and *Solomon* laid too many foundations at once, to build much posterity upon them.

* 1 King. 4. 15.

* *Rehoboam*, *Basmah* and *Taphah*. 1 King. 4. 11.

¶ 33. The usuall Armes of *Naphtali* are Vert a Hinde trippant proper according to[y] *Jacobs* prediction: *Naphtali is a Hinde let-loose; he giveth goodly words*. But how this character conformes to the Tribe, learned men much disagree;[z] *Luther* findes the analogy in *Deborah*, where in deed both her feminine sex is proper, as also because she was an excellent[a] spokeswoman; all the error is, she was rather extracted from[b] *Ephraim* then *Naphtali*.

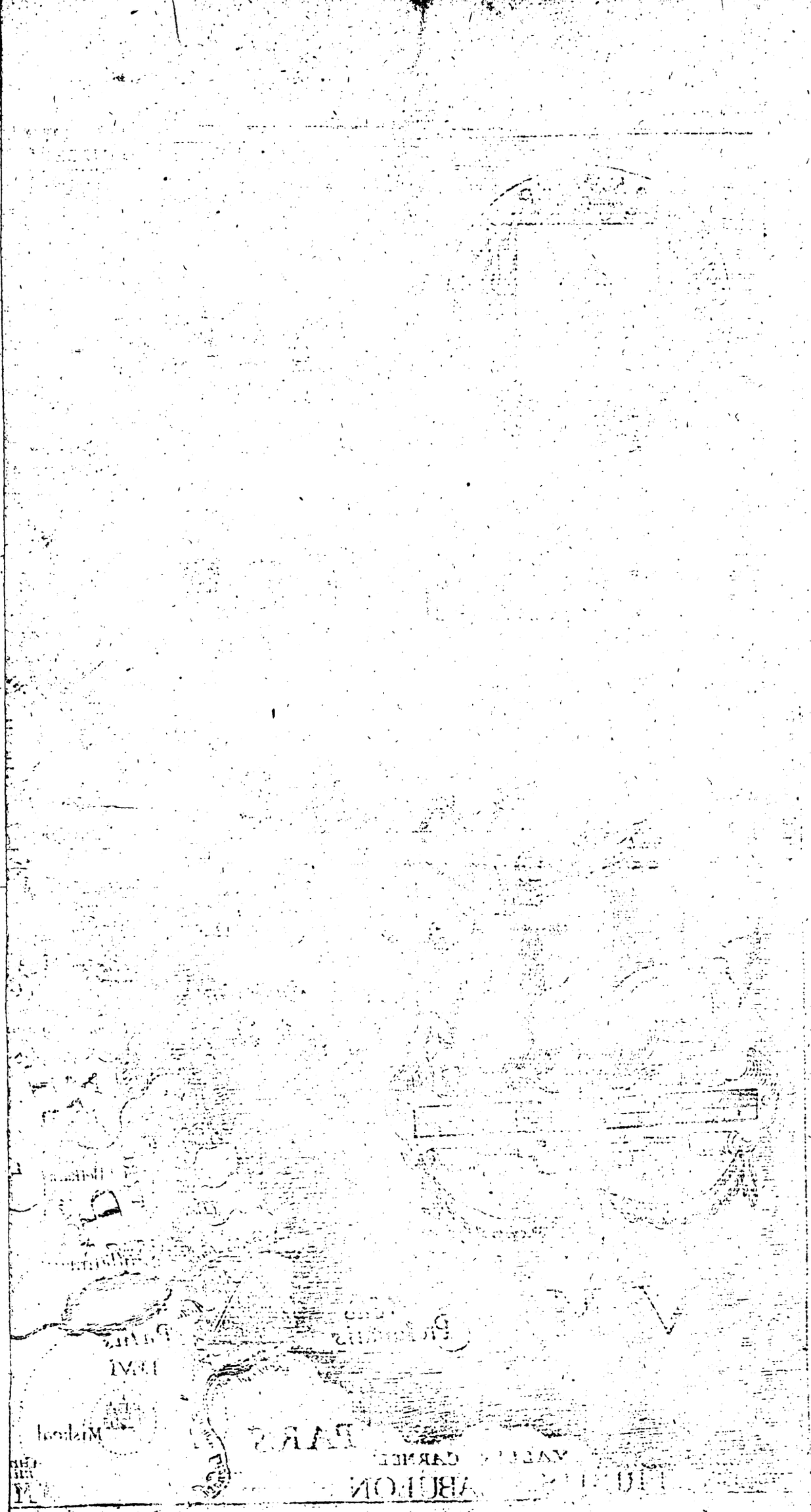
y Gen. 49. 21.

z In his comments on the place.
a Iudg. 5. 1.
b See our description of *Ephraim*. Paragraph the second.

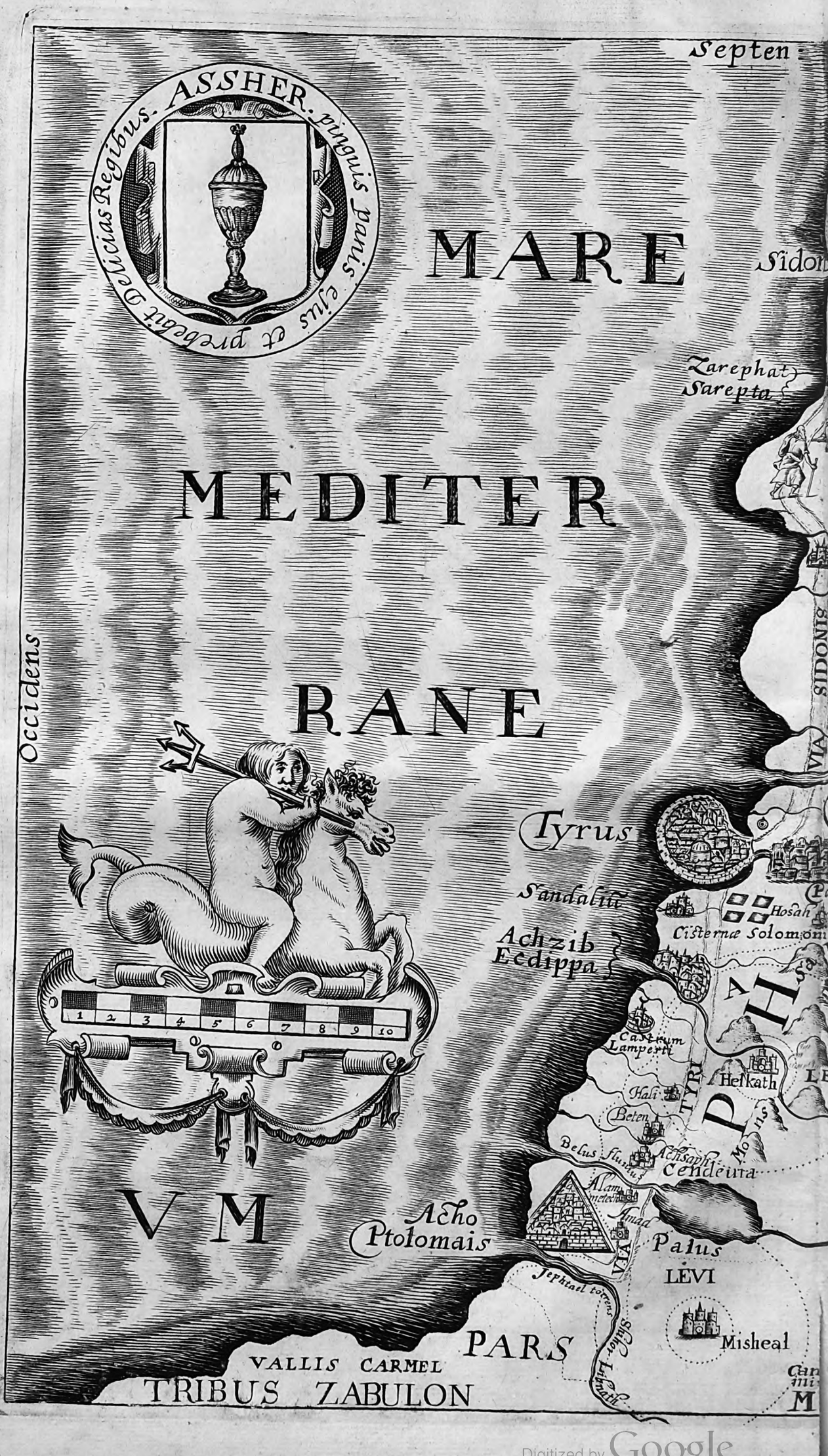
¶ 34. Others reade the resemblance in *Barak*, because Hindelike he was so fearful to come out to war. But surely these blessings were give̅ by prophetical *Jacob* to his children as future badges of their honour, not brands of their infamy, and therefore the similitude is to be sought not in the disgracefull but commendable qualities of a Hinde, and more probably to be fetch'd not from their fear but fleetness in severall performances. Besides some conceive it too restrictive an interpretation of *Jacobs* blessing to confine it to any particular (though eminent) person, which speakes rather the generall disposition of the whole Tribe, and may thus more largely be expounded. *Naphtali is a Hinde*. No ravenous or beast of prey (cruell like the *Benjamites*, churlish like the *Ephraimites*) but a quiet creature: intimating the *Naphtalites* nature disposed to peacefulness. *Let loose*. Not pent within the pales of a Park, but having room enough to range in: implying the large and spacious possessions of this Tribe. *He giveth goodly words*. They were men of fair speech and loving discourse, not querulous, nor captious, but preferring friendly compliance before brawles & contentions. The Standard of *Naphtali* in the *Israelites* pitching about the Tabernacle, was the last in the Reare on the northside thereof.

Here the Map of Asher *is to be inserted.*

Digitized by Google



Digitized by Google


ASSHER. pinguis Panis ejus & præbebit Delicias Regibus.
Septen
MARE
Sidon
Zarephat
Sarepta
MEDITER
RANE
Occidens
Tyrus
Sandalium
Achzib
Ecdippa
Hosah
Cisternæ Solomonis
Castrum Lamperti
Helkath
Hali
Beten
Belus fluvius
Achsaph
Cendeura
Alamelech
Amaad
Acho
Ptolomais
Palus
LEVI
Misheal
Jephtael torrens
PARS
VALLIS CARMEL
TRIBUS ZABULON
SIDONIS
TYRI
VIA
1 2 3 4 5 6 7 8 9 10

Digitized by Google

Digitized by Google

THE TRIBE OF ASHER.

CHAP. 5.

§ 1. ASher youngest Son of *Jacob* by *Zilpah* his Concubine, carrieth blessedness in his name, and was so prospered in his posterity, that [a] forty one thousand and five hundred were reckoned of this Tribe in the generall rendezvous at mount *Sinah*. All which punished in the wilderness with death, for provoking God with their disobedience, their sons being [b] fifty three thousand four hundred entred the land of promise. Many no doubt were the eminent *Grandees* extracted from *Asher*, though we meet with none of them in Scripture, save one, and that a woman in the new Testament, [c] *Anna* the Prophetess, that property of the Temple, as constant therein as the pillars thereof, *she departed not thence but served God with fasting and prayer night and day.*

§ 2. *Asher* had mount *Libanus* on the north, *Naphtali* on the east, *Zebulun* on the south and southeast, the sea on the west containing welnigh forty miles in length, the breadth not exceeding sixteen. A fruitfull countrey, [d] *Ashers bread shall be fat* (so hearty as if it were bread and flesh too) *and he shall yeeld royall dainties. Moses* foretold that he should be wetshooed in oile, *he should dip his* [e] *foot therein.* Adding moreover that his *shooes should be iron and brasse.* Not that the ground in this Tribe parched by drought proved impenetrable, and rebellious to the commands of the plough, (as elsewhere God threatens the disobedient *Jews*, [f] *the earth that is under thee shall be iron*) but that this land should afford plenty of those metalls, according to the testimony of *Eumæus* in [g] *Homer*,

Ἐκ μὲν Σιδῶνος πολυχάλκου ἔυχομαι εἶναι.
In Sidon I boast to be born where's brasse in aboundance.

Besides the great commodities of the sea, with the convenient havens thereof, *Debora* complains that when *Zebulun* and *Naphtali* (most concerned as nearest danger) ingaged themselves against *Sisera*, [h] *Asher continued on the Seashore, and abode in his breaches.* And no wonder if being Merchants

a Numb. 1.41.

b Num. 26.47.

c Luke 2.36.

d Gen. 49. 10.

e Deut. 33. 24.

f Deut. 28. 23.

g Odyss. 6. 425.

h Iudg. 5. 17.

Digitized by Google

chants they preferred profit before perill, especially being in a safe place where the iron chariots of *Jabin* King of *Canaan* could not approach them.

¶ 3. The worst mischief in this Tribe was, that after the death of *Joshua*, the *Canaanites* quartered so hard on the men of *Asher*, that they detained no fewer then seven [i] great cities from them. Yea perchance something may be pickt out of the expression of the holy Spirit, for whereas the *Canaanites* are said to *dwell amongst those of* [k] *Zebulun*, the *Asherites* (the phrase being altered) in the following verse are said to *dwell among the Canaanites*, as if those pagans were the principall Land-lords (ingrossing all memorable places in this Tribe to themselves) whilest the *Asherites* lived amongst them as Tenants at will by the others leave. Nor was this fully remedied untill the victorious reigns of *David* and *Solomon*.

i Iudg. 1. 31.

k Iudg. 1. 30.

¶ 4. In the north-west part of this Tribe neer the sea side, we first meet with [l] *Misrepothmaim*, that is, the boyling of waters, though uncertain whether done artificially by fire, or naturally by the Sun. Here great plenty of salt was made in brine-pits, a necessary, and gainfull commoditie. However, *Tremellius* rendreth *Misrepothmaim fornaces vitrarias*, *Glass-furnaces*; and we know, store of the [m] best sort of that brickle ware was made hereabouts. *Joshua* having foiled the Kings of *Canaan* at the waters of *Merom*, pursued them thus far to the shore of the Mediterranean, where his foes had the free choise, whether they would be killed with the sword, or drowned in the sea. Hard by is *Mearah*, which signifieth *a cave*, (and so some translations render it, though others retain the Hebrew word) being the [n] northern boundary of the land of *Canaan*, and an impregnable underground fortification of the *Zidonians*. Yea many hundred years after in the Holy War, when the Christians possessed *Palestine*, they manfully defended it untill the garison therein [o] corrupted with money, basely betrayed it unto the *Saracens*.

Salt and glasse made in *Asher*.

l Iosh. 11. 8.

m Plin. li. 36. Nat. hist. ca. 26.

n Iosh. 13. 4.

o Tyr. li. 19. Bel. Sacr. ca. 11.

¶ 5. Observe by the way, that the hills in *Palestine* generally had in their sides plenty of caves, and those of such laxity and receit, that ours in *England* are but conny-boroughs if compared to the palaces which those hollow places afforded. Neither wonder that the cave of *Makkedah* could contain five [p] Kings together, or that *Obadiah* could hide an hundred Prophets by fifty & fifty in a [q] cave, or that about four hundred men abode with *David* in the cave of [r] *Adullam*, or that six hundred *Benjamites* lurk't, for four moneths, in the *rock of* [s] *Rimmon*, when [t] *Strabo* hath reported, *that towards Iturea*, (which beginneth not far off) *there be sharp mountains, having deep dens in them, whereof one is able to receive four thousand Men.* These caves (being only a cellar by nature) were by Art contrived into severall rooms, and by industry fortified even unto admiration. So well man'd, they could not be stormed, well victualled, they could not be starved, and (not having any combustible matter about them) fire-free they could not be burned, so thick, they could not be battered, so high, they could not be scaled, and so low, they could not be undermined.

Vast caves in the land of *Canaan*.

p Iosh. 10. 23.

q 1 King. 18. 13

r 1 Sam. 22. 2.

s Iudg. 20. 49.

t Geog li. 16.

But

Digitized by Google

But these Inns gave entertainment to any guests, and as sometimes they gave shelter to pious people in persecution, so often they afforded harbour to theeves and vagabonds. The Psalmist glanceth on such places, in that his expression, *Thou art of more honour and* [u] *might then the hills of the robbers*; and our Saviour directly pointeth at them, when he complaineth, that they had turned the house of God into a [w] *den of theeves*.

u Psal. 76.4.

w Mat. 21.13.

¶ 6. To proceed, hereabouts we can quickly discover an ancient City, wrongfully placed by the presumption of Authors, namely *Enoch*, built by *Cain* in the land of *Nod*, which [x] one tells us was at the foot of mount *Libanus*, and that vast foundations thereof are at this day to be seen. Surely *Cains* wandring humour (bloudy hands are always attended with roving feet) seems to have possessed these Authors brains, stragling in the position of this place so far from the truth, and the text, which describeth it east of [y] *Eden*. But we may seek the City *Enoch* with more probability to finde it amongst the *Henochii*, a people seated by [z] *Pliny* neer the *Bactrians* in the east country.

The city *Enoch* wrong placed.

x Io. Viterbien. apud Naucler. Vid. Adricho. in Asher. num. 39.

y Gen. 4.17.

z Nat. hist. li. 2. cap. 16.

¶ 7. But before we goe farther, we will alter our former method, (hoping such variety will prove the more pleasant) and becaus most memorable Places in *Asher*, are mentioned in *Joshua*, where the Possessions of this Tribe were first allotted him; we will briefly comment on those verses, wherein the Bounds of his Inheritance are described.

Joshua 19.24. *And the fifth lot came out for the Tribe of the Children of Asher according to their Families.*

To prevent all Quarrels, the Land on this side *Jordan* was divided by lot, betwixt the nine Tribes and an half, much of providence being couched under the seeming casualty thereof; for although their Portions fell not to them in such *seniority* as they sate down at *Pharaoh's* [a] *Table, the first-born according to his Birth-right, and the youngest according to his youth*, yet an excellent method was observed therein: For,

a Gen. 43.33.

The first [b] Lot fell to *Judah* the *Tribe Royall*, of whom the [c] *Chief Rulers* and Christ himself was to descend.

b Iosh. 15.1. c 1 Chron. 5.2.

The [d] second, to the sons of *Joseph*, *Ephraim* and *Manasses*, to whom (on *Reubens* forfeiting thereof) the Birth-right belonged.

d Iosh. 16.1. e 1 Chron. 5.2.

The third to [f] *Benjamin*, *Jacobs* youngest, but next best beloved son, by *Rachel* his deerest wife.

f Iosh. 18.11.

The fourth, fifth and sixth for *Simeon* [g], *Zebulun* and *Issachar*, his sons by *Leah*, so that all *Jacobs* children by his wives were provided for first, before those he had by his Concubines received any Possessions.

g Iosh. 19.1.10. & 17.

The seventh for *Asher* [h] *Jacobs* son by [i] *Zilpah* handmaid to *Leah* his first wife, and therefore her child in seniority preferred, *Gad* his elder brother being already provided for on the other side *Jordan*.

h Iosh. 19.24. i Gen. 30.13.

The eight and ninth for *Naphtali* and [k] *Dan* born of *Bilhah* handmaid to *Rachel*, the younger sister, and *Jacobs* second wife.

k Iosh. 19.32. 40.

l Cant. 5. 2.

We know who said in another case, [l] *I sleep, but my heart awaketh.* So see here, though drowzie *Chance* in the Lot is commonly challenged to have slept out her eyes, and to become stark blind, yet is there a concealed vigilancy therein, ordered by divine Providence.

Verse 25. *And their border was Helkah, and Hali, and Beten, and Achshaph.*

In expounding these words for the maine we follow learned *Masius*, though loth to erre with any, willing to venture sooner on his then any other Authors judgement herein. May the Reader find out *Helkah* in our Mappe (in the South-east part thereof, not farre from the Sea) thence let his eies start, and with good successe (following the names in the Text, and the pricks in our Mappe for his direction) surround the Borders of this Tribe. *Helkah* was afterwards given to the *Levites Gershonites*, to be one of their [m] foure Cities in this Tribe, and *Achshaph* had formerly been a Royall City of the *Canaanites* whose King had been conquered by *Joshua* [n].

m Iosh. 21. 31. & 1 Chr. 6. 75. where it is called *Hukok*.
n Iosh. 12. 20.

Verse 26. *And Alamelech, and Amad, and Mishael, and reacheth to Carmel Westward, and Shihor Libnah.*

Mishael or [o] *Mashal* was another City of the *Levites*. By this the Border of *Asher* ran Southwestward to *Carmell*; understand thereby not the mountain so called (lying more South in *Zebulun*) but the Plain lying under the same, more towards the North. *Shihor Libnah*, that is, the *white* * *River*. Now for streames to take their names from their colours, is no news to them that have heard of *Albis* in *Germany*, *Melas* in *Thracia*, and two Rivers called *Blackwater*, the one in the South, the other in the North of *Ireland*. But whether this River in *Asher* took the whiteness from the foaming water therein, or Chalk-banks (like our *Albion*) on both sides, or from the materials of glasse or crystall growing there, let others dispute, whilst we onely observe that *Album Promontorium* or the *white Promontory*, is by [p] *Pliny* placed hereabouts.

o 1 Chr. 6. 74.

* Or white *Nilus*.

p Nat. hist. lib. 5. cap. 19.

Verse 27. *And turneth toward the Sun rising to Beth Dagon, and reacheth to Zebulun, and to the Valley of Jiphthabel toward the North side of Bethemek, and Neiel, and goeth out to Cabul on the left hand.*

The Map will make all these flexures plain. *Beth Dagon*, that is, the Temple of *Dagon*; but how came this [q] Idol of the *Philistims* to travell thus farre almost to *Phœnicia*? Surely it never came hither on its own legges, as the [r] Psalmist observes, *Feet have they, but they walk not*, but was brought by the Superstition of the *Canaanites*, which borrowed this Idol from their neighbours. Concerning *Cabul*, *quære* whether it were the name of a particular place, or the same with the *Land of Cabul*, which I conceive lay more Northward, which [s] *Solomon* afterward bestowed on *Hiram* King of *Tyre*.

q 1 Sam. 5. 2.

r Psal. 115. 7.

s 1 King. 9. 13.

Verse

Verse 28. And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon.

Hebron differing from a greater City of the same name in the Tribe of *Judah*. *Rehob*, that is, *large* or *spacious*, this name speaking it a City of great receipt. Unto this [t] place came the twelve Spies sent to discover the Land, and this City was afterwards bestowed upon the [u] Levites. This *Kanah* the great is conceived by some the birth place of *Simon* the [w] *Canaanite*, the disciple of Christ. Great *Zidon* was given to, never gained by this Tribe, whose Borders reached to *Zidon* exclusively, so that *Ashers* lips might touch the cup, but not taste the liquor of so sweet a City.

t Numb. 13.21.

u Iosh. 21.31.

w Mat. 10.4.

Verse 29. And then the Coast turneth to Ramah, and to the strong City Tyre, and the Coast turneth to Hosah, and the outgoings thereof are at the Sea from the coast to Achzib.

Turneth, namely towards the South; *Ramah*, that is, an high place, as the name importeth, therefore seated by us on a Mountain; Such Maps as place *Ramah* in a valley are guilty of as great a Solecisme in Geography, as he in gesture, who speaking, *O Heavens*, pointed to *the Earth*. Wonder not that in *Palestine* we meet with so many *Ramahs* (Towns seated on a rising or advantage of ground) seeing it was so mountainous a Countrey: Equivalent whereunto we have the frequent name of *Upton* in *England*, whereof I have told, (Smile good Reader, but doe not jeer at my curiosity herein) no fewer then three and thirty in the Alphabeticall names of *Speeds* descriptions. *Tyre* like *Zidon* was never possest by the *Asherites*, neither was *Achzib* neer to *Helkah* where we first began our preambulation about this Tribe, and now *redit labor actus in orbem*, we have walked the Round, and encompassed the Bounds thereof.

Verse 30. Ummah also and Aphek, and Rehob, twenty and two Cities with their Villages. This is the inheritance of the Tribe of the children of Asher, according to their families, these Cities with their Villages.

All the former were limitary places in the Tribe of *Asher*, these three last were more Inland Cities in the heart of the Countrey. To avoid tautology, *Rehob* here, must be allowed a distinct City from that mentioned before.

§ 8. But of all these Cities, *Aphek* was most remarkable, whose King [x] was killed by *Joshua*, and neer whereunto *Benhadad* (lately beaten by *Ahab* on the Mountains of *Samaria*) with his new model'd Army in a new place hoped for new successe. For in stead of the thirty two [y] Kings, of more pomp then puissance to his Army, he placed so many Captaines, seeing it is not the shining of the hilt, but the sharpnesse of the edge of the sword must do the the deed. And resolved to fight in the Plain, conceiving the Gods of the *Israelites* (though by *Benhadads* swelling words & lofty [z] language one might rather have collected the *Syrian* Gods to have been) *the Gods of the Moutains*. Then appeared he with a mighty Host, against whom the *Israelites* marched forth like *two little flocks of* [a] *Kids*. Behold here

x Iosh. 12.18.

y 1 King. 20.1.

z 1 King. 20.10

a 1 King 20.27

Digitized by Google

a wonder, the Kids kill the Wolves, and a hundred thousand *Syrian* footmen were kill'd in one day. From the field they flie into the City of *Aphek*. What, was it to try whether the God of *Israel* (concluded now God of the Countrey, be it hilly or plain) were God of the City also? They found it so by sad experience, when the wall of the City fell on twenty and seven [b] thousand of them that were left, which wall if cruell to kill, was charitable to bury them.

b 1 King. 20. 30.

¶ 9. Yet *Ahab* afterwards lost the advantage of this victory, when contrary to Gods flat command, on *Benhadads* feigned submission he indulged life unto him, which caused his own death* and destruction not long after. Thus foolish pity, in stead of breaking, whets the knife for it's own throat: and they who onely take out the teeth and sting of such serpents which they should kill outright, shall finde the very stumps and tail remaining enough to bite and sting them to death.

* 1 King. 22. 31.

¶ 10. *Baanah* the sonne of *Hushai* was *Solomons* purveyor in *Asher and in* [c] *Aloth*; What this *Aloth* should be, a deep silence is in all Comments. I conceive it a hilly Countrey, appendent to *Asher*, ascending with mountains, according to the notation of the Hebrew word. Herein our guesse is seconded by plenty of [d] *Gradati montes*, *Staired mountains*, which goe up by degrees, found in these parts, and one most eminent, whereof [e] *Josephus* takes especiall notice, being an hundred furlongs north of *Ptolemais*, called *Scala Tyriorum*, or the *Tyrians Ladder*. How neer our conjecture is bowled to the mark I know not, but hope the Reader before he knocks this away will lay a better in the room thereof. So much of *Asher*, whose countrey was much straitned by the *Phœnicians*, their mortall enemies (lying within his bounds, though never subdued) which we now come to describe.

c 1 King. 4. 16.

d See *Nic. Fuller Misce l. lib. 4. cap. 6.*

e *Bel. Iud. lib. 2. cap. 9.*

¶ 11. *Phœnicia* is often mentioned* in Scripture, and is so called as some will have it ἀπὸ τῆς φοινίκων, from plenty of palm trees growing therein; as others παρὰ τὸ φόνος from the many slaughters formerly made in that warlike Nation. To omit other antiquated deductions thereof, prettiest (because newest) is that of a modern [a] Author from בְּנֵי עֲנָק *bhene-Anak*, *Pheanak*, *Phœnik*, *the sons of Anak*, as the fathers and founders of the people of this Country. A long slender Country it is, having the bounds thereof by severall Authors variously assigned; but generally extended from the Sea to Mount *Libanus* in breadth, and in length from *Carmel* to the River *Canis* in the north; a tract of an hundred miles and upwards.

* Act. 11. 19. 15. 3.

a *Bochar. Geog. Sanc. parte 2^da. lib. 1. cap. 1. pag. 362.*

¶ 12. The inhabitants hereof were transcendently ingenious; whose wits (like the gold wire they so much dealt with) were ductile and pliable to all inventions. From a pin to a pillar, nothing was so small but their skill could work, nothing so great but their industry could atchieve. Whatsoever was pretty for children to play with, or neat for women to weare, or necessary for man to use, in any one of these the *Phœnicians* were so expert, nature might seem to design them for that alone,

Digitized by Google

alone, and so dextrous in all of them, it were hard to say wherein they excelled. They could weave clothes with the smallest thred, dresse them with the finest work, dye them with the freshest colours, embroider them with the richest cost, and then either sell them to others to their great profit, or weare them with as much pride themselves. They were excellent Architects; *Solomon* himself (who well knew the most cunning workmen in every craft) confessing to *Hiram*, [b] *There is not amongst us any that can skill to hew timber like the Sidonians.* They are also conceived the first founders of Letters, Arithmetick, Astronomy, with the working in glasse, and severall other rare devices.

b 1 King. 5.6.18.

§ 13. *Tyre* was the chiefest city in *Phœnicia*, [c] *situate at the entrance of the Sea.* Elegantly the [d] Prophet termeth *the harvest of the river her revenue*: an harvest lasting all the yeare long, every day sowing at the setting forth, and reaping at the return of her Ships. *Tyre* said of her self, [e] *I am of perfect beauty*, which coming out of her own mouth was rather proudly then falsly spoken. If it be accounted one of the statelicst sights in the world, to see a stout Ship under saile, how beautifull was it to behold the *Tyrian* Gallies with all their accoutrements; Planks of [f] the Fir-trees of *Senir*, Masts of the Cedars of *Lebanon*, Oares of the Oaks of *Bashan*, Hatches of the ivory of *Chittim*, Sailes with broidered work (oh vanity top and top gallant) out of *Egypt*, blue and purple Carpets for covering from the Iles of *Elisha*, with *Giblites* for Calkers, *Arvadites* for Mariners, *Persians* &c. for Souldiers, and *Tyrians*, her own Townsmen for *Pilots*, so keeping the honour, and haply seeking to preserve the mysteries of their harbour to themselves?

c Ezek. 27.3.
d Isa. 23.3.
e Ezek. 27.3.
f Ezek. 27.5.

§ 14. Passe we from their Ships to their Shops, which we finde fraught with commodities of all kindes. Whose [g] *Merchants are Princes*, saith the Prophet; and it seems that *Tyrannus* a good word for a good King (till customary using thereof in the worst sense infected it) had its originall from the Pride and Magnificence of the *Tyrian* Merchants. This city is termed [h] *a Mart of Nations*, both because all Nations were there to sell, and there to be sold: [i] *they traded the persons of men*, and not onely armes but armies, were here to be bought, and [k] *horsemen as well as horses* were chaffered in their markets.

g Isa. 23.8.
h Isa. 23.3.
i Ezek. 27.13. Ioel 3.46.
k Ezek. 27.14.

§ 15. Now as *Tyre* was dispersed all over the world in the severall Colonies planted by her in forein parts; so the World was contracted into *Tyre*, whither Merchants from all countries did repair. Compare *Ezek.* 27. with *Gen* 10. and it will appear, that most of those nations which departed from *Babel* in a confusion, met in *Tyre* in such a method as now inabled through industry, observation, and entercourse, they could understand the languages and traffique one with another. We intend a little to insist both upon the commodities and countries of such as hither resorted. For though I dare not goe out of the bounds of *Canaan* to give these Nations a visit at their own homes, yet finding them here within my

my Precincts, it were incivility in me not to take some acquaintance of them. In setting down of their severall places, I have wholly followed (let my candle goe out in a stink, when I refuse to confess from whom I have lighted it) *Bochartus* in his *holy Geography*. Their severall trades we rank according to the *twelve great Companies* in *London*. Let not the comparison as ominous offend any, *Tyre* since being reduced to a ruinous heap; seeing the Parallel is onely intended to shew the like latitude of commerce betwixt them. However, it is neither unseasonable on this occasion, nor improper for my profession (every *Minister* in this respect being the Cities *Remembrancer*) to minde *London* [l] *not to trust in uncertain riches*; seeing pride and unthankfulness may quickly levell the highest bank of wealth, yea strongest mountain of outward greatness.

l 1 Tim. 6.17.

1 *Merchant-Mercers.*

Such as traded in Silkes (*Byssus* in latine, though rendred *fine-linnen* in our translation) blue and purple, being [m] *Egyptians*, [n] *Syrians*, and from the Isles [o] of *Elisha*. By *Elisha* [p] understand *Peloponnesus*, wherein an ancient & ample countrey called *Elis*, and part thereof termed *Alisium* by *Homer*, where the adjacent Islands *Co*, *Carpathus*, *Cythera*, *Rhodes*, *Gyarus* &c. are eminent for plenty of purple. Here some wil object it was a real tautology to bring purples to *Tyre*, seeing by generall confession the best of the world were made in that place. In answer whereunto, know that these *Elishian* purples being of a different die and dress from those of *Tyre*, were a distinct commodity. It is so far from being needless pains, that it may bring considerable Profit, to carry *Char-coals* to *New-castle*. And these courser purples, though not for the *Tyrians* own wearing, might be for their barter with other Nations. Not to say, but that the peevish principle might possess the people of *Tyre*, to slight homebred, and prize forein wares, so that the *Tyrians* Ladies might prefer those purples best for their own use, which were fetched the fartheſt off.

m Ezek. 27.7.
n Ezek. 27.16.
o Ezek. 27.7.
p Gen. 10.4.

2 *Merchant-Grocers.*

Such as traffiqued [q] *with the chief of all spices* being those of *Sheba*, and *Raamah*, both being places in *Arabia the happy*. Great no doubt was the fragrancy of these spices brought over land to *Tyre*, whereas such as are conveyed into *England* by ship from *India*, have the less vigour of that land where they grow, and the more moisture of the sea through which they are brought. The men also of *Dan* and *Javan* (of whom hereafter) furnished *Tyre* with [r] *Cassia* and *Calamus*, drugges of high worth and value.

q Ezek. 27. 22. Gen. 10.7. Psal. 72.10.

r Ezek. 27. 19.

3 *Merchant-Drapers.*

Such as brought [s] *precious clothes for* (or *with*) *chariots* being the men of *Dedan*, which is an eminent countrey in *Idumea*.

s Ezek. 27.20.

4 *Merchant-Fishmongers.*

Many of these must be presumed in *Tyre*, where fish was a staple commodity, which they transported into other countreys, and vented for

for their own gain without any other respect of time or place. This caused *Nehemiah's* complaint that in *Jerusalem* there dwelt men of *Tyre* which brought [t] *fish* and all manner of ware, and sold them on the *Sabbath*.

[t] Neh. 13. 16.

5 *Merchant-Gold-smiths.*

Such as occupied in her Fairs [u] *with all precious stones* out of the Countrey of *Sheba* and *Raamah* aforesaid. Besides [w] *Emeralds*, *Corals* and *Agate* brought out of *Syria*, *Silver* from *Tarshish* i. e. *Spaine* (as our [x] Authour irrefragably proves plenty of that metall therein) and [y] *gold* from *Arabia*. Yea, as some observe that though the body of the Sun ariseth in the East, yet his shining by reflexion is first discovered in the [z] west, so granting gold originally to grow in lands east from *Tyre*, yet in this City most gorgeous and glittering was the lustre thereof, beaten and drawn out in most artificiall embroideries and embossments.

[u] Ezek. 27. 22.
[w] Ezek. 27. 16.
[x] Bochar. Geog. Sanc. lib. 3. c. 7.
[y] Ezek. 27. 22.
[z] Iust. l. 18. p. 196

6 *Merchant-Skinners.*

Although no mention of their trade in this City, where the heat of the climate made furs not onely useless but burdensome, yet we may be confident there wanted not those therein which traded in such skins which were in valuation in these parts.

7 *Merchant-Taylors.*

Such as dealt in [a] *all sorts of things, in blew clothes and broidered work, and in Chests of rich apparell bound with cords and made of Cedar.* Those that traffiqued in these commodities were [b] of *Haran* and *Canneh* and *Eden* and *Sheba*, *Asshur* and *Chilmad*, all near one another (as appeares by their bundling up together) about the confluence of *Tygris* and *Euphrates*.

[a] Ezek. 27. 24.
[b] Ezek. *ut pri.*

8 *Merchant-Haberdashers.*

Great their number who by whole-sale sold the fine manufactures wrought here, of *Gold*, *Silver*, [c] *Ivory* and *Ebony*, brought from *Dedan* (different from the former countrey of the same name in *Idumea*) at this day called *Daden*, situate on the Persian gulf. But oh the infinite varieties of precious toyes made thereof! Well did [d] *Homer* give the *Sidonians* the Epithet of πολυδαίδαλοι, or *very much ingenious*. Their fingers might seem all of bone, so strong and hardy to endure any labour; and yet all of flesh, so flexible and limber to any imployment. Those mysteries in manufactures which English men in our age gaze on as rare discoveries, the *Phenicians* of *Tyre* would but smile at as rude recoveries of what by them was most perfectly performed.

[c] Ezek. 27. 15.
[d] Iliad. 23. 743. & 6. 289. Odyss. 15. 114. & 4. 54.

9 *Merchant-Salters.*

Store of these may be concluded therein, not onely because salt is so needfull a commodity, but also because at [e] *Misrepothmaim* or *the boyling of waters*, hard by *Sidon*, great store of salt was made.

[e] Iosh. 11. 8.

10 *Merchant-Iron-mongers.*

Such as bartered [f] *in Iron, Tin*, or *Lead* brought from *Spaine* or *Tarshish*; as also in [g] *vessels of brass from Javan, Tuball* and *Meshech*, that is, *Ionia, Pontus* and

[f] Ezek. 27. 12.
[g] 13.

and *Moscovia*, as our [h] Authour will have it, though we are not at leasure severally to examine his judgment therein.

h *Brochart. Geog. Sanc.*

11 *Merchant-Vintners.*

Such as traded in [i] *Wine of Helbon* (no doubt most delicious to the Palate) brought hither by the Merchants of *Damascus*. *Helbon* we conceive the same with *Calybon* a City in *Syria* whereof mention in *Ptolemy*, and from which the Countrey about it is denominated *Calybonidis*.

i Ezek. 27. 18.

12 *Merchant-Clothworkers.*

Such as from the *Whitewooll* brought from *Damascus* transmitted the same from the Spinsters wheel, to the Weavers loom, to the Fullers sheares, to the Dyers vat, and so to be worn by the greatest Princes in the world, who were beholding to *Tyre* the center of rich clothing, for all their holy-day apparell. Thus was their City fraught with commodities of all kinds, to say nothing of their *Smithfield* full of [k] *horses, horsemen* and *mules* from *Togarma*, or *Cappadocia*; their *East-cheap* full of the flesh of [l] *Rams, Lambs, Goats, &c.* from *Arabia*: their *Leaden-hall* where a market was kept with the wheat of [m] *Minnith*, and *Pannag* out of *Judea*, so that all things save piety, humility, and thankfulness to God, were to be had in this City.

k Ezek. 27. 14.

l Ezek. 27. 21.
m Ezek. 27. 17.

¶ 16. Thus sate *Tyre* on her throne in a Princely posture, no less envious then proud: witness her rejoycing at the destruction of *Jerusalem* (the breaking of one Merchant is the making of another) when she said to her self, [a] *Jerusalem is turned unto me, I shall be replenished now she is made waste*; meaning that all trading divided before, should now be engrossed to her self alone. But God marred her markets, threatning by *Isaiah* to [b] *stain the pride of her glory*, alluding to *Tyres* master-piece which was to fixe faire and fresh colours, which God would soil and blur, notwithstanding all her curiosity in that kinde. *Ezekiel* useth two maritime expressions as most proper for a Port; first that her enemies should come up against her as *the Sea causeth his* [c] *waves to come up*, and then *that an east winde should break her*, meaning *Nebuchadnezzar* (living north-east from this place) who afterwards besieged and sacked the City.

a Ezek. 26. 2.

b Isa. 23. 9.

c Ezek. 26. 3.

¶ 17. It seems the taking thereof, called elsewhere the strong City *Tyre* *, did not quit cost for the taking thereof, the profit received by it not countervailing the pains expended upon it; God himself confesseth that *Nebuchadnezzar served a great service against Tyre and yet had* [d] *no wages*. [e] One tells us that the *Tyrians* after thirteen years siege, despoiled of all hope of relief, abandoned their City, and in their ships transported their wives, children, and portable wealth to *Carthage, Cyprus*, and other Colonies, leaving *Nebuchadnezzar* their empty nest, when all the birds worth pluming, were flown away. However God afterwards gave him *the spoile of the* [f] *land of Egypt for wages for his army*. Thus, not onely those who doe Gods will in a *direct line*, but also such, who collaterally

* Iosh. 19. 29.

d Ezek. 30. 18.
e Sir *Walter Rawlegh.* 2 *book* 76. *pag.* 285.

f Ezek 29. 19. 20

Digitized by Google

collaterally (not to say casually) work his pleasure shall finde a reward, seeing in sacking of *Tyre*, *Nebuchadnezzar* went in the path and pace of his own pride and covetousnes, though haply in his own way he met with Gods will, not onely besides his intention, but without the knowledge thereof.

§ 18. As the ruines, so the [g] restauration of *Tyre* was foretold by the Prophet; not the same numericall *Tyre* in place and position (for *Paletyrus* or *old Tyre* ever after remained desolate according to the prediction, [h] *thou shalt be built no more*) but the same in name, countrey, convenience of site, wealth, and wickednes. Yea, she exchanged and improved her place for commodity and strength, removing from the entrance to the midst of the Sea, from the continent to almost an Island. Here to use the Prophets expression, [i] after seventy years (the end of the *Babylonish* kingdome) *Tyre* began to sing as an harlot; Siren songs to allure Merchants to be her lovers, as before; counting trade and profit to be her richest pleasure. And so she did flourish againe as much or more then ever, during the *Persian* Monarchy, about two hundred six years; till *Alexander* the great made her change her tune, alter her notes, and turn her merry love-songs into mournfull Elegies on her selfe. For being denied by the *Tyrians* in their City to sacrifice to *Hercules* the Tutelar God of that place, *Alexander* not so superstitious as ambitious, with vast pains and expence (as one whom no perill could affright, nor labour weary) sacked the City, putting such to the sword as resisted, and causing two thousand moe to be hung up in rank on the sea shore. At which time he built a Castle of his own name (now corruptly called *Sandalium*) two miles south of the City.

§ 19. Yet *Tyre* afterwards recovered it self to considerable greatnes, like a cunning Broaker, though often proving quite bankrupt, she set up again, though having nothing to give her credit but the conveniency of her situation: as indeed an harlot needs no other wares then her self to set up her trading. Insomuch that the Poets fiction of the *Phœnix* springing again out of his own ashes, being disclaimed by naturall History for a falshood, may mythologically finde a truth in, and probably fetch its ground from this *Phœnix* or *Phœnician* City of *Tyre*, always arising fresh and fair out of his own ruines. In our Saviours time it was a stately place, and yet though with *Dives* it was [k] *clothed in purple*; *Tyre* could not with him *fare deliciously every day*, unless beholding to *Herods* land of *Galilee* to afford it constant provision, *because its countrey was* [l] *nourished by the Kings Countrey*. Sensible hereof when *Herod* was highly displeased with these of *Tyre* and *Sidon*, they politickly compounded the breach (knowing that to fight with him who fed them, was the ready way to be famished) and opening the breast of *Blastus* the Kings Chamberlain with a golden key, through that passage they made their access to pacifie King *Herod*.

g Esay 23. 15.

h Ezek. 26. 14.

i Esay 23. 15.

k Luke 16. 19.

l Acts 12. 20.

¶ 20. [m]*Tyre* at this day is reduced almoſt to nothing. Here it is ſeaſonably remembred that *Ethbaal* Father of *Jezebel* was the King, as *Tyre* was the chief City of the *Sidonians*, and I finde a great conformity betwixt the fortunes of his daughter and this place:

In their
1. Outward happineſs. She a crowned Queen, and *Tyre* a [n] *Crowning City*, whoſe Merchants were Princes.
2. Inward wickedneſs; both of them ſtyled [o] Harlots in Scripture.
3. Finall wofulneſs; ſhe eaten up by the dogs to the ſhort reverſion of her [p] *skull, feet* and *palmes*; and *Tyre* [q] ſo conſumed by all-devouring time, *that now no other then an heap of Ruines, yet have they a reverent reſpect*, and doe inſtruct the penſive beholders with their exemplary frailty.

Enough of *Tyre*, if not too much: fearing that long ſince the Reader hath ſadly ſympathized with the ſufferings of *Nebuchadnezzar* and *Alexander*, gueſsing their pains to be great in the long ſiege of this place by the proportion of their own patience in reading our tedious deſcription thereof. All I will adde is this, that though *Tyre* was a ſink of ſin, yet is this [r] recorded in excuſe of her profaneneſs, and mitigation of her puniſhment, that if *the miracles done in Chorazin and Bethſaida* had been done in *Tyre* and *Sidon*, they would have long ſince repented in ſackcloth and aſhes.

¶ 21. Two bowes ſhoot from the eaſt gate of *Tyre* the place is ſhowen, where the woman made that ſpirituall-carnall exclamation, [s] *Bleſſed is the wombe that bare thee, and the paps that gave thee ſuck*; when *Chriſt* not diſproving her words diverted his Auditours from this, and directed them to a more neceſſary truth, *Yea rather bleſſed are they that hear the word of God and keep it*. A little mile ſouth of old *Tyre* are [t] four fair pits, the leaſt twenty five cubits ſquare, commonly called *Solomons Ciſterns*. Surely the water of them is more clear then is the place alledged out of the [u] *Canticles*, to prove *Solomon* the Authour thereof, where but obſcure and oblite mention is made of thoſe water-works. More probable ſome King of *Tyre* made theſe and the neighbouring Aqueducts, for the uſe of the City.

¶ 22. Seventeen miles north of *Tyre* lay the City of *Sidon*, ſo named from the eldeſt [w] ſon of *Canaan*. A city of great antiquity, ſeeing *Tyre* is termed by the [x] Prophet, *the daughter of Sidon*. Sure here the Hebrew proverb held true, [y] *As is the mother, ſo is the daughter*, both of theſe Cities being of great wealth and wickedneſs. Inſomuch that to live *careleſſe, quiet*, and *ſecure*, is in Scripture phraſe [z] *to live after the manner of the Zidonians*.

¶ 23. It was alſo a place of very great extent, therefore termed in [a] holy writ, *Zidon Rabbah*, or *great Zidon*. Not that there was ever a *leſſer Zidon*, (though there be one *grand Cairo*, it followeth not there is alſo a *pety Cairo*) but it is emphatically ſo named in compariſon of other Cities.

m 1 King. 16. 31.
n Eſay 23. 8.
o Eſay 23. 15. Revel. 2. 21.
p 2 King 9. 35.
q Sands Trav. li. 3. p. 216.
r Mat. 11. 21.
s Luke. 11. 27, 28.
t Bradenback de Ter Sanc. & Sand. Trav. pag. 217.
u Cant. 4. 15.
w Gen. 10. 15.
x Eſay 23. 12.
y Ezek. 16 44.
z Iudg. 18. 7.
a Ioſh. 11. 8. & 19. 28.

Digitized by Google

Cities. Yea [b] *Diodorus Siculus* and [c] *Pomponius Mela* make *Sidon* the greateſt city of all *Phenicia*; underſtand then anciently, whileſt as yet ſhe ſuckled *Tyre*, her little infant, which afterwards outgrew her mother in greatneſs. This haply is the reaſon why *Homer* ſo often making honorable mention of *Sidon*, is ſo ſilent of *Tyre*, becauſe reputing this latter a parcell of the former.

[b] *Lib.* 16.
[c] *Lib.* 1. *c.* 12.

¶ 24. Many and great were the fortifications of *Sidon*: but in vain was the arme of fleſh with it, when God himſelf ſaith, [d] *Behold I am againſt thee O Zidon*, whereupon in generall it felt the ſame deſtruction with *Tyre*, which here we forbear to repeate. Onely we will adde, that as bad a place as *Sidon* was; after Chriſts reſurection a Church was quickly converted therein; and Saint *Paul* ſailing to *Rome* touched here, and was courteouſly refreſhed by his [e] friends.

[d] Ezek. 28. 22.
[e] Act. 27. 3.

¶ 25. Near the eaſt-gate of *Sidon* they ſhew the place, where the *Syrophenician* woman begged ſo importunately for the cure of her daughter, not diſheartned though likened to a [f] dog, by our Saviour. In deed ſhe ſhewed one of the beſt qualities of a dog in keeping her hold where once ſhe had well faſtened, not giving over or letting goe, untill ſhe had gotten what ſhe deſired.

[f] Mat. 15. 21.

¶ 26. So much for the City of *Sidon*. The Countrey of *Sidon* was larger, adequate almoſt to *Phenicia*, and full of many fair harbours. Amongſt theſe **Zarephah* or *Zarepta*, ſtyled both in the [g] old and [h] new Teſtament, *a City of Sidon*. The land round about it was fruitfull of the beſt Wine, as we have [i] formerly obſerved. During the three years drought in *Iſrael* here dwelt that widow, whoſe thrift had ſo evenly ordered her bread and oile, that a little of both were left, till ſhe got a ſpring in her cruſe by entertaining the Prophet *Elijah*. As for her ſon [k] reſtored to life by *Elijah*, that he was *Jonah* that eminent Prophet, it may be ranked with the making of *Dinah Jacobs* daughter to be *Jobs* wife, and with *Ruth* her being daughter to *Eglon* King of *Moab*; all which three traditions are equally improbable in themſelves, altogether ungrounded on Scripture, and yet peremptorily affirmed of the Jewiſh Doctors. Nor have I ought elſe to obſerve of this City, ſave that the Hebrew name of *Zarephah*, ſignifieth a *conflatory* or *melting place*, where metals, (whereof plenty in this Province) were made fuſil by the fire in their furnaces.

* Obad. ver. 20.
[g] 1 King. 17. 9,
[h] Luke 9. 26.
[i] *Lib.* 1. *cap.* 4.
[k] 1 King. 17. 20

¶ 27. [l] *Accho* remains to be obſerved in the ſouth part of this Tribe, and confines of *Zebulun*. A learned [m] writer conceiveth it called *Ace* by Grecians from affording medicine (ἄκη in Greek) to *Hercules*, when hurt in his conflict with the *Lernæan Serpent*. Whereas indeed *Ace* is plainly derived from *Accho* the Scripture name of this City. Thus thoſe who take aime from the Greek tongue to ſhoot at the Etymologies of Hebrew places, come wide of the mark. This city was afterwards called *Ptolemais* from one of the Kings of *Egypt*. Here I forbear to recite how *Jonathan*, through the perfidiouſneſs of *Tryphon* and his own over

[l] Iudg. 1. 31.
[m] *Stephanus* περὶ πόλεων. *vid. Nic. Full. lib.* 4. *Miſce. cap.*

credulity, was [n] trained into this city, taken and murdered. Saint *Paul* sailing from *Tyre* touched here, * *saluted the brethren, and abode with them one day.* As for *Achzib* a city of *Asher* whence they could not expell the *Canaanites*, it was seated nine miles north of *Ptolemais*, being a tolerable harbour, and called *Ecdippa* afterwards.

n 1 Mac. 12.4.
* Act. 21.7.

§ 28. Many were the rivolets in this Tribe, but those no sooner delivered out of the wombe of their fountains, but devoured in the grave of the Ocean, onely *Belus* hath got a name (though not in Scripture) running through the *Cendevian* Lake, famous for its [o] inexhausted sands, turning all things it toucheth into glass. As for the sepulcher of *Memnon*, whom the Poets feign the son of the Morning, and [p] *Josephus* erects his monument near the river *Belus*; we take no notice thereof, being hereafter to finde his tombe, [q] *the dew of whose birth is as the wombe of the morning*, in a far distant place.

o Plin. l. 5. c. 19.
p L. 2. Bel. Iud. cap. 9.
q Psal. 110. 3.

The Armes of *Asher*.

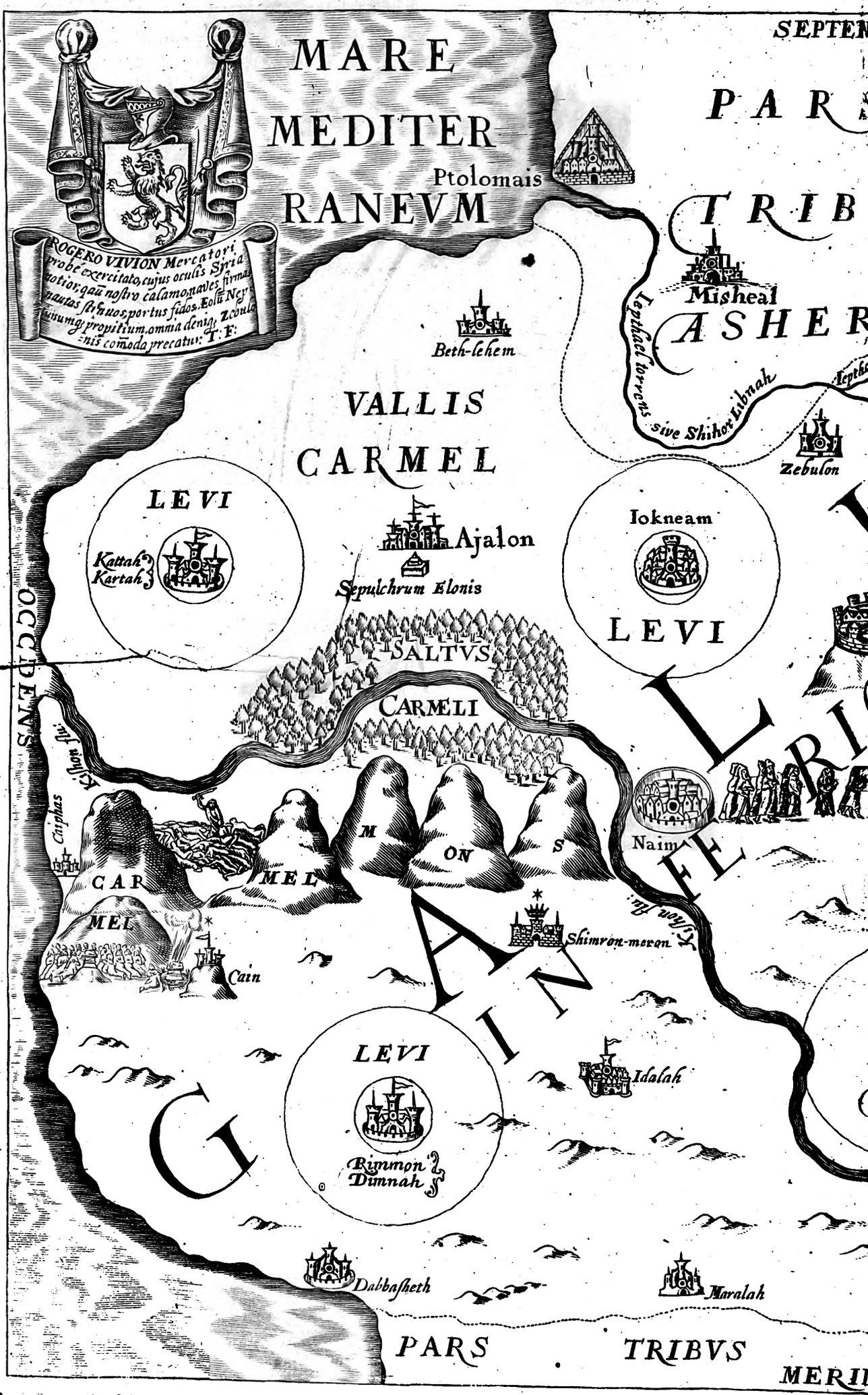
§ 29. The Armes usually assigned to *Asher* are azure, a standing cup covered Or, relating to *Jacobs* blessing, [r] *he shall yeeld royall dainties.* A cup being taken here by a Synedochicall metonymie for all plentifull Provisions, *Asher* otherwise affording dishes as well as cups, and esculents as well as variety of beverage. But should the shield of this Tribe be as full of charge as the land thereof was fruitfull of commodities, what was the credit of the countrey would be the disgrace of the Coate of *Asher*.

r Gen. 49. 20.

Here the Map of Zebulun is to be inserted.

THE

Digitized by Google


SEPTEN
MARE
MEDITER
Ptolomais
RANEVM
PAR
TRIB
ROGERO VIVION Mercatori
probe exercitato, cujus oculis Syria
notior, qaũ nostro calamo naves firmas
nautas strenuos, portus fidos, Eoli Ne
tunumq; propitium, omnia denique Zebulo
nis comoda precatur. T. F.
Misheal
ASHER
Beth-lehem
Nephtali torrens sive Shihor Libnah
Zebulon
VALLIS
CARMEL
LEVI
Kattah
Kartah
Ajalon
Sepulchrum Elonis
Iokneam
LEVI
SALTVS
CARMELI
OCCIDENS
Caiphas
CAR
MEL
MEL
M
ON
S
Naim
Shimron-meron
Cain
LEVI
Rimmon
Dimnah
Idalah
Dabbasheth
Maralah
PARS
TRIBVS
MERI

PTENTRIO
Bethshemesh
PARS
TRIBUS
Zebulon ad portum marium
ipse ad portū marium habitabit
Iephthael
Naaſson
VALLIS IEPHTAEL
Hanathon
Canah
Hukkok
Bethſaida
Capernaum
Ginnereth
Iordanus Parvus
Aznoth Tabor
Kemon Methoar
Ittah-kazin
PARS TRIBVS MANASSEH
Sephoris Dioneſarea
Gath-Hepher
Dothaim
Magdala
Dalman Atha
Nazareth
Iotopata
Iaphieh
ORIENS
MARE
Cinnereth
Genezareth
Galilææ
Tiberiadis
Bethulia
Tiberias
LEVI
Nahalal
Tabor
TABOR MONS
Tarichea
LEVI
sive Kedumim
Kiſhon minor
Chiſloth Tabor
Daberah
Sarid
SCALA MILLIARIVM
PARS TRIBVS GAD
HER MON MONS
ISHACHAR
IDIES
Kiſhon fl.
1 2 3 4 5 6 7 8 9 10
Ro: Vaughan ſculp.

Digitized by Google

THE TRIBE OF ZEBULUN

CHAP. 6.

¶ 1. ZEbulun tenth son of *Jacob* by *Leah* his wife had his posterity so increased in *Egypt*, that [a] fifty seven thousand four hundred were extracted from him. All which dying in the wilderness for their manifold disobedience, their next generation being [b] sixty thousand five hundred possessed the land of *Canaan*. Honourable mention on all occasions is made of this Tribe in Scripture. How forward were they in their expedition against *Sisera*, in so much as [c] *out of Zebulun they came down that handled the pen of the writer*; Gown-men turned Sword-men, Clerks became Captains, changing their penknives into swords. Thus the peaceableness of their profession can bail none to stay at home, when eminent danger arrests all at the suite of the Commonwealth to serve in person abroad. *David* calls them the *Princes* [d] *of Zebulun &c.* and well might he afford them that style of dignity, who attended him at *Hebron* with an army so absolutely accomplished

For
1. Number, [e] *fifty thousand.*
2. Skill, *expert in war, which could keep ranke.*
3. Weapons, *with all instruments of war.*
4. Loyalty, *they were not of double hearts.*

Yet in all ages, of all the numerous Tribe of *Zebulun*, we finde but two Grandees expressed by name, *Elon* a peaceable Judge, and *Jonah* an eminent Prophet. But what shall we say? *A greater then Jonah was here*, even Christ himself, the honour and dishonour (though not of the tribe) of the land of *Zebulun*: honor, because here miraculously conceived, poorly & painfully bred & brought up, here frequent in preaching & working of miracles: dishonour, because carelesly neglected and scornfully contemned, yea despightfully persecuted of his own countreymen.

¶ 2. *Zebulun* had *Asher* on the north-west, *Naphtali* on the north-east, *Issachar* on the south, the Mediterranean on the west, and *Galilean* sea on the

The populousness and puissance of *Zebulun*.

a Num. 1.30.

b Num. 26.27.

c Iudg. 5.14.

d Psal. 68.27.

e 1 Chr. 12.33.

f Iudg. 12.12.

The situation and sea conveniences thereof.

the east thereof. This maritime position of this Tribe *Jacob* foresaw in his Prophecy, [g] *Zebulun shall dwell at the haven of the Sea, and he shall be for an haven of ships, and his border shall be unto Zidon.* Which Charter of sea conveniencies is renewed, and enlarged by *Moses* in his blessing, *Rejoyce* [h] *Zebulun in thy going out, and Issachar in thy tents. They shall call the people unto the mountains, and there shall they offer Sacrifices of righteousness, for they shall suck of the abundance of the Seas, and treasures hid in the sand.* Where though these two Tribes be made Partners, and joint sharers in marine interests, and are promised equall profit thereby, yet *Issachar* it seems loved land and an home life best, imploying his canvase rather for *Tents*, then *Sails*, whilest the sea and *going out* in long voiages was rather *Zebuluns* delight. So have I seen chickens and ducklings hatched under the same hen, no sooner unhoused out of their shels, but presently the one falls a pecking on the ground, the other a padling in the water.

g Gen. 49. 13.

h Deut. 33. 18, 19.

Zebulun how bordering on *Sidon.*

§ 3. Nor let any be staggered at the close of *Jacobs* Prophecy, wherein he foretelleth, *Zebuluns border shall be unto* [i] *Sidon*, finding this Tribe to fall many miles short and south of that place. For *Sidon* is not there to be taken for the City but Countrey [k] so named. And the land of the *Sidonians* or *Phenicians*, extended to *Accho* or *Ptolemais* a city thereof, on which the north bound of *Zebulun* did confine. Greater will be the difficulty to assigne a cleare reason, why in the *first book of Chronicles*, where the Pedegrees of all the other Tribes are reckoned up; *Zebulun* and *Dan* (as considerable and deserving as the rest) is omitted. The best is, places not persons concern our present subject, and I hope I shall not betray such indiscretion to leave the plain and ready Rode of my work in hand, to enter into the wood (not to say the bog) of an impertinent question.

i Gen. 49. 13.

k Bochar. Geog. Sacr. par. pri. pag. 342.

The severall measures and names of the *Galilean* Sea.

§ 4. We begin with the sea of *Galilee* the eastern boundary of this Tribe, called always a sea by three of the Evangelists, but generally a Lake by Saint *Luke*. Indeed amongst lakes it may be accounted for a Sea, such the greatness; amongst seas reputed for a lake, such the sweetness and freshness of the water therein. The extent thereof is most variously reported amongst Authors.

l Ios. l. 3. de bel. Iud. ca. 18.
m Lib. 5. c. 15. Nat. hist.
n De Terr. sanc. l. 5. pa. 1005.
o Trav. of Patriarchs. p. 446.
p Trav. p. 104.

[l] *Josephus* makes it an hundred furlongs long, and sixe broad.
[m] *Pliny* measures it to be sixteen miles long, and six broad.
[n] *Munster* assignes it to be twenty German miles (eighty English) in compass.
[o] *Bunting* contracts it to twelve in length, four miles and somewhat more in breadth.
[p] *Biddulph* a late English Divine, and eye-witness thereof computes it eight leagues in length and five in breadth (three miles to all leagues) whom for the main we have followed.

Others assigne it other dimensions, all agree it is not very great. But what it wants in bigness, it hath in variety of names, called the Sea

Of

of
1 *Cinnereth* onely in the old [q] Testament from a City of that name in the Tribe *Naphtali*. Others conceive it so named from *Kinnor*, an *Harp* in Hebrew, which it is said in shape to resemble: sure the high winds, sometimes make but bad musick (to the eares of mariners) when playing thereupon.
2 [r] *Gennesareth* } cities of note in our Saviours time flourishing thereon.
3 [s] *Tiberias.* }
4 [t] *Galilee*, the country which almost on all sides surrounded it.

Small vessels sometimes termed [u] πλοῖα *Ships*, sometimes πλοιάρια, [w] *Boates* or *Barges*, went to and again in this sea, Gally-like [x] sailing or [y] rowing (or perchance both) as they saw their advantage. They were little of strength, (because no Pirates to molest them) and not great of burthen, not comparable to the ship wherein Saint *Paul* sailed on the Mediterranean Sea, carrying two [z] hundred threescore and sixteen souls, which for the greatness thereof might be Admirall of all the Navy in the new Testament. The river of *Jordan* runneth through the midst of this Sea, and mingleth not therewith, but preserveth his own stream intire: which some impute to the swiftness, yea rapidness of his course, not at leasure to take notice of (much less to unite with) any water he meets in the way, before he come to his journeys end at the dead Sea.

q Iosh. 13. 27. & Iosh. 19. 35.
r Luke 5. 1.
s Iohn 6. 1.
t Mat. 15. 29.
u Luke 5. 2.
w Marke 3. 9.
x Luke 8. 23.
y Mark 6. 48.
z Acts 27. 37.

§ 5. This was the onely and all the seas, that ever our Saviour sailed upon. It is reported of wise *Cato*, that he repented he ever went thither by Sea, whither he might have gone by land. But see here *Wisdome it self* (who by going about might have passed to any place on the other side of the Sea) preferred the use of a ship; not to spare his own pains, (whereof none more liberall) but

Why our Saviour traversed sea as well as land.

to
1 Shew natures intent of the Sea, made as well to be sailed, as the ground to be gone upon.
2 Take occasion to manifest his Deity in working of miracles thereon.
3 Comfort seafaring-men in their distresses, praying to such a Saviour as had an exprerimentall knowledge of the danger on both elements.

And here, amongst the many voyages of our Saviour (who often crossed the length and breadth of this sea-lake) let us take account of some most remarkable. And first in generall we may observe, that after the working of some extraordinary miracle, (which might have great influence on peoples affections) as the feeding of so many thousands, Christ presently put to sea (clouding himself in obscurity) and shunning popularity so far, that it should venture a drowning, if offering to follow after him.

§ 6. The first voyage we will insist on, was when our Saviour sailed in *Simons* [a] ship, who formerly had fished all night, getting nothing save a drowzie head and empty hands, untill casting his net at Christs com-

Christs first voyage.
a Luke 5. 7.

command, he caught ſuch ſtore of fiſh, both his and his partners ſhip began to ſink. O when will any earthly thing fall out even to our deſires! We always finde fiſh, either none at all, or too many; and a ſurfeit of wealth is as dangerous as a famine thereof. The fiſh were now ready to return into the water from whence they came, and not by their wit, but weight had caught their fiſhermen, had not Chriſt by miracle brought all ſafe to ſhore.

The ſecond voyage ſaves *Peter.*

§ 7. A ſecond when the Diſciples put to ſea at the command, but without the perſon of their Maſter. Toſſed they were on the waves, rowing with great pains to little purpoſe, *for the wind was contrary*, till looking at laſt [b] they ſee *Jeſus* walking on the water; Then were the words of the Pſalmiſt literally true, [c] *Thy way is in the Sea, and thy path in the great waters, and thy footſteps are not known.* The Diſciples unable to conceive ſuch a myſtery conclude it was a Ghoſt. It is not worth our enquiry, what Ghoſt, or whence, good or evill, of man or devill, this wild gueſs being the effect of their fright, then which no more profeſſed foe to a cleare judgment. Chriſt quickly diſcovering himſelf, *Peter* requeſts a commiſsion to meet him: which granted, he walks for a while on the water, till his Faith firſt, then feet failing him, he began to anſwer the name of *Cephas*, proving himſelf a *ſtone*, not by the ſtability, but the heavineſs thereof, *and began to ſink*, till Chriſt ſaved him. Nor was Chriſt ſooner in the ſhip, but the ſhip was [d] at the land. Thus thoſe many ſtrokes at the oares which the Diſciples had taken before, were not meerly loſt, but onely laid up, and now reſtored them in their ſpeedy arrivall. Yea the ſails of the ſhip were not now on the maſt, but in the keel thereof, Chriſts perſon did the deed. Thus projects driven on without Gods gracious preſence are but driven on, whileſt ſuch deſignes fly to their wiſhed end, which take God along with them.

b Mat. 14. 24.

c Pſal. 77. 19.

d Iohn 6. 21.

The third voyage when Chriſt was faſt aſleep.

§ 8. The third and laſt voyage we will inſiſt on, was when the ſhip was not upon but under the ſea, [e] *covered with the waves*. Yea, *it was now full of* [f] *water*, and the Diſciples of fear, whileſt Chriſt him ſelf was faſt aſleep, having a pillow under his head, and a ſofter under his heart, a clear conſcience. See we here our Saviour a perfect, becauſe an imperfect Man, his infirmities ſpeake the reality of his humanity. Working had made him weary, wearineſs had cauſed him to ſleep much out of a deſire to be refreſhed, more out of a deſigne to be awaked. Here all cry out, *Maſter ſave us, we periſh.* Danger will make the profane to pray, the wilfull-dumbe to ſpeak, who will finde a tongue, rather then loſe a life. No doubt *Judas* himſelfe, who afterwards ſold him, was now as clamorous as any to be ſaved by him. Chriſt awakes, and rebukes firſt the Diſciples [g] for being too fearfull, and deſpairing, then the winds and waves, for being too bold and preſumptuous. Both obey, owning their Creatours voice; as well may his words, who made them at firſt, make them now to be quiet.

e Mat. 8. 24.

f Mark 4. 37.

g Mar. 4. 39, 40.

§ 9. Many

§ 9. Many more were the voiages our Saviour made on the Sea, as when after the feeding of so many thousands, they had but *one* [h] *loafe in the ship*, and on our Saviours caveat of the leaven of the Pharisees, their jealousies grew solliditous for food. Had they not besides that one loafe in their Cup-board, twelve moe in their memory (five at one batch, and seven at another) on the recollection whereof their mindes might feed, to depend on providence; especially whilest the founder of the feast was in their company. But we who condemne them, are too likely to commit the like distrust, if left to our selves, upon less occasion. To return to our Saviour, it is observable that after his resurrection, we read not that he sailed any more upon the Seas. For such a fluctuating and turbulent condition, which necessarily attends sea-voyages, was utterly inconsistent with the constancy, stability, and perpetuity of Christs estate when risen from the grave. The firme land therefore better agreeing with his fixed and immoveable happiness, thereon he stood, and onely gave the word of command to his disciples at Sea, on which side they should cast forth their net, when they caught so [i] many fishes. And so much for the *Sea of Tiberias*, hoping that if the weakly reader be sea-sick by staying so long on the water, he will instantly be well upon our arrivall on the main land, to which now we proceed.

Why Christ never sailed after his resurrection.
[h] Mar. 8. 14.

[i] Iohn 21. 4.

§ 10. As this Tribe did overflow in sea conveniences; so it fell not short in the commodities of the land. The countrey thereof was enamelled with pleasant rivers, whose bankes were adorned with fair Cities. We will follow the chanells of those rivers, which will direct us to the most considerable places in *Zebulun*; beginning with *little Jordan*. Indeed so *little*, that there is no mention thereof at all in Scripture, and little in other Authors, [k] *Mercator* being one of the first in my observation that takes notice thereof. It ariseth in the south part of the vale of *Jephtael*, and running full east is augmented from the south with the tribute of another brook, fetching his course by *Nazareth* an eminent place, and famous in the new Testament.

The method of the future description.

[k] *Vid. Tabulam Ter. Sanc.*

§ 11. *Nazareth* was seated on *the brow* [l] *of an hill*, in the very center of this Tribe: so called (as Saint [m] *Hierom* will have it) from a flower which it signifieth in Hebrew, because Christ, that *Prime* [n] *Rose* and *Lily*, had here his conception. For though he saw his first light at *Bethlehem*, he sucked his first breath in *Nazareth*, where his mother lived till very near the time of her delivery. Also here he afterwards had his poor and painfull education, working on his Fathers trade (as it is probable from the words of the Evangelist, * *Is not this the Carpenter?*) though who would not have rather looked for a Scepter, then an Axe in his hand, who was born *King of the Jews?*

The situation and denomination of *Nazareth*.
[l] Luke 4. 29.
[m] *Tom. 1. epi. 17 ad Marcellam.*
[n] Cant. 2. 1.

* Mar. 6. 3.

§ 12. His short and secret abode at *Bethlehem*, long and publique living at *Nazareth*, gave the ground to the then vulgar errour, that he was born in this place. To foment this popular mistake, and disguise the

A Vulgar error.

truth of Christs nativity (so to leave the *Jews* at the greater loss concerning their *Messiah*) the devills (who knew full well that he was *Jesus* of *Bethlehem* by birth) publiquely called him *Jesus* [o] *of Nazareth*, the reputation of that place running so low in common account, that [p] *no good* could thence be expected. This nickname of *Nazareth*, first publickly fastened (as some conceive) by *Satan* on our Saviour, stuck by him all his life, yea at his death, (fixed by *Pilate* in his title on [q] the Cross) yea after his ascension, so that such as believed on him, and embraced his doctrine, were opprobriously termed, *the sect of the* [r] *Nazarens*.

o Luke 4.34.
p Iohn 1.46.
q Iohn 19.19.
r Act. 24.5.

Christ no ceremonious *Nazarite*.

§ 13. Here also some (otherwise good and learned) men, are guilty of another mistake, in making Christ one of the *Legall Nazarites* (whence groweth the length of his hair in most pictures) who by vertue of their [s] vow were tied to many ceremonious observances. Whereas our Saviour frequently [t] drank wine, familiarly touched the dead & took [u] them by their hands, (and probably therefore a Rasor touched his head) both the former being expresly forbidden the *Mosaicall Nazarites*, during the days of their separation. Yet how our Saviour is tearmed *a Nazaren* [x] in reference, it may seem, amongst others, to that Prophecy, * *And there shall come out a Rod out of the stem of Jesse, and a branch* [נֵצֶר] *shall grow out of his roots*, we leave to the learned Commentators on that Text.

s Numb. 6. 2.
t Mat. 11.19.
u Luke 8.54.
x Mat. 2.23.
* Isay 11.1.

The first fruits of Christs preaching in *Nazareth*.

§ 14. During our Saviours living at *Nazareth* after he entered into the Ministery, he bestowed a Sermon on this place of his education, and having found out his text [y], *Isa.* 61. 1.

y Luke 4.20.

1 *He closed his book*. Not in any vaine ostentation of his memory; but because either his Auditours were so well versed in the letter of the Scripture, that they could tell by heart any quotation he should cite therein: or rather, because out of his fulness of divine knowledge and wisedome, himself had no more need of it; and he would thereby fasten the more their eares, and his tongue to that one text which was of so maine concernment and importance unto them.

2 *And he gave it againe to the Minister*. Of him he received, to him he restored it, and coming in *Reader* by his leave, he would not undermine the *Incumbent*, of the place, but honoured him in the presence of his people. Hereby also he might haply shew that Ministers are to keep Gods word, not as huckslers in gross, but as Stewards to dispense it.

3 *And sat down*. Professor-like, to shew his authority, and the steadiness of his doctrine. In *England* the Pastour onely stands, whilest the people sit; yet we envy not their ease, nor begrudge our own paines; any posture shall please us, which may profit them.

4 *And the eyes of all were fastened on him*, (advantaged likely thereunto by the round and pillar-less structure of their Synagogue) not

not sleeping there, nor gazing about, nor reading, an action (like *Achitophel* his [z] counsell) good, but not at that time:

[z] 2 Sam. 17. 7.

But thus fixing their eyes to help their attention, and expres their longing desire to know how he would interpret that famous place of Scripture; as also for the fame that they had heard of him, who without study and ordinary meanes became so incomparable a Teacher *. And yet curiosity as much as true devotion may seem to cause this their attention; seeing they who out of novelty were ready to eate his words, soon after out of cruelty were more ready to devoure the speaker, contemning him for the poverty of his parentage, person and kindred, and hating him for the truth he delivered, *that a Prophet is not without honour but in his own Countrey.*

* John 7. 15.

§ 15. How this comes to pass, let others largely dispute. We may in briefe conclude, it is partly because their cradles can be remembred, and those swadling-cloathes, once used about them, to strengthen them whilest infants, are afterwards abused against them, to disgrace them when men, and all the passages of their childhood repeated to their disparagement. Partly because all the faults of their family (which must be many in a numerous alliance) are charged on the Prophets account. Wherefore that Prophet who comes at the first in full growth from a far forein place (not improving himselfe amongst them from a small spark, to a fire, to a flame; but sunlike arising in perfect lustre) gaines the greatest reputation amongst people: Because in some respect he is like *Melchisedek*, [a] *without Father, without Mother, without descent*, whilst the admiring vulgar, transported with his preaching, and ignorant of his extraction on earth, will charitably presume his Pedegree from heaven, and his breeding, as calling, to be divine.

Why Prophets without honour in their own countrey.

[a] Heb. 7. 3.

§ 16. The cruell *Nazarites* brought Christ to the brow of the hill, with full intent to cast him down headlong. All in vaine. For *Christs* death was to come a clean contrary way, not by *throwing him down*, but by [b] *lifting him up. And he passing thorow the midst of them went his way.* Not that (as the * Rhemists interpret it, to make way for their transubstantiation) he penetrated contrary to the nature of a body, thorow the very breasts of the people, but that either he smote them with blindnes, that they did not see, or else struck them with fear, that they dared not to stay him, the power of his Person wedge-like cleaving its way, and forcing a lane for his passage in the midst of the people.

The murdering intents of the *Nazarites* defeated.

[b] Iohn 3. 14.

* See them on the place.

§ 17. Expect not here that I should write any thing of the opinions of the hereticall *Nazarenes*, taking their name from this City of *Nazareth*, and are commonly (but corruptly) called *Nostranes* at this day. Much les will I trouble my self and the reader, with the severall stages of the Chappel of the Angelical-salutation. A Chappell which well may pity the pains and perils of such pilgrims as repair thereunto, having it self had an experimentall knowledge how tedious travail is

The travels of the chappell of *Lauretto.*

in its own often removealls: flitting first from * *Nazareth* to *Flumen* a City in *Illyrium*, thence for the unworthiness of the inhabitants translated to a wood in the *Picene* field, and thence again (because the wood was infected with theeves) carried by Angels into the ground of two brethren, who falling out about parting the profit thereof, was the fourth and last time conveyed into the high way, where ever since (not because weary but welcome) it is pleased to make its abode. But I remember the precept of the Apostle, [c] *nor give heed to fables*; and therefore proceed to more profitable matter.

* See *Turcellinus* his *historia Laurettana.*

c 1 Tim. 1.4.

Ioseph sold by his brethren.

¶ 18. To returne to *Nazareth*, the nameless rivolet arising near thereunto, runneth north betwixt *Dothan* on the east, and *Sephoris* on the west. At the former *Joseph* was conspired against by his brethren. The cause of their hating of him (besides his Fathers loving him) was the reporting what he saw in his sleep, (dreames of his future preferment) and what he saw waking, (no dreames of his brethrens present [d] debauchednes) who resolved to murther him. O how *they* [e] *saw the anguish of his soul*, made visible in his bended knees, held up hands, weeping eyes, wailing words, and all to no purpose! Into the pit he is put, whilst his brethren [f] fall a feasting: oh with what heart could they say grace, either before, or after meat, whilst it was so sad with *Joseph*! Stars they say are seen the cleerest (even in day time) by those that are in deep pits. Surely divine providence appeared brightest to *Joseph* in that condition. Indeed * *Reuben* endevoured his restitution to his Father; * *Judah* his preservation from death; but neither being privy to others designe, unwittingly countermined one another, had not God wrought all for the best. *Ishmaelitish* Merchants, and *Midianites* in their company, pass by, bearing Spices, and Balm, and myrrh to carry down into [g] *Egypt*. To them *Joseph* is sold, of whom we take our leave for the present; not doubting in due time and place to meet him again. Mean time may those merchants be carefull to carry him safe; for among all the spices they were laden with, none more fragrant and precious, then the perfume of this captives innocence. So much for *Dothan*, onely I will adde that I have placed it here, out of a peaceable compliance with the judgements of learned men, otherwise I shall not spare to manifest my private opinion [h] on just occasion.

d Gen. 37.2.

e Gen. 42.21.

f Gen. 37.25.

* verse 22.

* verse 26.

g Gen. 37.25.

h See description of *Ephraims* Tribe. *Sephoris* the greatest city in *Galilee.*

¶ 19. On the west of this rivolet, was *Sephoris*, afterwards called *Dio-cæsarea*; not to be omitted (though not mentioned in Scripture) because accounted by [i] *Josephus*, the greatest City in *Galilee*, where the Jewish Sanhedrin for some time had its residence. Let the same Authour inform you, how this City was burned by *Varus*, how molested by the seditious, how basely it deserted *Josephus*, was bravely recovered by him, plundred by his souldiers, and the spoile thereof restored again, with severall passages of high concernment in the Jewish history. A little more northward, this brook falls into *Jordan* the less, which afterwards payes its tribute to the sea of *Galilee*.

i *De bel. Iud. lib.* 3. Cap. 7.

¶ 20. Which

Digitized by Google

¶ 20. Which sea runneth Southward by [k]*Gittah-hepher*, or *Gath-hepher* as most place it, the birth-place of [l] *Jonah* the Prophet. His name in Hebrew a *Dove*, to which he answered rather in his speedy [m] flight from Gods service, then in any want of *Gall*, whereof he manifested too much in his [n] anger without cause or measure. *Jonah* therefore being born here in the heart of neather *Galilee*, no less untrue, then uncharitable was that assertion of the high *Priests* and *Pharisees*; [o] *Search and look, for out of Galilee cometh no Prophet.* Except their words herein referred to the future, not to what was passed, and that also onely in relation to the Prophet Paramount, the *Messiah* of *Israel*. More south, the sea ran by *Magdala* a turreted town (as the name thereof imports:) and common tradition is all the argument we have, that *Mary* surnamed *Magdalen* that eminent penitent, was so called from this place, because living (others say richly landed) therein. Into the coasts [p] of *Magdala* Christ came from sea, when the *Pharisees* tempted him to shew them a signe from heaven. In the parallel place in the Gospell of Saint *Mark* the same Countrey is called *Dalmanutha*; different names (it seems) for the same territory.

k Josh. 19. 13.
l The birth place of *Jonah*. 2 King. 14. 25.
m Jonah 1. 3.
n Jonah. 4. 9.
o John 7. 52.
p Mat. 15. 39.
q Mar. 8. 10.

¶ 21. Going forward on the sea side, still southward, we meet with the influx of a rivolet thereunto, fetching his fountain from the heart of the Countrey, near the City of *Bethulia*, nigh unto which was acted the atchievments of *Judith* against *Holofernes*.

Bethulia the stage of the tragedy of *Holofernes*.

¶ 22. Form *Bethulia* the rivolet running full east, is swallowed up in the *Galilean Sea*, beholding the high seated City of *Jotopata*, some two miles distant from the inlet thereof. The stout defending of this place against the *Romans*, with no less wisdome, then valour, was the masterpiece of *Flavius Josephus*, in the behalfe of his Countrey-men. And now having made necessary mention of his name, pardon a digression in giving a free Character of his writings, whereof, next holy writ, we have made most use in this book.

The high seated city *Iotopata*.

¶ 23. It must be confessed that he was guilty of some unexcusable faults: namely

The character of *Flavius Iosephus* Iew and Priest, son of *Mattathias*.

of
- Boasting immoderately of his own birth, valour, learning, piety.
- Levity, inserting frivolous fables of the root Boras &c. And yet we will not confine natures power to our beliefe, concluding that impossible which we conceive improbable.
- Flattery of the Roman Emperours *Vespasian* and *Titus*, (a catching disease, wherewith the soundest Authours in that age were infected) and that so gross, that it seems not limn'd with a Pencill, but dawb'd with a Trowell.

But all these may be winked at, with a charitable eye, were he not also guilty of falsity: appearing first in his faults of [u] omission, not mentioning the Jewish Idolatry in making the *Calfe*, nor the disobedience of *Moses* their

u Though in his Proeme he promiseth, ἃ μὲν προσθεὶς, ἃ δ' ἂν παραλιπὼν, without adding or diminishing any thing.

their Miniſterial Legiſlator in ſmiting the *Rock*, which *Moſes* himſelf, writing of himſelf, thought fitting to relate. Secondly, of Cõmiſsion, ſtuffing his hiſtory with improbable tales of *Moſes* loving the Lady *Tarbith &c.* and ſome miſtakes contradictory to holy writ. When we meet with any ſuch in him relating to this preſent work, we have made bold (the Sun is not to be ſet by dials, but dials by the Sun) to alter and rectifie his extravagancies according to Scripture. Notwithſtanding all theſe faults, the main bulk of his book deſerves commendation, if not admiration; no doubt at the firſt compiled, and ſince preſerved by the ſpeciall providence of God, to reflect much light and luſtre upon the Scriptures. His laſt book *De bello Judaico* is the beſt Comment on that part of the twenty fourth Chapter of Saint *Matthew*, which concerns the deſtruction of the City and Temple. As for the cenſure of *Baronius*, it is too harſh and uncharitable, charging him with [w] *abſurda & portentoſa mendacia*, ſeeing that it cannot appear, that *Joſephus* willingly and wittingly made thoſe miſtakes. Wherefore ſuch chance-medly amounts not to manſlaughter, much leſs to wilfull murther; not to ſay, that the charitable Reader ought to be a *City of refuge* to ſuch Authors, who rather unhappy, then unfaithfull, fall into unvoluntary errours. In a word, hiſtorians, who have no fault are onely fit to write the actions of thoſe Princes and people, who have no miſcariages, and onely an Angels pen taken from his own wing is proper to deſcribe the ſtory of the Church triumphant.

w *In Apparatu, numero* 84.

Chriſts Sermon on this ſea.

§ 24. We ſtill follow the Sea ſhore ſouthward, and light on the place where our Saviour ſtanding in a ſhip taught the people on the land in his [x] Sermon full of parables. A Sermon not unlike the pillar of cloud and fire, which gave light to the *Iſraelites* at the red ſea, [y] *but was a cloud of darkneſs to the Egyptians*: becauſe his preaching then obſcure and parabolicall to the common people, was privately expounded, and made plain unto his diſciples.

x Mat. 13. 2.

y Exod. 14. 19, 20.

Tiberias, nigh to which Chriſt multiplied the loaves.

§ 25. At laſt we are come to the City of *Tiberias*, ſo named by *Herod* the Tetrarch in honour of *Tiberius* the Roman Emperour. A populous City, and which gave the name to the neighbouring ſea, thence termed [z] *the ſea of Tiberias*. Near to this place [a] Chriſt fed five thouſand men with five loaves and two fiſhes. Afterwards he went over the ſea, but how and which way, grudge not Reader to peruſe this following account given us by a [b] learned man, an eye-witneſs of the place.

z Iohn 21. 1.
a Ioh. 6. 22, 23.

b M. *Biddulph* in his Trav. p. 104.
M. *Biddulphs* eye-comment on our Saviours ſea-voiage.

§ 26. "*It is ſaid John* 6. 1. *that Jeſus went over the ſea of Galilee: and in another place that he went beyond the lake: and Luke* 9. 10. *it is ſaid that he went into a ſolitary place near unto a City called Bethſaida; which place of John I learned to underſtand better by ſeeing it, then ever I could before by reading it. For ſeeing that Tiberias and Bethſaida, were both Cities on the ſame ſide of the ſea, and Chriſt went from Tiberias to or near unto Bethſaida: I gather thereby that our Saviour Chriſt went not over the length or breadth of that ſea, but over ſome arme, boſome, or reach thereof, viz. ſo far as Tiberias was diſtant from Bethſaida, which is*

"*is also confirmed in that it is said elsewhere,* * *a great multitude followed him on foot* "*thither; which they could not have done, if he had gone quite over the sea, to the o-* "*ther side among the Gergesens.* So far our author, with whose judgement "I am moved to concurre.

* Mar. 6. 33.

§ 27. More southward, the sea of *Tiberias* leaveth the Tribe of *Zebulun*, and entereth into *Issachar*. Come we therefore now to describe the remaining places of note in this Tribe, most of them being seated on, or near the river of *Kishon*, whose course we will observe. It is called by [c] *Deborah, the ancient river the river Kishon.* And why ancient? are not all rivers of equall antiquity, and the same seniority, seeing *Gen.* 1. (the Register book of the age of all creatures) they were made in the third day, when this lower globe was distinguished into earth and water[d]? No surely, though this be true of originall and primitive rivers, many since have been of a second edition, occasioned by *Noahs* flood, earthquakes, eruptions of waters after long raine; not to speake of many others derived by art and industry. Thus we discourse with our selves whilest [e] *Tremellius* takes away the subject of the question rendering נַחַל קְדוּמִים, or the *Ancient river, torrens occursuum*, or *the river of meetings.* Not that many tributary rivolets met therein (a probable sense on the first sound) but (as he [f] expounds himself) because the armie of *Israel* there against *Sisera* appeared in their generall Rendezvous.

The ancient river of *Kishon.*

c Judg. 5. 21.

d Gen. 1. 9.

e *Vid. eum in locum.*

f *Ad quem utrique exercitus concurrentes manu conseruerunt: Trem. ibid.*

§ 28. However, *Kishon* was a fair River, and surely the same which is termed by *Ptolemy Chorisæus.* Entering with a full and large streame (next to *Jordan* in breadth, depth, and swiftnesse) *into the land of Zebulun*, it divideth it self according to the observation of our [g] Author (if not hypercriticall herein) into two channels, the one, and that the lesser, running east (commonly called *Kadumim*) and falleth into the sea of *Galilee*, the other rushing northwestward, and emptieth it self into the Mediterranean. Nigh the banks of the former stands the famous mountain of *Tabor*, generally conceived to have been the place of Christs transfiguration, where [h] *Moses* and *Elias* were seen talking with him. *Origen* (according to his *allegorising of the text*) saith that thereby was signified, the harmony betwixt the Law, the Prophets, and the Gospell, all agreeing together. But here I cannot but smile at what [i] *Breidenbachius* reports (who travelled up this mountain) *Ibi etiam hodie ostenduntur ruinæ trium tabernaculorum secundum desiderium Petri constructorum, there* (saith he) *even at this day, are shewed the ruines of those three tabernacles built according to Peters desire.* In very good time no doubt. I confess one Scripture saith, *Aske and yee shall have* [k], but another Text answereth it, *Yee aske and* [l] *receive not, because yee aske amiss*; and improbable it is, that God would grant the desire (or rather distemper) of *Peter*; and that his wish should come to him, who was not come to himself, by reason of his great fear, amazement, and extasie of joy. Besides, Tabernacles or Tents, being light, slight occasionall structures, make small visible

The 2 streams of *Kishon* running into severall seas.

g *Breidenbachius in ter. Sacr.*

h Mat. 17. 1. Mark 9. 2. Luke 9. 30.

i In his description of *Palestin* which is neither divided into leaves, pages, columns, nor chapters.

k Mat. 7. 7.

l Iam. 4. 3.

Digitized by Google

visible impressions in the earth, when set up; and leave no durable footsteps to be seen so many hundred years after. So that herein, *Breidenbach* seemeth to speak (as S. *Peter* did in the same place) *not*[m] *knowing what he said.* More likely it is, that there may at this day remain some ruines of Oratories erected many years since, seeing there was there a Monastery inhabited by Friers, untill they being molested by the *Arabians* (to use my[n] Authors expression) *took their holinesse away with them, and left the mountain behind them.*

[m] Luke 9. 33.

[n] *Biddulphs Trav. p.* 101.

The city *Naim* & Judge *Elons* sepulcher.

§ 29. The greatest stream of *Kishon* runneth northward thorow the midst of this Tribe, not far from the City of *Naim*, where Christ meeting the widowes onely Child, carried forth to be buried, miraculously restored him to[o] life. Hereabouts also was the City *Aijalon*, where[p] *Elon* Judge of *Israel* was buried, of whom nothing else is recorded save his name, time of his rule, ten years, and place of his interment. Slight him not because so little is reported of him, it tending much to the praise of his Policy in preventing forein invasions, and domestick commotions, so that the land enjoyed peace; as far better then victory, as health is to be preferred before a recovery from sickness. Yea times of much doing, are times of much suffering, and many martiall atchievements are rather for the Princes honour, then the peoples ease.

[o] Luke 7. 11.

[p] Judg. 12. 12.

The place where *Baals* priests were slain by *Eliah.*

§ 30. From *Naim* the river *Kishon* glides by the northern skirts of mount *Carmel*, beholding the place where *Eliah* did execution on *Baals Priests*, on this occasion. All *Israel* met on mount *Carmel*, concluding him the true God, who answered by fire unto their sacrifices. *Baals Priests* being vainly clamorous in invoking their Idol, whose petitions finde no answer from heaven, except the echo in the aire descanting in derision on their importunate bawlings; discontented hereat they[q] cut themselves with knives and lancers, the ready way to make bloud, but not fire to come. Then enters *Eliah* on his work, and to prevent all suspicion of fraud, he three times caused four barrels of water to be powred on the Altar. If any here demand how they came by such plenty of water, a precious commodity after three years and six months drought, when springs, wells, and brooks were[r] dried up: it is answered, it was fetched from the sea hard by, whose brackish water, though useless to quench the thirsts of men and beasts, was proper enough therewithall to trie the present experiment. Hereupon at *Eliahs* prayers, fire from heaven licked up the water, and consumed the Sacrifice. The Prophet taking advantage of this juncture of time, whilest the people of *Israel* were possessed with an high opinion of his power and person, King *Ahab* stood admiring at the miracle, *Baals Priests* stood dispirited with guiltinesse and wonder, and *Jezebel* their active Patroness absent at great distance, being a single man, slew four hundred and fifty of them without any resistance. Formerly their flattering hands rather acting and doing, did theatrically in superstitious formalities let out some drops of wild

[q] 1 King. 18. 28.

[r] 1 King. 17. 7.

Digitized by Google

wild bloud in the ſurface of their fleſh, whereas now *Eliah* in true earneſt, with an unpartial arme, gave vent to their heart bloud by the brook *Kiſhon*, which preſently carrieth both their gore, and its own water into the *Mediterranean Sea*.

¿ 31. However though Satan then was ſilent, (when in credit moſt concerned to ſpeak in anſwer to *Baals Prieſts*) it ſeems he found his tongue afterwards, and here pretended to informe people of their fortune. *Suetonius* tells us * that *Veſpaſian in Judea took counſell from the oracle of the God* CARMELUS, wch foretold his good ſucceſs in whatſoever he ſhould undertake, which *God* we conceive was ſome *ſpirit of deluſion*, (thogh then ſpeaking truly) having his reſidence in or nigh this mountain of *Carmel*.

The God *Carmelus*.

*In *Veſpaſiano cap.* 5.

¿ 32. As for *Carmel* in generall, it was ſo delicious a place, that more pleaſure was hardly to be fancied, then here to be found. It conſiſted of high hills, (where the wicked thought in vain by [a] hiding themſelves in the height thereof, to be ſecured from divine juſtice) a *fruitfull vale*, pleaſant river of *Kiſhon*, and a goodly *forreſt*, ſo that the feet of *Sennacherib* did itch to [b] *enter it*, as his fingers did long to fell the fair *Cedars* in *Lebanon*. From this *Carmel*, the platform of pleaſure, other delightfull places are ſo named (as copies and tranſcripts of this the originall) yea the name is ſometimes [c] rendered appellatively for any fruitfull field.

The pleaſure of *Carmel*.

a Amos 9.3.

b 2 King. 19.32.

c Ibid. in the marginall note.

¿ 33. From the top hereof we may eaſily diſcover two neighbouring townes *Cain* and * *Caiaphas*, the one named from the murderer of [d] *Abel*; the other from the [e] active contriver of his death, [f] *whoſe bloud ſpeaketh better things then that of Abel*. But neither appearing in Scripture, it is enough to name them. More northerly we behold the valley of *Iiphthah-el*, or river thereof, the ſame * word in Hebrew expreſsing both, as indeed it is hard to finde a vale, eſpecially in winter, without a rivolet therein. And if I miſtake not, the *BOURNE* in *Wilt-ſhire*, and the weſt, ſignifieth both the river and the dale down which it runneth. In the vale nigh the river of *Iiphthah-el* ſtood the city *Zebulun*, ſo beautifully built, ſaith [g] *Joſephus*, (let him forfeit his fingers when he meaſures any thing to loſs which concerns his own countrey) that *Ceſtius* the *Roman Governour* who burnt it, admired the houſes therein as corrivalls with thoſe of *Tyre*, *Zidon*, and *Berytus* in magnificence. More ſouthward is *Cana* called commonly *the leſſe*, though greatened with *Chriſts* firſt miracle wrought there at a mariage, turning [h] water into wine. How many matches have been made, to which Chriſt was never invited gueſt; yea the *riot* and revels thereat, would fright his gracious preſence from the place. Hence the rivolet * runneth to *Jokneam*, ſurnamed [i] of *Carmel* from the vicinity thereof; the King whereof was deſtroyed by *Joſhua*, and the City afterwards beſtowed upon the [k] *Levites*.

Cain, *Caiaphas*; *Iiphthah-el*, *&c.*
* *Vide tabulas Adrichomii.*
d Gen. 4.8.
e Joh. 11.49.
f Heb. 12.2.
* גיא

g *De bel. Iud. lib.* 2, *cap.* 32.

b Iohn 2.1.

* Ioſh. 19.11.
i Ioſh. 12.22.
k Ioſh. 21.34.

¿ 34. Having mentioned the Levite-cities, an importunate difficulty (whileſt I hoped ſilently to ſlip by it) plucketh me back in my paſſage: It reſulteth from the enſuing parallel.

A churliſh difficulty

Digitized by Google

Joshua 21. 34, 35.
And unto the families of the children of Merari, the rest of the Levites, out of the Tribe of Zebulun, Jokneam *with her suburbs, and* Kartah *with her suburbs,* Dimnah *with her suburbs,* Nahalol *with her suburbs: four cities.*

1 Chron. 6. 77.
Vnto the rest of the children of Merari, was given out of the Tribe of Zebulun, Rimmon *with her suburbs,* Tabor *with her suburbs.*

The difficulty is double: first four Cities are mentioned in *Joshua*, and but two in *Chronicles*. Secondly, those two fall out by their different names, nothing like the four formerly assigned them.

Rather waved then satisfied.

§ 35. In solution hereof, some will say that the *Levites* might have six cities in *Zebulun*. But why should this tribe being not the biggest be most bountifull unto them? Was it because *Zebuluns* lot advantaged by the sea-situation thereof, was larger in worth then in view; and so the Merchant adventurers of that tribe, making gainfull voyages and profitable returnes, were obliged in conscience to be more liberall to the maintenance of Gods Ministers? Or are two of the *Levites* cities left out in *Chronicles* (omission in such cases for reasons to us unknown is no contradiction) and the other [l] two the same (though unlike in sound) with the two last mentioned in *Joshua*. Indeed I deny not, but the towns at the same time may have two names nothing alike, (*Medena*, alias *Newport*, in the Isle of *Wight* may be an instance thereof.) But for all I can finde, still I languish in expectation of a better solution. Yet let not his good will be slighted, who though unable to cure the wound; (whilest Commentatours on the place suffer it to lie festering in silence) desires to wash it and keep it clean, till a more skilfull hand apply an effectuall plaister thereunto.

l *Tostatus, & Tremellius in locum Chronicorum*, who maketh *Dimnah* the same with *Rimmon*, *Tabor* with *Nahalol*.

The armes of *Zebulun*.

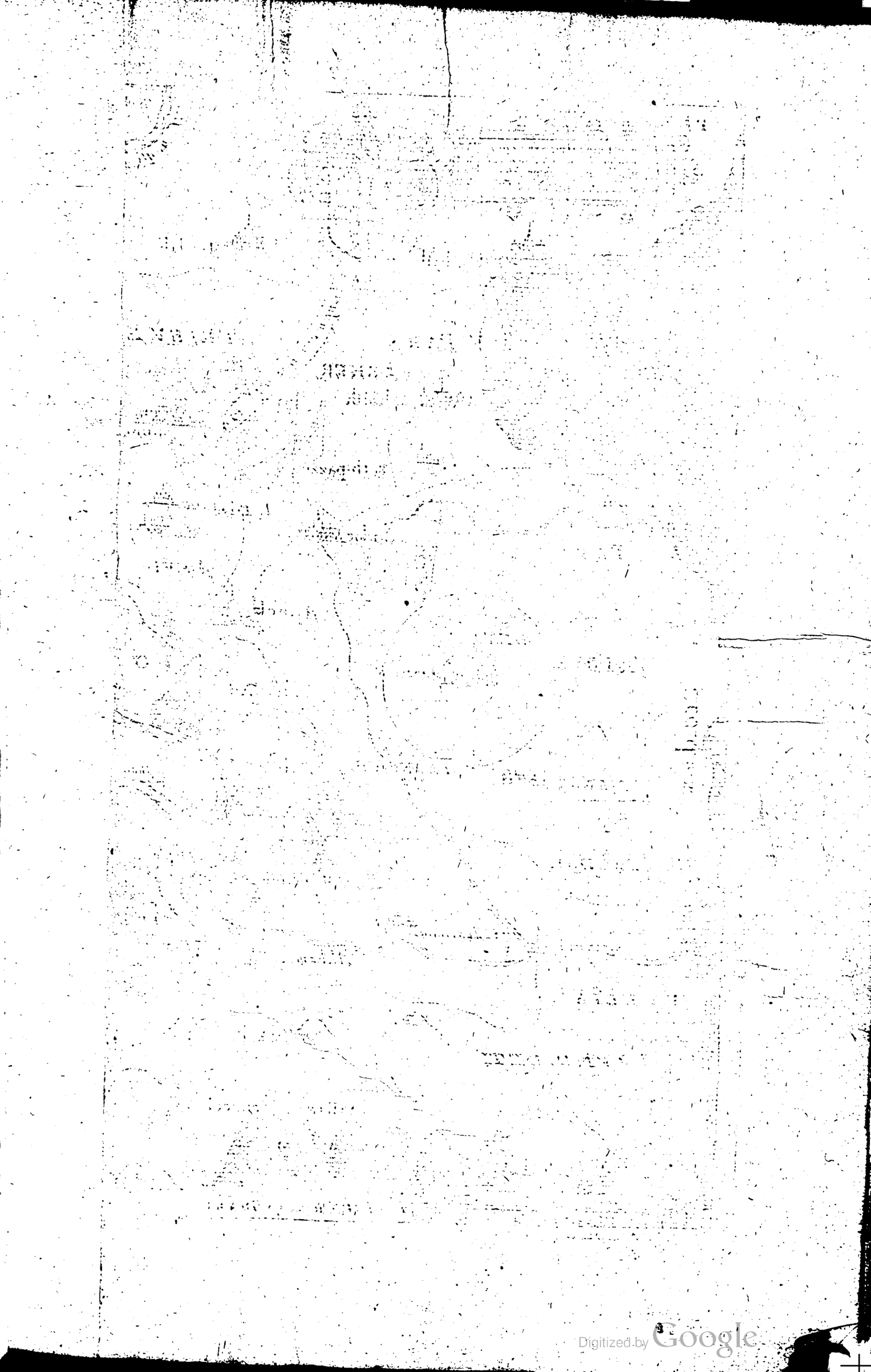
§ 36. In *Solomons* division of the land into twelve purveyour-ships, *Zebulun* had no distinct officer over him, but belonged to the territory of *Baanah* the Son of *Ahilud*; who, besides many places he had in *Manasseh*, extended his Jurisdiction [m] *even beyond Jokneam*. The Armes of *Zebulun*, confirmed unto him by custome, and Rabbinicall tradition, were *Argent, a ship with Maste and tackling sable*. An honourable *Bearing*, the same with the *Coate armour* of *Albertus free Baron of Alasco in Poland*, save that his ship is without sailes, (with this Motto, *Deus dabit vela, God will send sailes*) and *Zebuluns* accomplished with all the accoutrements thereof.

m 1 King. 4. 12.

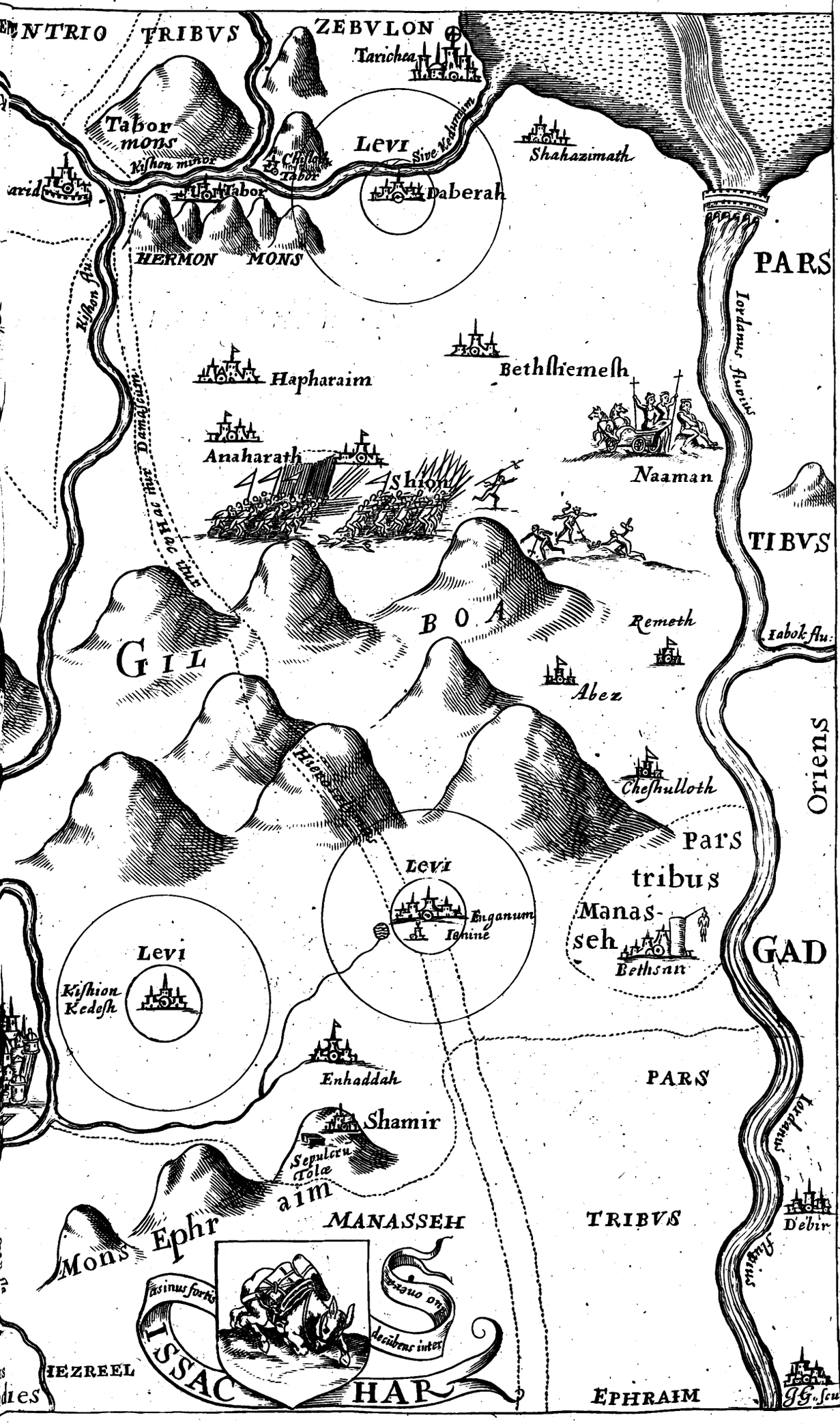
Here the Map of Issachar *is to be inserted.*

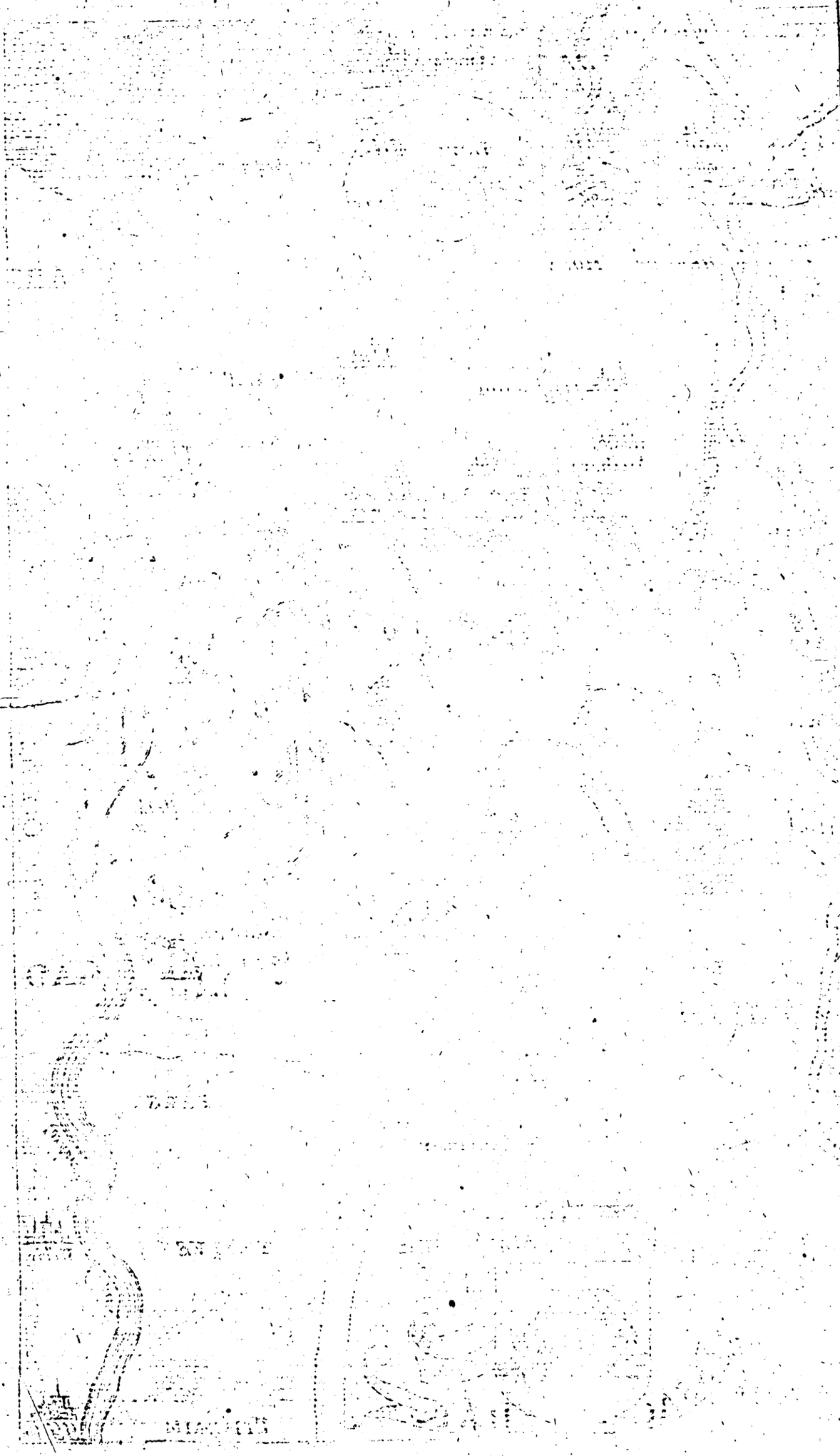
THE

Digitized by Google


Digitized by Google

Digitized by Google


NTRIO TRIBVS
ZEBVLON
Tarichea
Tabor mons
Kishon minor
Chisloth Tabor
Tabor
Levi
Sive Kadumim
Shahazimath
Daberah
HERMON MONS
PARS
Iordanus fluvius
Kishon flu.
Hapharaim
Bethshemesh
Anaharath
Ishion
Naaman
TIBVS
BOA
GIL
Remeth
Iabok flu.
Abez
Oriens
Chesulloth
Pars tribus
Levi
Enganum
Ianine
Manas-seh
Bethsan
GAD
Levi
Kishion Kedesh
Enhaddah
PARS
Shamir
Sepulcru Tolæ
aim
MANASSEH
TRIBVS
Iordanus
Mons Ephr
D'ebir
asinus forte
IEZREEL
ISSAC HAR
EPHRAIM
IG. Scu



Digitized by Google

THE TRIBE OF ISSACHAR.

CHAP. 7.

¶ 1. *Sachar*, the fift [a] Son which *Jacob* begat on *Leah* his wife, had his posterity so increased in *Egypt*, that from thence came forth of this Tribe *fifty* [b] *four thousand and four hundred*. All which falling in the wilderness, for their frequent tempting of God, their Sons grew (*Judah* and *Dan* excepted) more numerous then any other Tribe, insomuch that sixty four [c] thousand and three hundred, *of twenty years old* and upward, appeared at their second solemn muster in the *plaines of Moab*. *Tolah* the Judge was of this Tribe; *Baasha* and *Elah* Kings of *Israel** fair *Abishag the Shunamite*, wife (or [d] rather bed-fellow) to aged *David*; with another Lady (if in beauty, not in goodness her inferiour) of the same city, who so kindly entertained the Prophet *Elisha*.

Issachars numbers and eminent persons.
a Gen. 30. 17.
b Numb. 1. 29.
c Num. 26. 25.
**1 King. 15. 27
d 1 King. 1. 4.

¶ 2. *Issachar* had the sea [e] on the west, *Jordan* on the [f] east; *Zebulun* on the north, *Manasseh* on the south. A fair fruitfull countrey; for, as all *Canaan* is called the *pleasant* [g] *land*: so it is particularly observed of *Issachars* portion, he saw the *land* [h] *that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute*. This Tribe better acquitted it self in the *Subsidie*, then in the *Muster-book*, they were the best *Yeomantry* of *Israel*, towards the advancing of rates and taxes. They loved rest, and a sedentary life. Blame them not, if sensible of the goodness of their soile, they were loath to leave home, because certain to remove to their loss, and are compared to *an* [i] *Asse couching between two burthens*.

His bounds & fruitfulnesse.
e Deut. 33. 18, 19.
f Josh. 19. 22.
g Psal. 106. 24.
h Gen. 49. 15.
i Gen. 49. 14.

¶ 3. Yet were not the men of *Issachar* of such servile natures, but that they could be valiant, when just occasion was offered them. They were as willing, and resolute as any other, in [k] helping *Barak* in the battell against *Sisera*. Yet even then we may observe, they marched not far from their own habitations; the field being fought in the bowells of their

Not defective in valour.
k Judg. 5. 15.

Digitized by Google

countrey. And well might his *Asse*, finde both heels and teeth, to kick and bite such, as offer to take his Hay from his rack and Provender away from his manger.

Excelling in Chronology.

¶ 4. Nor let the resembling of *Issachar* to an *Asse*, depress this Tribe too low in our estimation. The strength of his back, not stupidity of his head, gave the occasion thereunto, seeing in one point of excellent skill, this Tribe surpassed all others, being *men that had understanding of the times*, [l] *to know what Israel ought to doe*. Now seeing time *Janus*-like hath two faces, one looking backward [*Chronology*] the other forward [*Prognostication*] the question will be, in which of these lay the learning of the *Issacharites*? A learned man [m] conceives them onely like husbandmen, *weather-wise* by their own rurall observations. Sure more is imported in that expression, and not onely *Almanack*, but *Chronicle-skill* contained therein; so that from deductions from former, they could make directions for the future times. Oh for a little of *Issachars* art in our age, to make us *understand* these intricate and perplexed *times*, and to teach us to *know what we ought to doe*, to be safe with a good conscience. So much of the persons in this Tribe; come we now to survay the eminent places contained therein.

l 1 Chr. 12. 32.

m *Rivet Exerc. in 49. Genesios.*

Iezreel a regall City.

¶ 5. In the south confines thereof stood the regal city of [n] *Jezreel*. For though the valley of *Jezreel* belonged to [o] *Manasseh*, the city it self must pertain to *Issachar*, otherwise the sixteen cities assigned him *Josh.* 19. will fall short of that number. In *Jezreel Ahab* had a Princely Palace (haply the *joynter-house* of *Jezebel*) besides a [p] *garden-house* adjoining; and here in the city lived *Naboth*, as hard by lay his vineyard, which *Ahab* could not obtain from him, either by purchase or [q] exchange.

n Josh. 19. 18.
o Iosh. 17. 10.
p 2 King. 9. 27.
q 1 King. 21. 3.

Naboths refusall defended.

¶ 6. Some will finde more equity in *Ahabs* offers, then discretion in *Naboths* refusall. But, blame him not, if loth to offend his God, to accommodate his King. Being (no doubt) in his conscience perswaded that his earthly possession, was the *earnest* of his heavenly inheritance, and that his parting with the former, voided his title to the latter. Besides, his vineyard (six hundred years since the partition of the land by lot) had pertained to his ancestours (probably) moe ages, then *Ahabs new erected palace* had belonged years to his family.

Iezebels murdering of *Naboth*.

¶ 7. On the denyall *Ahab* falls sullen-sick. No meat will down with him for lack of a salad, because wanting *Naboths* vineyard for a garden of herbes, till *Jezebel* undertook the business. A letter is made up of her braines, her husbands hand and seal to the Elders of *Jezreel*, enjoining them to set up two [r] men of *Belial*, to accuse *Naboth* of blasphemy against God, and the King. She took it for granted, plenty of such persons were to be found in so populous, and vicious a place. Oh the ancient order of *Knights of the poste*, for money to depose any falshood. Hereupon *Naboth* is stoned to death, and his [s] *Sons also*, flatly contrary to Gods command, which in this case had provided, *The* [t] *children shall not*

r 1 King. 21. 10
s 2 King. 9. 26.
t Deut. 24. 16.

be

Digitized by Google

be put to death for their fathers, but every man shall be put to death for his own sin. But this was done, to clear all claimes, and prevent all pretenders of titles unto the inheritance.

¶ 8. Thus *Naboths* vineyard was for *Ahabs* use turned into a *garden of herbes.* Surely the bitter wormwood of Divine revenge grew plentifully therein. For, in the same place his Son *Joram*, and gran-child *Ahaziah* had a martiall interview with *Jehu*, and were both worsted by him. Here *Jehu* with a shot out of a bow (archery fatall both to [u] *Ahab* and his Son) wounded *Jehoram* to the [w] heart, and by speciall order to *Bidkar* a Captain, commanded that his corps should be cast into the field of *Naboth* the *Jezreelite.* Oh the exact Topography observed in divine justice! so accurate is God, not onely in the time, but place of his punishment. Divine justice. u 1 King. 22. 34. w 2 King. 9. 24

¶ 9. Greater is the difficulty about the death of King *Ahaziah* slain about the same time. For, whereas *it is* [x] *appointed for all men once*, he seemed *twice to die*, and that in far distant places. *Ahaziahs* double death reconciled. x Heb. 9. 27.

2 Kings 9. 27.

But when Ahaziah the King of Judah saw this, he fled by the way of the Garden-house, and Jehu followed after him, and said, Smite him also in the charet [*and they did so*] *at the going up to Gur, which is by Ibleam: and he fled to Megiddo, and died there.*

2 Chron. 22. 9.

And Jehu sought Ahaziah, and they caught him (for hee was hid in Samaria) and brought him to Jehu, and when they had slain him, they buried him: because said they, he is the Sonne of Jehosaphat, who sought the Lord with all his heart.

But all is reconciled, if we take *Samaria*, not for the city so named, but for the whole kingdome of *Israel*, in which notion *Ahab* is styled *King of* [y] *Samaria*, that is, the ten Tribes, whereof *Samaria* was the Metropolis. In this acception, *Megiddo*, and all the passage thereunto was in *Samaria*, where *Ahaziah* hoped in vaine, by his flight to hide, and conceale himself. y 1 King. 21. 1.

¶ 10. All thus agreed concerning the death, I hope no difference will arise about the buriall of *Ahaziah.* Though in one text *his* [z] *own servants*, in another *Jehu* [a] *his men* are said to bury him. The one might doe it by the leave and licence of the other, and *Jehu* his souldiers did deliver *Ahaziah's* dead corps to his own servants, to interre it in *Jerusalem.* And his double buriall. z 2 King. 9. 28. a 2 Chr. 22. 9.

¶ 11. *Jezebel* survived not long after. As *Jehu* was entering *Jezreel*, she (newly painted) entertains him with a taunt out of the window, to try whether her tongue, or his sword were the sharper. We meet but with three principall speeches of her in Scripture; the first an Idolatrous oath and curse, *The* [b] *Gods doe so to me, and more also*: the next, a mortall threat, and lowd lye, *If I make not Elijah's, like* [c] *one of their lives by to morrow this time*: the last an impudent and unseasonable jeer, *Had Zimri* [d] *peace that slew his Master?* Presently she is thrown down headlong, and the dogs eat her up to the reversion of her [e] *skull, palmes of her hands, and feet.* What, had the poison of her painting, so deeply pierced into these the naked [f] parts of her body, that the dogs were afraid to feed on them? The manner of *Iezebels* death. b 1 King. 19. 2. c *Ibidem.* d 2 King. 9. 31. e *Ibid.* vers. 35. f Feet, in those parts, naked in sandals.

How-

However it came to pass, *Jezebels skull* may be worn as a *deaths-head* in the memories of all wicked persons, abusing their power, to minde them of their certain ruin, without serious repentance. The heads also of *Ahabs* children kill'd in *Samaria*, were laid in two heapes at the entrance of the gates of [g] *Jezreel*.

[g] 2 King. 10. 8.

The bloud of *Iezebel* why required of *Iehu*.

[h] Hose. 1. 4.

¶ 12. It may seem strange, that seeing *Jehu* was warranted by commission from heaven, in the execution of *Ahabs* family, and friends, that God should afterwards threaten by his Prophet, *I will* [h] *avenge the bloud of Jezreel upon the house of Jehu*. But it seems, though herein *Jehu* his chariot went in the path of Gods command, yet he did drive it on *furiously*, the pace of his own cruelty, vainglory, and ambition. Thus, that officer is a murderer, though acting the sentence of the Judge, if withall he pleaseth his private malice, in executing persons condemned to die. The matter of *Iehu* his act was rewarded, the manner revenged by God.

The brave battell against *Sisera*.

¶ 13. The river *Kishon* runneth through the midst of this Tribe, which entring in at *Naboths vineyard*, taketh his course north-ward with a winding channell, not far from *Shamir in mount Ephraim*, wherein *Tola* the *Iudge*, or rather, the *Iustice of peace* in *Israel* (nothing of war being achieved in his government) both dwelt, [i] and was buried. Hence on his western bank, *Kishon* beholds the place, where *Barak* fought that famous battell against *Sisera*. It is recorded to the commendation of such *Israelites*, as assisted him, that *they took no gain of money*. Indeed they of *Zebulun* were by their calling [l] *such as handled the pen*, though now turned sword-men, in case of necessity. And when men of peaceable professions, are, on a pinch of extremity for a short time, forced to fight, they ought not, like *souldiers of fortune*, to make a trade to enrich themselves thereby, seeing defence of religion, life, and liberty, are the onely wages they seek for in their service.

[i] Iudg. 10. 1, 2.

[k] Iudg. 5. 19.

[l] Iudg. 5. 14.

Stars warriours.

¶ 14. In this most eminent battell, *the Stars in their courses fought against Sisera*. What, are the numerous people of *Israel* meant thereby, whom God [m] promised to multiply as *the Stars in heaven*? or, are onely the principall officers in their Army intended therein? Sure, it is safest to embrace the literall sense, that those celestiall lights, frowning with their malignant aspects, caused frights and fears in the hearts of the *Canaanites*. Such, as utterly deny all influences of Stars on mens mindes, shew therein, that the moon hath made too much impression on their crazy judgements, and lunatick opinions.

[m] Gen. 15. 5. & 22. 17.

Kishon Gods besome.

¶ 15. But, the river of *Kishon* was not onely a spectatour of this fight, but also an actour of a principall part therein. For, when the *Canaanites* routed in the battell, essayed to wade this river, so to recover their countrey on the other side, the streame thereof, probably lately made more deep, and rapid with extraordinary raine (the largest of some watry Planet which fought for *Israel*) [n] *swept them away*. So that what fragments of these *Canaanites*, were left by the *Israelites* swords glutted with slaughter, *Kishon* was the voider to take them clean away.

[n] Iudg. 5. 21.

¶ 16. Hence

¶ 16. Hence *Kishon* runneth on by *Kishion* (the vicinity of the name is argument enough, to place it on the banks of this river) elsewhere [o] called *Kedesh*, being one of the four cities in this Tribe, belonging to the *Levites* [p] *Gershonites*. More east whereof lay another of the same nature, *Engannim*, called *Jenine* at this day, being now a very *pleasant* [q] *place, having fine gardens, orchards, and waters about it*, as it hath its Hebrew name from a *fountain*. And that we may know, that the countrey hereabouts, still retaineth more then the ruines of its former fertility, a judicious [r] modern traveller tells us, that in his whole journey from *Damascus* to *Jerusalem*, he saw not more fruitfull ground, and so much together, then he did in two and twenty miles riding, betwixt *mount Tabor* and *Engannim*.

Kishon and *Engannim*.

o 1 Chron. 6.

p Josh. 21 28.

q Biddulphs travells. p. 113.

r Idem ibidem.

¶ 17. Hence *Kishon* continuing his course northward, leaveth the city [s] *Shunem* at some distance from his western bank, the birth-place of *Abishag*, wife-nurse to King *David*, to procure [t] heat to his decayed age. Time was, when he boasted, *that his youth was* [u] *renewed as the eagles*, but eagles (notwithstanding the often casting of their bills, and years therewith) are at last seised on with age, and death, as it fared then with decrepit *David*. *Adonijah*, *David's* Son, afterwards lost his life, for petitioning to have this *Abishag* [w] for his wife. What was his fault? Incest, or treason? Surely, neither effected, no, nor attempted in any clandestine way, without leave from the King. Let it suffice, *Solomon* saw more, then we, in this matter; his eies also not wanting the magnifying-glass of *State-jealousie*, to improve his discoveries herein. But, this accident was onely the *hilt* or handle, for *Solomon* to take hold on; *Adonijah's* former fault was the edge, to cut off his life. Thus, let those, who once have been desperately sick of a Princes displeasure, and recovered, know, that the least relapse will prove deadly unto them.

Shunem Abishags birth-place.

s Josh. 19. 18.

t 1 King. 1. 3.

u Psal. 103. 5.

w 1 King. 2. 23.

¶ 18. In *Shunem* dwelt that worthy woman, who prevailed with her husband, to harbour *Elisha* in his passage this way, Gods Prophets are no lumber, but the most profitable stuffe wherewith an house can be furnished. Landlords prove no losers by such Tenants, (though sitting rent-free) whose dwelling with them, pays for their dwelling with them. At *Elisha's* prayer God made this woman (barren before) the happy mother of an hopefull [x] Son. Somes years after, this child grown a stripling, and going into his Fathers field to see his reapers, was there smitten with a deadly sickness. So that the corn on the land might pass for the emblem of this childs condition, save that that being ripe, and ready wooed the cycles to cut it, whilst this green grain was mow'n down in the blade thereof. *At noon* [y] *the child dyed.* Had one the same morning beheld the Sun arising out of the east, and this child coming forth of his fathers house in perfect health, he would not have suspected, that the noon of the one would prove the night to the other. But by the prayers of *Elisha* he was restored again unto her.

Elisha his honourable landlady.

x 2 King. 4. 17.

y 2 King. 4. 20.

¶ 19. This

Restored to her lost possessions.

¶ 19. This *Shunamite* was afterwards seven years absent, in the land of the *Philistines*, during which time, the profits of her estate, as appears by the text, [x] were seised on by the Kings officers. Custome (it seems) intitled the Crown to their revenues, which resided not on their lands, especially (if living as she did) in the land of a forein foe. She addressed her self by petition to King *Joram*, for restitution of her meanes. Formerly she had no use of the Prophets profer, *to* [a] *speake for her to the King, or to the Captain of the host*, who now was fain to prefer her suit in her own person. None know what hereafter may befall them. Such, whose young feet were onely taught to traverse their own ground, may in their old age be learnt a harder lesson, to trudge abroad in attendance to others. *Gehazi* happily there present, attests her the woman whose Son was restored to life, and by the Kings command, her lands and profits were restored to her. Let her, under God, thank *Elisha* for this favour; for, that place in her house, where his [b] *bed, table, stool, and candlestick* stood, *kept possession* for her in her absence, of all the rest of her *Demesnes*, and procured the speedy restitution thereof.

Tabor a city.

¶ 20. To return to *Kishon*, which somewhat more northward leaveth this Tribe, and entereth into *Zebulun*, having first divided it self into two streames, whereof the easternmost (being the north-boundary of *Issachar*) runneth by [c] *Tabor*, a city so called, from the vicinity of the mountain we formerly described. Hereabouts *Zeba* [d] and *Zalmunna*, made a massacre of many Princelike *Israelites*, for which fact *Gideon* ordered their execution. And here we take notice of two neighbouring mountains lovingly agreeing together.

1 *Tabor* on the north (whereof formerly in *Zebulun*) of so eminent note, that it passed for a proverbiall expression, of any *unquestioned certainty, As* [e] *sure as Tabor is among the mountains.* This place was in after ages much profaned with Idolatry, as appears by the Prophet [f] complaining of the priests, that they had been *a net spred upon Tabor.*

2 *Hermon*, hard by on the south of this Tribe (the top-cliffe whereof is called *Hermonium* [g]) as a modern Traveller doth describe. [h] *David* puts them both together, *The north and the south thou hast created them, Tabor and Hermon shall rejoyce in thy name.*

However others understand the Psalmist of another *Hermon*, that famous mountain formerly described in *Manasseh* beyond *Jordan*, being the east-border, as *Tabor* was in the heart of the land of *Canaan*; meaning thereby, that, middle, and marches; out-side, and in-side; center, and circumference; all the whole world must rejoyce in Gods power which made; and providence, which preserveth them.

Daberah and *Tarichea.*

¶ 21. This east-stream of *Kishon*, in modern Maps called *Kedummim*, runneth to *Daberah* in the confines of [i] *Zebulun*, but belongeth to this Tribe, out of which [k] it was assigned a city for the *Levites*. Then falleth it into the sea of *Cinnereth*, or *Tiberias*, somewhat south of *Tarichea* a famous city, whereof frequent mention in *Josephus*, but none in Scripture, to which we chiefly confine our description.

¶ 22. The east part of *Issachar* is wholly taken up with the mountains of

[x] 2 Kin. 8. 1. &c.
[a] 2 King. 4. 13.
[b] 2 King. 4. 10.
[c] Iosh. 19. 22.
[d] Iudg. 8. 18.
[e] Ier. 46. 18.
[f] Hos. 5. 1.
[g] *Brocardus in Descrip. Terræ Sanc. Itin. ab Acone versus Eurum.*
[h] Psal. 89. 12.
[i] Iosh. 19. 12.
[k] Iosh. 21. 28.

Digitized by Google

of *Gilboa*, where the Armies of the *Israelites*, and the *Philistines* met, having formerly measured most part of this Tribe, with their military motions. The *Philistines* marching first from [l] *Shunem* to [m] *Aphek*, thence to [n] *Jezreel*, (backward and forward to finde an advantageous place for fight) thence to mount *Gilboa*, where they encountred, and conquered the *Israelites* in battell. *Saul* being here grievously wounded; desired his Armour-bearer to slay him, who refused it, as bearing his Armes for the defence, not destruction of his Master. Hereupon *Saul* slew himself, and his Armour-bearer followed his example. Both which, having since cast up their Audit, can tell, what is gotten by the prodigall thrift of throwing away ones life, to prevent the losing thereof. Then a fourfold division was made of what remained of *Saul*. His [o] head sent into the land of the *Philistines*; body hung up upon the walls of *Bethshean*; Armour offered in the Temple of *Ashtaroth*; [p] Crown, and bracelets brought by the *Amalekite* to King *David*. For though his tongue spake lies, his hands told truth, presenting the very *regalia* of King *Saul*. Wonder not; that *Saul* should weare these ornaments in battell, where an helmet had been more proper then a Crown; seeing we read in our English [q] Chronicles, that in *Bosworth*-fight King *Richards Crown-ornamentall* was found among the spoiles in the field, and then, and there set by the Lord *Stanley* on the head of King *Henry* the seventh.

l 1 Sam. 28. 4.
m 1 Sam. 29. 1.
n 1 Sam. 29. 11.
o 1 Sam. 31. 9, 10.
p 2 Sam. 1. 10.
q *Speed* in the life of *Richard* the third towards the end.

¶ 23. *David*, on this dysaster of *Sauls* death, cursed Mount *Gilboa*, [r] *Let there be no dew or rain upon you.* But, [s] *Brochardus* travelling over them *Anno Dom.* 1283. found, and felt both, being well wetted in his journey. What! were *Davids* words guilty of infidelity, seeing it is easier to withhold rain from a mountain, then to remove it from its foundation, and *cast it into the sea*? and yet our Saviour [t] assures us this shall be done, if in faith desired. But, be it known, *David* intended not his curse should take effect, but meerly to manifest his great grief, and to shew, how far he was from delighting at the death of his greatest enemy. Better to fall under *Davids Diræ*, as he was a Poet, then as he was a Prophet, the latter lighting heavily indeed, as [u] *Judas* in [w] *Achitophel* could witness the weight thereof. Nor remaineth any thing more observable in this Tribe, save in the east part thereof, on *Jordan* they shew Pilgrims the place where * *Naaman* (patient at last by his servants perswasion) washed seven times, and was cleansed of his Leprosie.

Rain on mount *Gilboa*.
r 2 Sam. 1. 21.
s *Descrip. Ter. Sanc. ab Acone versus Notum.*
t Mat. 17. 20.
u Act. 1. 20.
w Psal. 109. 7.
* 1 King. 5.

¶ 24. Thus all the remarkable places of *Issachar*, but not all those in *Issachar*, are already by us described. For, (as the text [x] expresly saith) the Tribe of *Manasseh had in Issachar, and in Asher, even three Countries*; that is, lying in *Issachar*, and *Asher*, but environed

Manasseh in *Issachar*.
x Iosh. 17. 11.

vironed round with those Tribes possessions, yet pertaining to the portion of *Manasseh*. Let none blame Divine Providence of ill Architecture, for not well contriving the rooms in the *house of Israel*; the division of the land by lot, not being well designed, wherein *Issachars Chamber* [his portion] was made a thorough-fare, *Manasseh* having three closets [three small countreys] within the same. So that neither Tribe could enjoy his own with privacy, and intireness; and *Manasseh* (if but stepping out of the high-way) must in a manner trespass on *Issachar*, or crave leave of him, to come, through his, to his own inheritance. But know, all was ordered by the [y] *counsell of Gods will*, for reasons best known to himself; who would not have his children *Churles*, to ingross habitations by themselves; but, by such mixture of their portions, invited, yea, ingaged their persons to mutuall intercourse, seeing the very lots of their Tribes gave loving visits, and their Countreys (by Gods own appointment) came so curteously, and confidently, one within another.

y Ephes. 1. 11.

§ 25. But very hard it is to conceive, how *Manasseh* could have any land within *Asher*, which Tribe lay many miles more northward, and beyond the Tribe of *Zebulun* interposed. The Jewish Rabbins being much perplext at the Pedegree of *Atzel*, why it is twice reckoned up in [z] Chronicles, use to say, that *they* [a] *need four hundred Camels loaden with Commentaries to give the true reason thereof*. But their expression is more appliable to this present difficulty, how *Manasseh* could have any ground in *Asher*, except (as we have presented it in our Map) some part of *Asher* lay southward at distance, dis-jointed from the main body of that Tribe, which we have formerly described. Who knows not that pieces of Parishes, parcells of Manors, portions of Counties, though far off dismembred, relate unto them, notwithstanding the intermediate distance betwixt them?

And how in *Asher*.

z *Viz.* 1 Chr. 8. 38. & 1 Chr. 9. 44.

a *Opus est quadringentis camelis onustis Commentariis, rationem reddere. Mar. Sutra* cited by *Buxdorf. in Thesauro. fol.* 202.

§ 26. But let not *Issachar*, or *Asher* repine, that *Manasseh* had so much land in their Countreys, seeing though the right was assigned unto them, the *Canaanites* for a long time (till about *Davids* reign) kept all the same in their possession, as will appear by the ensuing parallel.

Joshua 17. 11.	Judges 1. 27.
And Manasseh had in Issachar and Asher, Bethshean, and her towns, and Ibleam, and her towns, and the inhabitants of Dor, and her towns, and the inhabitants of Endor, and her towns, and the inhabitants of Taanach, and her towns, and the inhabitants, of Meggido and her towns, even three Countrys.	*Neither did Manasseh drive out the inhabitants of Bethshean, and her towns, nor Taanach, and her towns, nor the inhabitants of Dor, and her towns, nor the inhabitants of Ibleam, and her towns, nor the inhabitants of Megiddo, and her towns: but the Canaanites would dwell in that land.*

Of

Of *Bethshean* more conveniently hereafter. By *Ibleam*, [b] *Ahaziah* was wounded, as was formerly observed. *Dor* (mentioned for a sea-town in *Ptolemy*) had the King thereof conquered [c] by *Joshua*. *Endor*, whither *Sisera's* souldiers defeated in fight, not far off at [d] *Taanach*, (which also was a regall city in the days of [e] *Joshua*, and afterwards belonged to the Levites) fled, were pursued, [f] *perished and became as the dung of the earth*. Hither *Saul* repaired to a witch, to raise *Samuel*, and received cold comfort from the dead, or Devill rather, informing him of his future destruction: so that *Saul*, formerly sick with fear of the worst, lived to hear Satan toll his passing-bell in his sad predictions.

§ 27. But [g] *Megiddo* was the most eminent City *Manasseh* had in *Issachar*. The King hereof was destroyed by *Joshua*, and many years after *Josiah* was slain in the *vale of Megiddo*, bidding *Pharaoh Necho* battell, in his march against *Charchemish by Euphrates*. Never Prince shewed more devotion in his life, or less discretion in his death, courting that danger which declined him, seeing *Pharaoh* desired [h] peaceably to depart. But haply *Josiah* conceived himself ingaged to fight him, in point of

1 Honour; because without leave he had made his land an high way to pass through it.

2 Policy; suspicious, though *Pharaoh* went forth as a friend, he would returne as a foe, especially if puffed up with success in his expedition.

But what shall we say? it was the sin of his subjects would not suffer *Josiah* to keep quiet at home. Their impieties made him to march, thrust him into the field, forced him into the fight, yea, shot the fatall arrow, which wounded him at the heart.

§ 28. Now let none be troubled, because *Josiah* (who rather deserved two lives) seems to have two deaths, one text making him to die [i] at *Megiddo*, another [k] at *Jerusalem*. Understand it, death arrested him with a mortall wound at *Megiddo*, but did not imprison him till he came to *Jerusalem*, where he expired. Much less let any challenge God, as worse then his word with *Josiah*, having promised him by his Prophet [l] *to be gathered to his Fathers in peace*; for besides that that promise principally related to the captivity of *Babylon* (from which *Josiah* was exempted) even such may be said *to die in peace*, which swim to their graves in their own bloud, if withall imbarqued in a good conscience.

§ 29. All *Israel*, and principally the Prophet *Jeremy*, dropped many a precious teare on his hearse, whose **Lamentations* are an Elegy on *Josiah's* death; yea, their grief was no land-flood of present passion, but a constant channell of continued sorrow, streaming from an annuall fountain, it being made an [m] *Ordinance* in *Israel*. The Prophet speaking of a grand, and generall grieving for mens sins, compareth it to the mourning of *Hadadrimmon* (conceived to be a place hard by) in the *valley of Megiddon*.

§ 30. *Jehosa-*

b 2 King. 9. 27.

c Iosh. 12. 23.

d Iudg. 5. 19.
e Iosh. 11. 21.
f Psal. 83. 10.

Megiddo an eminent city.
g Iosh. 17. 11.

h 2 Chr. 35. 21.

Josiah his death reconciled.

i 2 King. 23. 29.
k 2 Chr. 35. 24.

l 2 King. 22. 20.

Generall grief thereat.
* See the Septuagints preface on the *Lamentations*.
m 2 Chr. 35. 25.

n Zech. 12. 11.

Digitized by Google

The Armes of *Issachar*.

§ 30. *Iehosaphat* the son of *Paruah* was *Solomons* purveyour in [o] *Issachar*, but the dis-jointed piece of *Manasseh* in this Tribe pertained partly to *Baanah* the son of *Ahilud* (*to whom belongeth Taanach, Megiddo, and all Beth-shean* [p]) and partly to *Aminadab* husband to *Taapha Solomons* daughter, purveyour alone in the land of [q] *Dor*. An argument of the great fertility of that little land, because the *land of Dor* alone, was a *signe* for a whole moneth in the *Zodiack* of *Solomons* yearly provisions. An Asse (formerly observed) argent, in a field vert, was *Issachar's* Arms; *couching between two* [r] *burdens*. Some by these understand *Zebulun*, and *Manasseh*, which bounded *Issachar* on both sides. But, why was their neighbourhood more burdensome, then any other Tribes? Such perchance, are nearer the truth, who expound the *two burdens*, *Tribute* and *Tillage*; betwixt which, *Issachar*, advantaged by his equall situation, quietly couched, never medling with wars, but when forced thereunto in his own defence.

o 1 King. 4. 17.

p 1 Kin. 4. 12.

q 1 King. 4. 11.

r Gen. 49. 14.

Here the Map of Manasseh *on this side* Jordan *is to be inserted.*

THE

Digitized by Google

Dor
Pars
PARS TRIBVS
Septentr
MARE
Terra Dor
Endor
LASH
ER
LEVI
Aphek
Tribus
Taanach
Aner
LEVI
MEDI
M
ON
Manasseh
TER
Meggido
Cesarea
Palestinæ
Prætorium
Herodis
Vallis Meggido
Hodadrimmo
Drusus
Iezreel
PARS
Occidens
Gath-Rimmon
Bileam
LEVI
VALLIS
Antipatris
Kanah flu.
Tappuah
ARVNDINECI
Mons
Sa
ma
ria
RA
PARS
TRIBVS
Gulielmo Parker civi et
Pannario Londinensi, ne-
cessario suo ad omnes usus
Paratissimo Manasses Cis-
Iordanicam dicat. T.F.
Vzzen-Serah
EPHR
NE
Kibzaim
LEVI
UM
1 2 3 4

Kishon Fu:
Iordanis fluvius
BOA
GIL
PARS
TRIBVS
Pars Tribus Manasseh
TRIBVS
Enganim
LEVI
Kishion
LEVI
Bethshan Scythopolis
ISSACHAR
Enhaddah
VALLIS
Enon
Salim
Iehouahshalom
Torcular Ophra
Shamir
Sepulcrum Tolæ
En-Tappuah
Mons Obadiæ
Mons Ephraim
Zaretan Zartanah
Vallis Gedoonis
Ophra
GAD
Torcular Zeb
Bethshittah
Michmetha
IOR
Lucus Baal
Altare Baal
Zererath
Tabboth
SAMARIA
Harod fons
Gilboa Mons
Kishon Fu:
Sepulcrum Eleazer
Abelmeholah
Rupes Oreb
LEVI
Mons Phinehaz
Bethoron superior
Bezek
DANIS
Iscarioth
Dothan
Manasseh, ramus fæcundus, ramus fæcundus juxta fontem
John Goddard Sculp

Digitized by Google

THE DESCRIPTION OF MANASSEH on this side JORDAN.

CHAP. 8.

§ 1. MAnaſseh his numbers and worthies have formerly been deſcribed on the eaſt of *Jordan*, as alſo ſuch Cities as being environed with *Iſſachar*, yet belonged to this Tribe. It remaineth that we ſurvay that portion of *Manaſseh* weſt of *Jordan*, lying entire in it ſelf, and having *Iſſachar* on the north, *Ephraim* on the ſouth, the Mediterranean Sea on the weſt, and *Jordan* on the eaſt thereof, a fruitfull Countrey divided betwixt [a] ſix male-families of the *Manaſſites*, and the five daughters of *Zelophehad*. The remainder of *Manaſseh*. [a] Joſh. 17. 2.

§ 2. Theſe were thoſe Virgins, who pleading before [b] *Moſes*, got a right to, before [c] *Joſhua* got poſſeſſion of their inheritance. Silence was injoined their Sex in the [d] *Church*, not *Court*, where they handled their own cauſe ſo well, it is pity any *Counſell* ſhould be *retained* for them. Nor was it the worſt part of their Rhetorick, the good Character they gave their dead Father, which might ſerve for an Epitaph to be inſcribed on his monument. *Zelophehad's* daughters plea. [b] Numb. 27. 2. & 36. 12. [c] Joſh. 17. 4. [d] 1 Tim. 2. 12.

Here lieth the man, who [e] was not in the company of them who gathered themſelves together againſt the Lord in the COMPANY OF KORAH, *but died in his* OWN SIN. [e] Numb. 26.

Meaning he died a naturall death for his perſonall offences, and was no ſharer in the guilt of *Rebellion* againſt God in *Moſes*. This inſtance of *Zelophehad* his *coheirs*, let Lawyers judge how juſtly it is alledged of ſome againſt their practiſe, who by *entailes on the Heire male*, dam up inheritances from running in that *generall* channell into which God and nature hath derived them.

§ 3. In

Cesarea built by *Herod.*

§ 3. In the west of this Tribe on the sea, we meet with *Cesarea Stratonis*, built and beautified (with a fair haven called *Drusus*) by *Herod* the great in the honour of *Augustus Cesar*. Amongst other edifices therein,[f] *Herods judgement hall* by him built was a most remarkable structure. Indeed all *Cesarea* might be termed *Gods judgement hall*, from an exemplary piece of justice here executed on *Herod Antipas*. Who coming hither from *Jerusalem* clad with gorgeous raiment, (and the guilt of Saint[g] *James* his bloud) made an eloquent oration, more gaudy then his apparell, unto the people, who cryed out in approbation thereof, *The voice of a God, and not of a man*: here *Herod* in stead of rejoining *The voice of lying flatterers, and not of sober men*; in stead of reclaiming what they exclaimed, imbraced and hug'd their praises as proper to himself, and thereupon an* Angell and worms, the best and basest of creatures, met in his punishment, the one smiting, the other eating him up: and no wonder if *Worms* quickly devoured him, whom those *flesh-flies* had *blown up* before. If any aske, seeing the people were equally guilty in that their sacrilegious expression, (yea they were the *theeves*, *Herod* but the *receiver*) why fell not the punishment also on the whole multitude? It is answered, First, because they were the *whole multitude*; and God in such cases mercifully singles out some signall offenders for punishment to save but fright the rest. Secondly, more discretion was expected from a Prince, then from a rabble of people. Lastly, what in them was but a blasphemous complement, was by *Herods* acceptance thereof made in him a reality, usurped by him as due to his deserts.

f Act. 23. 35.

g Act. 12. 2.

* Act. 12. 23.

Inhabited by pious people.

§ 4. But leaving profane *Herod*, many pious people lived in *Cesarea*, as * *Cornelius* the Centurion, the first fruits of the Gentiles; * *Agabus* the Prophet, foretelling Saint *Pauls* bonds and Martyrdome; and *Philip* the Evangelist, famous for his four daughters * Virgins-propheteses. This I firmely beleeve, whilest my faith demurres at what I read of *Brechin* a Lord in * *Wales*, who had four and twenty daughters *all Saints* begotten of his own body.

* Act. 10. 1.
* Act. 21. 10.
* Act. 21. 9.
* *Camdens Brit. in Brecknockshire.*

Saint *Paul* his behaviour in *Cesarea.*

§ 5. Here Saint *Paul* eloquently defended his innocence, against the salable tongue of *Tertullus*, and afterwards *reasoned of righteousnes, temperance*[h] *and judgement*, before *Felix* the corrupt, vicious and debauched Deputy of *Judea*, till *Felix*, (his foundred feet feeling the Pincers) began to winch and to prefer Saint *Pauls* room before his company. In the same place the Apostle pleaded for himself before *Festus*, *Agrippa* and *Bernice* his * incestuous *wife-sister*, entering into the place of hearing,[i] μετὰ πολλῆς φαντασίας, with *much fancifulnes*, or *great pompe*. Perchance this *Bernice* ware then about her, that eminent Gem, whereof the Heathen Poet[k] took especiall notice.

h Act. 24. 25.

* *Joseph. lib. 20.*

i Act. 25. 23.

k *Juvenal Satyr. 6.*

l Translated by Sir *Rob. Stapilton.*

—*deinde adamas notissimus, & Berenices*
In digito factus pretiosior; hunc dedit olim
Barbarus, incestæ dedit hunc Agrippa sorori.

And[l] *the fam'd diamond the richer show'd*
On Berenices fingers, this bestow'd
The barbarous Agrippa, he to his
Incestuous sister once presented this.

But

But be *Bernice* never so brave, the [m] *bonds* of Saint *Paul*, (worn by him then in *Cesarea*) were in the Judgement of God, and all good men the most glorious ornament.

[m] Act. 26. 29.

¶ 6. South of *Cesarea* stood *Antipatris*, named in the honour of *Antipater* father to *Herod the great*. Hither Saint *Paul* came guarded in state by night with more then [n] five hundred souldiers, and hence the foot-men were sent back to *Jerusalem* whilest the seventy horse advanced forward with him to *Cesarea*. South of *Antipatris* the river [o] *Kanah* (which divideth this Tribe from *Ephraim*) runneth into the sea, so called from reeds *KANAH* in Hebrew, (whence our English *Canes* or walking-staves fetching both the *name* and *thing* from the east Countreys) growing plentifully thereabouts, and many Maps present us with a *valley of Reeds* in this place. Say not this debaseth the land, that so course a commodity should take up a whole valley therein, (for besides as *London* water-men will tell you, an acre of reeds on the bank side is as beneficiall as one of wheat) these *Canes* were to make arrowes and staves, yea some to make Sugars thereof: an [p] eye-witnes affirming that plenty of sugar-canes grow in *Palestine* at this day. Surely formerly growing there, (though little known to, and less used by the ancients) seeing that Countrey hath gained no new plants, but rather lost much fertility it had before.

The river *Kanah*.

n Act. 23. 23.

o Josh. 17. 9.

p M. *Sands* in his travels.

¶ 7. Sugar (pardon a digression) was anciently less used, either because their masculine palats were not so liquorish as ours now adays; or because they preferred honey, plenty whereof was extracted and purified to their hand. Yea our modern Sugar, as it is boiled and baked, is not above two hundred years old; and the art of refining it was found out long since by a [q] *Venetian*, getting above an hundred thousand crowns thereby, leaving them to his son (afterward made a Knight,) who wasted all to nothing.

Sugar a modern invention.

q *Pancirollus de rebus inv. ent. lib. 2. tit. 5.*

¶ 8. In the north of this Tribe lies the vale of *Jezreel* and Well of *Harod*, where *Gedeon* conquered the *Midianites* encamping by the hill of *Moreh*. Indeed the achievements of *Gedeon* take up almost this whole half-tribe, and therefore we will attend on him from his *call* to be a Judge unto his summons to his Grave.

Gedeon of a thresher made Judge.

¶ 9. Sad in his time was the condition of the *Israelites*, oppressed by the *Midianites*, who swarmed * *like Graß-hoppers*, for number and noisomeness, over the land of *Canaan*: *Graß-hoppers* were formerly a *Plague* for *Egypt*, but now for *Israel*, these * *Midianites* devouring all which the other had sowen. Time was, when the *Israelites reaped the* * *fruits they did not sow*, whereas now they sowed what they did not reap. See what woefull inversions sin can make. In this dolefull estate the Angell found *Israel*, when he sat under * *an oake in Ophrah* in the east of this Tribe neare *Jordan*, and saluted *Gedeon* threshing by the wine-press, *The Lord is with thee, thou valiant man.* Much concealed valour may lurk

Israels sad condition.

* Iudg. 6. 5.

* Iudg. 6. 3.

* Iosh. 24. 13

* Iudg 6. 11.

lurk under a plain & painful outside, whcih a juſt occaſion may produce into publick view. Yet let none turn their *flailes*, *aker-ſtaves*, *ſheep-hooks*, *ſhuttles*, *needles*, into *ſwords*, till firſt with *Gedeon* they have a warrant from God for the ſame. *Gedeon* having thus a cal from God, and confirmed with many miracles, firſt by night caſt down the Altar (erecting one to God in the ſame place) and cut down the grove of *Baal*, then gathered an army of thirty two thouſand therewithall to fight the *Midianites*.

Gedeons army abridged.
[r] Iudg. 7. 3.

¶ 10. But his army muſt be *garbled*, as too great for God to give victory thereby: all the fearfull return home by [r] *Proclamation*, leaving the Perons, not the Men in the army, fewer for their departure. The good liquor was no leſs for the loſs of ſuch froath, though two and twenty thouſand then went away. Yea the body of his men remaining, was ſtill too big, and muſt paſs another *decoction*. Their valour, hardineſs and induſtry muſt be tried by a *Purgatory of water*, and thoſe onely were admitted to march on, (proving but three hundred) who *bowed not down on their knees*, in a lazy poſture, (as if they meant to *make a ſet meale* in drinking) but loath to loſe ſo much time, [ſ] *doglike lapped water out of their hands*, (their diſhes, as their tongues, were their ſpoons,) manifeſting thereby, (*quick at meat*, *quick at work*) the activity of their ſpirits, taking all refreſhing, only *in paſſage* to their farther imployment.

[ſ] Iudg. 7. 5.

Gods condeſcenſion to *Gedeon*.
[t] Iudg. 7. 14.

¶ 11. With theſe three hundred *Gedeon* advanceth againſt the *Midianites*, and (as formerly by the deeds of his friends) is now confirmed afreſh with the dreams of his foes, and their own [t] interpretation thereof. Strange that God ſhould condeſcend ſo much, and ſo often for *Gedeons* ſatisfaction, working miracles *backward and forward* for his ſake: *fleece only wet*, and *ground dry*, [u] *fleece onely dry*, and *ground wet*. Heavens reall miracles, will endure turning, being *lining*, and *facing*, inſide and outſide both alike. Yea after theſe and other confirmations, God the night before the battell gave *Gedeon* a new ſign out of his enemies own mouth. He that ſpurneth at the preſumptuous, how low will he ſtoop to take up a *weake* but *true* faith! Thus the wiſe mother beateth the ſound and froward, but bemoaneth and cheriſheth her ſick and froward child.

[u] Iudg. 6. 37. 39

The *Midianites* aſſaulted.

¶ 12. The *Midianites* lay ſecure in their tents when the word was given, *The ſword of God and Gedeon*. Excellent mixture, both joined together; admirable method God put in the firſt place; Where divine bleſsing leads up the *Van*, and mans valour brings up the *battell*, muſt not victory needs follow in the rear? *Gedeons* men by order from him brake their lamp-lined pitchers, whereby night is turned into light, ſilence becomes a loud ſound in an inſtant. We have *this treaſure in earthen veſſels*, and what miracles may the light of Gods word in the pitchers of poor preachers bring to paſs?

And conquered

¶ 13. The ſodain ſhining and ſounding fills the eyes and eares of the

the *Midianites* with amazement. Whence came these spirits walking in the dark, dropt from heaven, or raised from the earth? The text was terrible, but oh what dismall descants did their affrighted fancies make thereon? Every mans fear, single in it selfe, was doubled by reflexion from his next neighbour. For, hearing so many Trumpets together, if so many Trumpeters, then how many souldiers in proportion unto them? Hereupon *the host ran, [w] and cryed, and fled to Bethshittah in Zererah, and to the borders of Abel-meholah, unto Tabbath.* Thus, great Armies, once struck with amazement, are like wounded whales, give them but line enough, and the fishes will be the fishermen to catch themselves, and beat themselves tame by their own violence.

[w] Judg. 7. 21.

§ 14. Hereafter let none term *Gideon* (as *Ulysses* [x] is disgracefully called) *Nocturne miles*, the *night Knight*, because he conversed with the Angel, cast down *Baals Altar*, conquered the *Midianites*, all by night; seeing now in open light he pursued his conquest, chasing *Zebah* and *Zalmunna* with the rest of their Army, home to their own Countrey, where he overtook and destroied them. Mean time the *Ephraimites* were active in stopping the passages on *Jordan*, and slew *Oreb* and *Zeeb*, the one at a *rock*, the other at a [y] *wine-press*, first coloured with their bloud, then called after their names to all posterity.

Improves his victory.

[x] Senec. in Troad.

[y] Judg. 7. 25.

§ 15. What remains of *Gideon*, I would willingly conceal, that his Sun might not set in a cloud. But, man must not smother, what God will have seen, especially because tending to his honour, our instruction, though *Gideons* disgrace. Who, refusing a Crown, accepted the earrings of the people, and thereof made an [z] *Ephod*: surely onely as a civill memoriall of his valour, and their thankfulness. But, what had *Gideon* a *Manassite*, to doe with an *Ephod*, a *Leviticall* vestment? Such a monument was neither of divine *institution*, or *benediction*, and therefore through mans corruption, easily subject to be abused to superstition. If *Gideon* walks but on the brink, the next generation will fall to the bottome of Idolatry, as here it came to pass. Posterity went a [a] *whoring* after this *Ephod*, which caused the massacre in, and destruction of the family of *Gideon*, whom we leave buried in *Ophrah* in the [b] grave of his father *Joash*, and so proceed.

Gideon occasioneth Idolatry.

[z] Judg. 8. 27.

[a] *Ibidem.*

[b] *Ibid.* v. 32.

§ 16. And now his history finished, we shall soon dispatch the remainder of this half Tribe. First we resume *Abel-meholah* (lately mentioned) which was the habitation in after ages of *Elisha*. Here he was plowing *with twelve [c] yoke of oxen before him, and he with the twelfth.* What in severall teames, or all in the same, to draw one plough? The latter is most likely, whilest our English husbandmen will not wonder at such an herd of oxen, (twenty four) haling at one plough, when they shall read, that the *Vale of Jordan* (wherein lay *Abel-meholah*) is noted for [d] *clay ground*, and therefore such stiffe land, (especially at the *first tilth* thereof) must needs require a great strength thereunto. But had his oxen been as

Abel-meholah the place of *Elisha.*

[c] 1 King. 19. 19.

[d] 1 King. 7. 46.

many more *Elisha* would willingly have left them, when *Eliah* his mantle was once cast upon him. *Mantle*, which could stop rivers in the full speed of their [e] course, and therefore might stay a man in the height of his calling. Hereby we perceive that the words of our Saviour, No [f] *man having put his hand to the plough, and looking back, is fit for the kingdome of God*, are not literally, but spiritually, to be expounded, of such as having well begun, apostate from their religious Resolutions.

e 2 King. 2. 8.

f Luke 9. 62.

The Vale of *Iordan.*

¶ 17. In the aforesaid vale of *Jordan* lay *Zarthan*, betwixt which and *Succoth* (on the other side of *Jordan* in the Tribe of *Gad*) the two brazen pillars, (*Jachin*, and *Boaz*) with all the vessels of the Temple, were made by *Hiram*, of *bright braß*, in the *clay*[g] *ground*, which probable served him for *moldes* to run the melted metall therein. And somewhat more towards the north, lay *Ænon* near to *Salim*, where *John* was baptizing, *because there was much* [h] *water there*. Here his Disciples complained to *John*, concerning Jesus eclipsing him with his lustre. *John* truly stated the controversie, and modestly determined it against himself, how he *must decrease, whilest Christ must increase.*

g 1 King. 7. 46.

h Iohn 3. 23.

Gath-Rimmon, and the land of *Tappuah.*

¶ 18. As these places lay on the east of this Tribe, in the *vale of Jordan.* so in the western part thereof in the *vale of Jezreel*, lay [i] *Gath-Rimmon* (in Chronicles called [k] *Bileam*) the sole City which the *Levites* had in this entire part of the Tribe of *Manasseh*; seeing *Taanach* (called *Anar* in Chronicles) lay (as is aforesaid) in that part of *Manasseh* which was surrounded with *Issachar.* The land of *Tappuah* belonged also to this half Tribe, though *Tappuah* the City pertained to *Ephraim.* Thus the town, and late Castle of *Belvoir* stands in *Lincolne*-shire, though the vale thence denominated lies in three shires round about it.

i Iosh. 21. 25.

k 1 Chr. 6. 70.

The mountain of *Obadiah.*

¶ 19. Amongst the mountains in *Manasseh*, we take especiall notice of *Gilead* (so called from *Gilead* the grand son of *Manasseh*) [l] whence *Gideon's* cowards departed; the hill *Moreh*, [m] nigh which the *Midianitish* Army was incamped; and above all the mountain of *Obadiah*, so called because therein in two caves he hid an [n] hundred Prophets, so close, that neither foes nor friends knew thereof, neither *Jezebel* nor *Elijah* getting intelligence of their being there, the latter erroneously conceiving himself alone left of all the Prophets in the land. Their bill of fare was bread and water, pretious liquour when it had not rained in *Israel* for three years and an half; hereto our Saviour reflected, that none should lose his reward that gave his little ones *a cup of cold water*, yea, that such who received a Prophet, should receive a *Prophets* [o] *reward*, as here it came to pass. For the sparkes of his *guests* spirit catched hold on *Obadiah* their *host*, so far inflaming his breast with inspiration that the short prophecy bearing his name, is by learned men referred to him, as the Author thereof. Saint [p] *Hierome* tells us, that the Lady *Paula* (as weak as she was) climbed up this mountain, to behold those monimental caves therein.

l Iudg. 7. 3.

m Iudg. 7. 1.

n 1 Kin. 18. 13.

o Mat. 10. 41.

p *In Epitaphio Paulæ & Epist. ad Marcellum.*

¶ 20. In

Digitized by Google

¶ 20. In this land we also meet with the woody hils of the *Perizzites*, and of the *Rephaims*, or *Giants*, mingled amongst them, much affrighting the *Manassites* with their *Iron chariots*. Not as if all made of massie iron, (such would have been slugs in fight, and so heavy, that they needed horses of steel for strength to draw them) but that they were plated and armed with iron hooks, mischievous instruments of execution, especially in the pursuit of a broken army, men being as grass whereof whole swathes were mowed down with these crooked sithes in chasing a routed enemy. Enough almost to make one suspect our ancient *Britones* akin to these *Canaanites*, seeing such chariots were so fashionable in their [q] fights; were it not that we finde the like [r] ἅρματα δρεπανηφόρα, καὶ ξιφηφόρα, frequently used in all eastern Countries. However *Joshua* gave the *Manassites* both a promise and prophecy, that (notwithstanding those *Iron-moving forts* of the *Canaanites*) they should in process of time certainly overcome them.

The *Rephaims* their iron chariots.

q Cæsar de Bello Britannico.
r Diod. Sic. l. 17 Plutarchus in Artaxerxe & ali.

¶ 21. We must not forget *Bethsan* belonging to *Manasseh* (but [s] seated and invironed with *Issachar*) whence for a long time they could not expell the *Canaanites*, therefore called it *Bethsan*, that is, *the house of an Enemy*. Here the bodies of *Saul* and *Jonathan* were hung up by the [t] *Philistines*. *Bethsan* was afterwards called *Nysa* by [u] humane writers (and at last *Scythopolis*) from *Nysa Bacchus* his nurse, whom he is said there solemnly to have buried. A jolly dame no doubt, as appears by the well battling of the plump boy her nursery. But seeing wine was *Bacchus* his milk when a child, meat when a man, food when well, physick when sick, we may justly conceive the history mythologically true, the burying of *Bacchus* his nurse in this place plainly importing plenty of the best wines in the Countrey hereabouts.

Bethsan where *Bacchus* his nurse was buried.
s Josh. 17. 11.
t 1 Sam. 31. 12.
u Plin. Nat. hist. lib. 5. cap. 18.

¶ 22. As for *Bezek* I name it last of all, because ambiguously placed in the confines of *Manasseh*, and *Ephraim*, different from a City of the same name, nearer [w] *Ierusalem*, where the Tyrant *Adonibezek* lived. In this *Bezek* [x] *Saul* numbred the *Israelites* (being three hundred and thirty thousand) and thence marched to the relieving of *Iabesh-Gilead* from the *Ammonites*. The Armes of *Manasseh* have been formerly blazoned, and expounded in our Description of the half Tribe beyond *Jordan*, and in the *Solomons* Purveyourships this land, with some of *Zebulun*, fell under the care of *Baanah* the Son of *Ahilud*.

Bezek.

w See the description of the land of *Moriah*.
x 1 Sam. 11. 8.

Digitized by Google

Here the Map of the Land of Ephraim *is to be inserted.*

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE TRIBE OF EPHRAIM.

CHAP. 9.

§ 1. *Ephraim* the younger Son of *Joseph* was blest by his grandfather *Jacob*, laying * his right hand on his head (the print of whose fingers remained visible in the happiness of *Ephraims* posterity) that behinde *Manasseh* in age, he should prove before him in honour; which came to pass accordingly. Such was his increase in *Egypt* that they amounted to forty † thousand five hundred men, all whose carkasses fell in the wilderness, and a new generation of thirty two * thousand five hundred entred the land of Promise.

Ephraim why accounted the eldest.
* Gen. 48. 14.
† Numb. 1. 33.
* Num. 26. 37.

§. 2. A Princely and puissant Tribe. *Ephraim* (saith *David*) *is the strength of* † *my head*, and is often put by a honorable Synecdoche for all the *ten Tribes* or whole [a] *kingdome of Israel*. The people thereof were active, valiant, ambitious of honour, but withall hasty, humorous, hard to be pleased, forward enough to fight with their foes, and too forward to fall out with their friends, counting other mens *honour* to be their *injury*, except they might be admitted *joint purchasers* with them in all gallant undertakings. This caused their contest, first with * *Gideon*, who pacified them with his compliance, & afterwards with *Jephthah*, where their Braul was hightned into a Battell, (how quickly doe hot spirits hatch words into blowes!) of which we have † spoked before.

A princely and puissant Tribe.
† Psal. 60. 7.
[a] Isa. 7. 2.
* Judg. 8. 2.
† In *Gad* § 20.

§ 3. This Tribe was subject to a naturall imperfection of *lisping*, the cause whereof we leave to others to dispute, whether got by imitation, or some hereditary defect in their tongue, or proceeding from some secret quality in their soil, as it is observed in a village at *Charleton* in [b] *Leicestershire*, that the people therein are troubled with wharling in their utterance. The best is, men must answer to God for their vitious habits, not naturall impediments, and better it is to lispe the *language of Canaan*, then plainly to pronounce the *speech of Ashdod*.

The *Ephraimites* had a naturall lisping.
[b] *Camd. Brit. in Leceſt.*

§ 4. Sure I am, no Tribe, *Judah* excepted, can vie eminent persons with *Ephraim*, as *Deborah* and *Abdon*, both Judges of *Israel*, the one by her [c] habitation whilest living, the other by his [d] sepulcher when dead, truly collected

But were valiant and fortunate.
[c] Judg. 4. 5.
[d] Judg. 12. 15.

Digitized by Google

lected to be of this Tribe, as also [c] *Jeroboam* and all the Kings of *Israel* (save *Baasha*, *Jehu*, and his four successors) are commonly accounted to be *Ephraimites*.

[c] 1 Kin. 11. 26.

The bounds of *Ephraim*.

§ 5. *Ephraim* had *Manasseh* on the north, *Benjamin* and *Dan* on the south, *Jordan* on the east, the *Mediterranean-sea* on the west. But as for the particular indentings and flexures of the borders of this Tribe, they are so many, and so small, they will be scattered out of our memories, except bound together as we finde them in the text.

Exactness why necessary herein.

§ 6. Condemn not this our diligence for needless curiosity, but know, that every meer-stone that standeth for a land-mark, though in substance but a hard flint, or plain pibble, is a precious stone in virtue, and is cordiall against dangerous controversies between party and party, and therefore it is of great consequence to be well skilled in the out-limits and boundaries of this, or any other considerable Countrey.

Ephraims particular bounds.

§ 7. The particular bounds therefore of this Tribe ranged exactly as followeth.

South.	West.	North.	East.
1 From *Iordan* by *Iericho* to the waters of *Iericho* on the east.	The Mediterranean Sea.	North-west. 1 From the sea to the river *Kana*, thence to *Tappuah*.	The river *Jordan*.
2 Thence to the wilderness that goeth up from *Iericho*, throughout mount *Bethel*.		North-east. 2 Thence to *Beth-horon* the upper, thence to *Michmetha*.	
3 Thence to *Luz*, thence to the borders [f] of *Archi* to *Ataroth*.		3 Thence went about unto *Taanath-Shiloh* eastward.	
4 Thence westward to the coasts of *Iaphleti*.		4 And passed on the east to *Janoah*.	
5 Thence to the coasts of *Beth-horon* the nether.		5 Thence to *Ataroth*.	
6 Thence to *Gezer*, thence to the sea.		6 Thence to *Naarath*, and so to *Iericho*.	

[f] Hereof no doubt was *Hushai* the *Archite*.

We reserve the satisfying of such difficulties as incumber these borders, to our fifth and last book, intending it shall serve our four former in the same office wherein the *Spleen* attendeth on the *Liver*. For, as that is the drain or sewer of the feculent and melancholy bloud: so we design our last book of objections for the Repository of all hard doubts and difficulties, that the rest of our work may be more cheerfull and pleasant in the reading thereof.

Gezer given to the *Levites*.

§ 8. Amongst these limitary towns, besides the *Beth-horons*, both of them with *Uzzen-Sherah*, founded by *Sherah* the daughter of *Ephraim* the younger (the greatest *Buildress* in the whole Bible) *Gezer* is most remarkable. The King hereof was destroied by *Joshua*, [h] and the City was given to the *Levites*, but kept by the *Canaanites* in defiance of all the powers of [i] *Ephraim*, untill *Pharaoh* taking it, burning it, and killing the *Canaanites* therein gave it for a [k] present to his daughter *Solomons* wife. Behold here two titles on foot at once, and the question is which should take effect. Whether the title of the *Levites* deriving it from Gods [l] grant, though (a main matter) they never had the possession of *Gezer* given them, or that of *Pharaohs* daughter claiming it as a donative from her father. The best is, the cause was to be tried before the wisdome and integrity of *Solomon*, who no doubt, being so bountifull to the Temple, would not

[g] 1 Chr. 7. 24.

[h] Josh. 12. 12.

[i] Judg. 1. 29.

[k] 1 King. 9. 16.

[l] Josh. 21. 21.

Digitized by Google

not be injurious to the Ministers thereof; but that as he gave the child to the true mother, he would adjudge the City to the original owners thereof, though making his Queen some reparation otherwise. Proceed we now to the description of this Tribe, and will begin with two eminent Cities in the south part thereof.

¶ 9. *Rama*, otherwise [a] *Ramathaim-Zophim* (because consisting of two towns, and seated in the land of [b] *Zuph*) was the place, where *Samuel* was [c] born wonderfully, of a long barren mother, [d] lived unblamably, (as appears by the [e] nationall testimony of his integrity) died peaceably, and was [f] buried honorably. *Naioth* nere *Rama* was the name of his house, where *David* sometime conversed with *Samuel*, two eminent Prophets then living together under the same roof.

Ramathaim-Zophim.

[a] 1 Sam. 1.
[b] 1 Sam. 9. 5.
[c] 1 Sam. 1. 19.
[d] 1 Sam. 7. 17.
[e] 1 Sam. 12. 14.
[f] 1 Sam. 25. 1.

¶ 10. Yea, the very aire of this place seems prophetical, seeing *Saul* coming hither to attach *David*, was by the *great well that is in Sechu* (the *Helicon* of heavenly raptures) strangely inspired, and stripping himself, fell a [g] prophecying a day and a night together.

Saul prophecies.

[g] 1 Sam. 19. 21.

¶ 11. This *Saul* continued constantly a *carnall man*, though we meet with many spirits, which successively possessed, and deserted him, 1. *The spirit of prophecy*, which [h] twice ravished, then finally forsook him. 2. *The Spirit of the Lord*, fitting him for *government*, which [i] departed from him after *David* was anointed. 3. *An* [k] *evill spirit* which troubled him, partly allayed by *Davids* musick. 4. *His vitall and animall Spirits*, which partially forsook him at the witches sad news, when he *fell all along on the earth, and there was no* [l] *strength in him.* 5. *His spirit*, or soul, finally forced from him by his own sword on mount *Gilboa*. What need then have men to *try the* [m] *Spirits* before they trust them, seeing so many of them may be in one and the same person?

Sauls severall Spirits.

[h] 1 Sam. 10. 10.
[i] 1 Sam. 16. 14.
[k] *Ibidem.*
[l] 1 Sam. 28. 20.
[m] 1 John 4. 1.

¶ 12. In the new Testament this *Rama* is called *Arimathea*, whereof was [n] *Joseph* that honourable counseller, who so freely resigned his own sepulcher to the body of our Saviour, and with *Nicodemus* provided for the decent interring thereof.

Arimathea.

[n] Mat. 27. 57.

¶ 13. *Shiloh* succeeds (in a narrow southern spong of this Tribe) where after the conquering of *Canaan*, the Tabernacle was solemnly set up, and remained there almost four hundred years. This place was for that purpose preferred before others, partly because almost the center of the land, and partly in honourable respect to [o] *Joshua*, extracted from, and living in this Tribe of *Ephraim*, and pity it was that God and the Prince should be parted. Perchance the allusion of *Shiloh* with [p] *Shiloah*, or [q] *Siloam*, (*which is by interpretation sent*, clearly pointing at our Saviour) might promote this place for the erection of the Tabernacle therein.

Shiloh why the first place of the Arkes residence.

[o] Josh. 18. 1.
[p] Isa. 8. 6.
[q] John 9. 7.

¶ 14. At *Shiloh* there was an anniversary dancing of the daughters thereof (probably collected out of all *Israel* coming then to the Tabernacle) where the *Benjamites* as yet unprovided for wives, lying in ambush in the vineyards, violently [r] seised some of those maides for their brides,

Here *Benjamites* catch them wives.

[r] Judg. 21. 23

(happy

(happy man be his dole) making strange matches, if each interest concerned therein be seriously considered.

Equivocation.

§ 15. First for the Fathers of these virgins. Did this equivocating expedient satisfie their consciences, who had formerly [f] sworn not to give their daughters to the *Benjamites* to wife, and yet now by laying the design [g] themselves did in effect *give these women in marriage to these men*?

[f] Judg. 21. 1.

[g] Judg. 21. 20.

March-lottery.

§ 16. Secondly, for the young men. What assurance had they, they could love, not choosing the fittest whom they liked of, but catching the first they lighted on? Or that they could be beloved, storming their wives with violence, instead of taking their affections by mutual composition?

Goldenchance.

§ 17. As for these *Brides of fortune*, may we not presume that many of them which danced this day, wept on the morrow? Yet one thing might comfort them, they were all richly married to mighty matches of landed men, seeing the fair and fruitfull Tribe of *Benjamin*, with all the Cities therein was to be shared amongst their six hundred husbands alone, as the sole survivers and absolute heires of the whole Country.

Eli at *Shiloh* connives at his wicked sons.

§ 18. In *Shiloh Eli* lived Priest, and Judge of *Israel*, whither *Elkanah* and *Hannah*, *Samuels* parents, repaired to Gods publick worship. This *Hannah*, though silent [u] when twitted by *Peninnah* for barrenness, found her tongue when here [w] taxed by *Eli* of drunkenness: because a meer sufferer in the former, but in the latter a sinner, had the accusation been true. *Samuel* (here prayed for) afterward here served God in a linen Ephod, and though generally there was a [x] *dearth of visions* in this age, here he had many revealed unto him. But *Eli's* dim eies connived here at his sons impieties. Whose servant with his [y] *Trident* (an Innovation, no doubt, and none of the utensils made by *Moses according to the pattern of the mount*) would have raw flesh for his Master, so that, what between the *raw flesh* here sacrilegiously stolne, and the *strange flesh* wherewith those Priests [z] abused themselves *at the door of the Tabernacle of the congregation*, any pious eares would now [a] *tingle* to hear their faults, as hereafter at their punishment.

[u] 1 Sam. 1. 7.

[w] *Ibid.* v. 15.

[x] 1 Sam. 3. 1.

[y] 1 Sam. 2. 13.

[z] *Ibid.* v. 22.

[a] 1 Sam. 3. 11.

Afterwards sadly destroyed.

§ 19. For soon after happned the destruction of *Hophni* and *Phinehas*, (slain in battell) the Arkes captivity, *Eli's* heart-breaking with the news, neck-breaking with his fall, the death of *Phinehas* his wife newly delivered, whose son got the sad name (not of *Benoni*, a name calculated for private pangs, but) of [b] *Ichabod* from this sorrowfull accident, because born in this *grand eclipse* when the glory was departed from *Israel*.

[b] 1 Sam. 4. 21.

Shiloh sinkes in silence with the Tabernacle.

§ 20. Yea the very city of *Shiloh* it self, may seem in some sort to expire on the same occasion, which, as it owed its life and lustre to the Tabernacles residence therein, so sinks down in silence at the captivity thereof. For we finde no after mention of any eminent act therein, onely that *Ahijah* the Prophet long after lived [c] there. He was the Jewish *Tiresias*, though blinde, a *Seer*, who discerning *Jeroboams* wife through her disguise, foretold the death of her sick son *Abijah*. So much of *Shiloh*; proceed we now to the more northern and mountainous part of this Tribe.

[c] 1 King. 14. 2.

§ 21. Amongst

¶ 21. Amongst the remarkable places in mount *Ephraim*, we find *Timnath Serah*, or *Timnath* * *Heres* (by inversion of the letters) on the northside of the *hill Gaash*, where [a] *when they had made an end of dividing the land*, the children of *Israel* gave an inheritance to *Joshua*. See here his publick spirit, not improving his power, though *Comander in chief*, to pick out the fattest pastures, faireſt meadows, fertileſt fields for himselfe, but (as if he counted it possession enough for him to have gained possessions for others) when the meaneſt man was first served, he was contented to stand to the peoples courtesie, what they would bestow upon him. If it sound to the praise of a Generalls valour, to come last out of the field when it is won, no less is the commendation of his temperance to come last into it when it is divided. In *Timnath Serah*, asked and built by him, *Joshua* afterwards was [b] buried; and as Saint *Hierome* reports that in his time the *Sun* was depicted on his monument. This I dare boldly say, that whereas modern Heralds blazon armes by the specious titles of *Planets*, their fancy is with most truth appliable to *Joshua's* shield, *bearing Sol and Luna* indeed, having made both *Sun and Moon* stand still by his prayers. Also *Eleazar* the High priest was * buried in mount *Ephraim*, in an hill which pertained to *Phinehas* his son.

¶ 22. *Tirzah* was another city near mount *Ephraim*, whose King was conquered by [c] *Joshua*. In the days of *Solomon* it was a place of great repute, *Thou art beautifull, ô my Love, as* [d] *Tirzah; comely as Jerusalem, terrible as an army with banners. Jeroboam* chose it to be his [e] Royall-seat (perchance because near [f] *Zereda* his native place) where he and his successours lived for welnigh sixty years. Indeed *Baasha* had a project to make *Ramah* the place of his residence, as nearer to *Jerusalem*, and therefore more convenient to mark the motions of the Kings of *Judah*; but frustrated of his designe he was fain to [g] return to *Tirzah*, reigned and was buried here. *Elah*, *Baasha's* son, was here drinking in the house of *Azzah* his steward, when a dear reckoning was brought in, and no less then his life extorted from him by *Zimri* his successour. Afterwards, when *Tirzah* was taken, *Zimri* either out of envy that the royall Palace should survive him, or desire to prevent a more shamefull death, burnt himself, and the Kings house together. We read of King *Asa*, that after his death, *his subjects made a very great* [i] *burning for him*; but *Zimri* exceeded, making a *bone-fire* for and of himself when alive; herein standing alone, except seconded by [k] *Sardanapalus*, who in like manner destroyed himself on the same occasion. Thus dyed *Zimri*, a King onely for a week, whose Reign like a winters day was *short and dirty*; yet long enough to leave this taunt for *Iezebels* mouth, and Proverb to posterity, *Had Zimri peace, that slew his Master?* Hard by is * *Tiphsaph*, where King *Menahem* barbarously ripped up the women with child, because the city opened not to receive him.

¶ 23. Besides cities, many private dwellings were sprinkled on

The possession given to *Ioshua*.
* Iudg. 2. 9.
[a] Iosh. 19. 49, 50.
[b] Iosh. 24. 30.
* Iosh. 24. 33.
Tirzah once Metropolis of the kingdome of *Israel*.
[c] Iosh. 12. 24.
[d] Cant. 6. 4.
[e] 1 Kin. 14. 17.
[f] 1 King. 11. 26.
[g] 1 King. 15. 21.
[h] 1 King. 16. 9.
[i] 2 Chr. 16. 14.
[k] *Iustin. lib.* 1.
[l] 2 King. 9. 31.
* 2 King. 15. 16

Private houses on mount *Ephraim.*

mount *Ephraim*; as the house of that [m] *Levite*, whose concubine the men of *Gibeah* abused to death: the house of *Micah*, well stored with Idols, where first the five spies, then the sixe hundred men of *Dan*, took up their lodgings, when marching to *Laish*: Ungratefull guests! who in stead of discharging their quarters, plundered their [n] Land-lord, taking his Images and priest away with them. Thirdly, the house of *Deborah* under a [o] Palme-tree betwixt *Ramah* and *Bethel*, where she judged *Israel*. A tree then the *Westminster Hall* of the whole Land, made the seat of justice in an open place, partly that all people might have free access with their Petitions thereunto, without doors or porters to exclude any; partly that so publick a place might minde Judges, parties, and witnesses of fair and clear proceeding without secret or sinister reservations, having heaven Gods Throne in view, and before their eyes. This Palme was preferred for this purpose before other trees, because far and fair spreading, it afforded much people a shady conveniency under the branches thereof; not to insist on (a text rather for fancy to descant, then judgement to comment on) the resemblances betwixt the growth of Palmes and judiciall proceedings. Which, as that plant improves it self by pressures, ought in fine to flourish in defiance of all opposition.

m Iud. 19. 1.

n Iud. 18. 2, 24.

o Iud. 4. 5.

Samaria built by *Omri*. * Esay 7. 9.

¶ 24. But the most * observable place in the north of this Tribe is the City of *Samaria*, built by *Omri*, (because the royall Palace was burnt at *Tirzah*, as is aforesaid) on an hill bought by him for two talents of silver, and called by him *Samaria*, from [p] *Shemer* the former owner of that place. Strange, it should take the denomination rather from him that sold it, then him that bought it: except this was part of the bargain, which appears not in Scripture. Sure we are, though the name of *Omri* was not preserved in the place, the *Statutes of Omri* were observed by the people, according to the [q] Prophets complaint, and his impious injunctions obliged men to the practise thereof. *Samaria* proved afterwards a beautifull City, & was the principal place of the residence & burial of the Kings of *Israel*.

p 1 King. 16. 24.

q Mic. 6. 16.

The stately buildings in *Samaria*.

¶ 25. Stately was the Kings Palace therein. Hence King *Ahaziah Ahabs* son had a mortall fall through a lattice in his upper [r] chamber: possible this mischance had been prevented, had the house or chamber been built according to Gods direction, [s] *with batlements, that men might not fall from thence.* But likely it is, the Fabrick thereof was fashioned according to the *Mode* of the *Sidonian* architecture. Hard by *Ahab* built an [t] *Ivory-house*. Conceive it chequered, inlaid, and adorned therewith; otherwise all the Elephants in *India* and *Affrick* would not afford materialls for such a structure: not to say, the crookednes and smalnes of their teeth, made them useles for beames in that building. A frequent Synecdoche, to denominate the house from the principall materialls therein, like *Leaden-hall* in *London*; not because wholly built, but onely covered with that metall. But alas, what good would an *Ivory-house* do *Ahab*, whilest he had an *Ebony soul* in the midst thereof, blacked over with impieties?

r 2 King. 1. 2.

s Deut. 22. 8.

t 1 King. 22. 39.

impieties. *Baals temple* [u] built by *Ahab*, and turned by [w] *Jehu* into a *Jakes*, was a ſtructure of great State, into which *Baals* Prieſts were trained by a device, and ſlain. The greateſt place of receipt in *Samaria* (which might ſerve them for a market-ſtead, or rather for a ſeat of Juſtice) was that *voide* [x] *place at the entring of the gate*; of ſuch a latitude, that it was able to receive at once the *Kings* of *Iſrael* and *Judah*, with their royall retinue.

[u] 1 King. 16. 32.
[w] 2 King. 10. 25. 27.
[x] 1 Kin. 22. 10.

¶ 26. But amongſt all the ſtructures in *Samaria*, none more eminent then the ſtreets built therein by the King of *Syria*. A thing ſcarce to be paralleled, that a forein King ſhould be permitted to erect ſtreets in the Metropolitan City of another Kingdome. If any alledge that *Peter Earl of Savoy* built his palace in the Strand (known by the name of *Savoy* at this day) and that there is a ſtreet betwixt *Alderſgate* and *Smithfield* called *Britons ſtreet*, from the ancient lodgings of the *Duke of Britain* therein; neither of the inſtances amount to the matter in hand. The former palace being erected, as I take it, for the Earles abode here when in baniſhment. And as for the latter, it appears not that the *Dukes of Britain* were at any coſt in building it: whereas the Kings of *Syria* founded the Fabrickes of thoſe ſtreets in the city of *Samaria*, and never inhabited therein. It ſeems when *Omri* began the new building of *Samaria*, either he requeſted the aſsiſtance of the King of *Syria* (as a neighbouring Prince in amity with him) to help him in the work; (no ſhame to beg the firſt clouts of friends, for an infant-city) or elſe the *Syrian* Kings civilly tendered their ſervice, to give it as good handſell to ſo good a work, or as a *Royall Largeſs* amongſt the inferiour builders thereof. For mine own part I conceive that the Kings of *Damaſcus*, got ſome conqueſt of *Samaria* not mentioned in Scripture, and then built theſe ſtreets, as a monument of their victory and bridle to over-awe the city. The rather becauſe *Benhadad* being afterwards overcome by *Ahab* profered the like favour and freedome unto him, if it pleaſed him to accept thereof, [y] *And thou ſhalt make ſtreets for thee in Damaſcus, as my Father made in Samaria.*

The King of *Syria's* ſtreets in *Samaria.*

[y] 1 Kin. 20. 34.

¶ 27. We meet in Scripture with three famous ſieges of *Samaria*. Once when *Benhadad* not content with *Ahabs* ſubmiſsion, (profering to hold all he had by homage from him) would have all the wealth of the city *in ſpecie* ſurrendered unto him, vainly vaunting that [z] *the duſt of Samaria could not ſuffice for handfulls for all the people that followed him.* Surely the Scavengers were very diligent in ſweeping ſo populous a place, or elſe it was a moſt hyperbolicall expreſsion. But grant *Samaria* could not yeeld duſt enough to fill the hands, the mountains near unto it could afford dirt enough to ſtop the mouths of moſt of his army, who few days after were thereon miraculouſly [a] defeated.

First ſiege of *Samaria.*

[z] 1 King. 20. 10

[a] 1 King. 20. 21.

¶ 28. A ſecond ſiege was in the reign of King *Joram*, when the famine was ſo great, that an Aſſes head, and a cab of dung was ſold at unconſcionable rates: the former for food, the latter moſt probably for fewell,

The ſecond ſiege of *Samaria*

fewell, and ſurely not to drain peter to make powder thence, an invention unknown in that age. Nor was the ſudden plenty, occaſioned by the *Syrians* flight, leſs admirable, all proviſion being brought down in an inſtant to a very unexpected low price. So that he that here knew beforehand what would be cheap or dear, needed but a few minutes to make him a rich Merchant. But this ſhowre of plenty cauſed a floud of people to flock to the gates of *Samaria*, where that infidell Prince, who deſpaired of Gods power and *Eliſha's* prophecy, was [b] overwhelmed in the multitude; living ſo long to have his eyes confute his tongue, but not to have his taſte confirme his eyes; beholding, but not partaking of the plenty.

[b] 2 King. 7. 17.

The third and laſt ſiege of *Samaria*.

§ 29. The third and laſt ſiege when the city was taken and deſtroyed by *Salmaneſer* King of *Aſſyria*, in the reign of *Hoſea* King of *Iſrael*, a King who was the beſt, or rather the leaſt bad of all that ſate on that throne. Of whom it is ſaid, *he was evill in the ſight of the Lord*, *but* [c] *not as the Kings of Iſrael, that were before him.* It may therefore ſeem wonderfull that the ruin of the kingdome ſhould happen in his reign: but what ſhall we ſay? When a veſſell is already brimfull, the addition of the leaſt drop more, will make it run over.

[c] 2 King. 17. 2.

A Chriſtian Church in *Samaria*.

§ 30. Afterwards *Samaria* was peopled with Colonies *of the Aſſyrians*; great back friends to the rebuilding of *Jeruſalem*, as the books of *Ezra* and *Nehemiah* doe ſufficiently declare. Our Saviour therefore gave in charge to the diſciples, when ſent to preach, *Into* [f] *any city of the Samaritans enter yee not.* But this was but a temporary prohibition, for after Chriſts aſcenſion and the perſecution about *Steven*, *Samaria* quickly received the Goſpell by the preaching of [g] *Philip the Evangeliſt*. Here afterwards happened the great conteſt betwixt the two *Simons*, *Peter* and *Magus*. The latter [h] profering money to buy the gift of beſtowing the holy Ghoſt. But leaving them we may obſerve Gods gradation in giving his holy Spirit. Firſt, to thoſe that were purely *Jews* in [i] *Jeruſalem*; Then to ſuch as were partly *Jews* in *Samaria*; Laſtly, to ſuch as were purely Gentiles [k] in *Ceſarea*, where *Cornelius* was baptized.

[f] Mat. 10. 5.

[g] Act. 8. 5. 14. 25. & 9. 31.

[h] Act. 8. 19.

[i] Act. 2. 4.

[k] Act. 10. 44.

Memorable places near *Samaria*.

§ 31. Near *Samaria* was a fountain to waſh, and houſe to ſheare the ſheep. Nigh to which in the rode to *Jezreel*, *Jehu* met two [l] and fourty men comming on a viſite of reſpect, to ſalute the late ſlain ſons of the King of *Iſrael*. Wherefore becauſe the perſons they came to waite on were not in this world, *Jehu* took order to ſend them all to the grave, that they might be more perfectly informed how it fared with thoſe, whom they came to ſalute. Hard by is the *Lazar-houſe*, wherein lived thoſe [m] Lepers, who being bandied betwixt two deaths of the famine and the ſword, *preferred* to put themſelves on ſudden and doubtfull, rather then on ſlow but certain deſtruction; and firſt brought to *Samaria* the tydings of the *Syrians* tents left empty of men, and full of proviſion.

[l] 2 King. 10. 14.

[m] 2 King. 7. 3. 4. Levit. 13. 46.

§ 32. We

§ 32. We must not forget the people near *Samaria*, wherein *Ahabs* chariot was washed, though some difference appears betwixt the prediction and performance thereof.

The pool of *Samaria*.

Prediction. 1 *King.* 21.19. Performance. 1 *King.* 22.28. 2 King. 6.25.26

Thus saith the Lord, In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. } { *And one washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armour according to the word of the Lord, which he spak.*

The difficulty is this; the dogs licked the bloud of *Ahab at Samaria* whereas *Naboth* was stoned at [n] *Jezreel*, twenty miles and more northward. To reconcile which difference, *Rabbi Salomon* conceives that though *Ahabs* chariot was washed at *Samaria*, his armour was washed at *Jezreel*, where (saith he) the royall armory was kept. Others fancy an out-let of the poole of *Samaria* in the river *Kison*, which many miles off glided by the vineyard of *Naboth*, so that his bloud might be carried thither down the stream. Lastly, it is generally answered, that those words, *In the place*, are not to be taken restrictively for the same numericall spot of ground, but extensively for the same Land, countrey, and kingdome, which then was fulfilled according to the Prophets prediction. Not to say, that some understand, *In the place where the dogs licked*, that is, *pro eo quod, in stead, in lieu*, or *in requitall* of thy cruelty, *dogs shall lick thy bloud, &c.* Nor have I ought else to observe of *Samaria*, save that *Herod* called the name thereof *Sebaste* from a fair Temple erected here, in the honour of *Augustus Cesar*.

n 1 King. 21.1.

§ 33. Hard by, are *Ebal* and *Gerizim*, twin-mountains of equall height, on which, in the days of [a] *Joshua*, after the conquest of the land, the people of *Israel*, according to Gods [b] command, assembled themselves, with *their* [c] *women, little ones, and strangers*, in manner and method following,

Cursing and blessing on *Ebal* and *Gerizim*.
a Josh. 8.34.
b Deut. 11.29.
c Josh. 8.35.
d Deut. 27.12.

On mount *Gerizim* to bless.		On mount *Ebal* to curse.	
1 [d] *Simeon.*	4 *Issachar.*	1 *Reuben.*	4 *Zebulun.*
2 *Levi.*	5 *Joseph.*	2 *Gad.*	5 *Dan.*
3 *Judah.*	6 *Benjamin.*	3 *Asher.*	6 *Naphtali.*

See we here, both the Royall and Sacerdotall tribes (*Judah* and *Levi*) on the blessing side; all cursings and imprecations (save when of absolute necessity) ill becoming the mouths of Magistrates and Ministers. In this action, the *Levites* appeared in a double capacity; as publick officers, so *they spake to the men of Israel with a loud* [e] *voice*; and as private persons, so they contributed their *Amen*, with the rest of the people.

e Deut. 27. 14.

§ 34. Here it will be demanded, seeing the sides of this Quire were so far asunder, how could the *Levites* voices be distinctly heard from one mountain to another, especially if the whole city of *Sechem* (as the [f] Rabbin will have it) lay interposed betwixt them: and may not divine service as well be warranted in a language unknown, as unheard; both being equally understood? For answer whereunto, we must know, that the very make, and fashion of these mountains (pick'd out by Gods providence for that purpose) might advantage much the articulate audibility

How they might be heard form one mount to another
f *Beniamin in Itinerario. pa.* 38.

audibility of the Levites voices, especially if (as some fancy them) they bended tops, hanged over and leaned inwards, so, as it were with mutuall consent, more conveniently to reach the sound from the one to the other. We know what [g] some have written of the mountains in *Merionith-shire*, *so even in height that the shepheards may talke together on the tops of them, yet so, that if haply they appoint to meet together, they can hardly doe it from morning to night.* Besides, the people knew before hand, the very numericall words, both of the blessings, and cursings, which the Levites were to pronounce, and this rendred their voice intelligible at the greater distance. For, our eares and eyes quickly own those objects far off, with which formerly they have been familiarly acquainted. Lastly, the Levites uttered no long continued orations, but short speeches severally distinguished, with the full periods of the peoples *Amen*, which gave fair notice to their neighbours on the next mountain, when to begin, and end their attention; and sentences so plainly pointed, are more easily understood at greater distance.

g *Giraldus Cambrensis.* See *Camdens Brit. in Merionith-shire.*

A solmn Altar built on mount *Ebal.*

¶ 35. On mount *Ebal*, where the curses were pronounced, a solemn Altar was, according to [h] Gods command, set up by *Joshua*; *and burnt, and* [i] *peace offerings*, were sacrificed thereon. No more then needed, for otherwise, the maledictions had no sooner been uttered, but condemnation, and execution had instantly ensued, if these sacrifices, with the merits of Christ typified therein, had not seasonably interceded. This altar was made of whole stones, without Iron lift upon it, and was plaistered over, serving also for a table-book (the stones being the leaves, and in the plaistering were the letters thereof) wherein, by Gods command, *all the* [k] *words of the law* were written very plainly: not that all *Deuteronomy*, much less all the Pentateuch was registred thereon (where should they finde, and how should they fetch stones in *folio* for so voluminous a work?) but, either the thirteen cursings (with their opposite blessings) mentioned there; or else the ten Commandements, the Breviate, and abstract of the whole law.

h Deut. 27. 5.
i Josh. 8. 31.

k Deut. 27. 8. 32

Two sects of *Samaritans* the first Idolaters.

¶ 36. But mount *Gerizim* was the *Holy of holies* to the *Samaritans*, in after ages commonly calling it the *blessed mountain*, and confining their publick service, and sacrifices, to that place. Here, to avoid confusion, we must take notice of two distinct sorts, or sects of *Samaritans*, differing much amongst themselves, in

1 Antiquity. 2 Extraction. 3 Religion. 4 Place of their worship.

{ One from *Hezekiahs* time. / Another from *Nehemiahs* time. } { Heathens by descent. / Mongrel-*Jews*. } { Idolatrous. / Heretical. } { Any where in the province of *Samaria*. / In mount *Gerizim* alone. }

We begin with the former, being colonies of *Assyrians*, planted by *Salmaneser* in the place of the ten Tribes, which he had carried away into finall captivity. These at first were devoured with Lions, saith the [l] Scripture, though [m] *Josephus* affirmeth, that the plague; the *Samaritan Chronicle*, that the famine destroyed them. Presumption in them to deviate from Gods word; for though both plague and famine may in some

l 2 King. 17. 25.
m *Antiq. lib. 9. cap. 14.*

Digitized by Google

some sense be allowed to be Lions, that is, devourers; yet such as confound them, destroy Gods solemn Quadripartite of his punishments, making three members, of his *four sore judgements* mentioned in the [n] Prophet, *coincidere, to interfeer*, yea run all into one. Afterward, a Jewish Priest was at their request sent out of *Assyria*, to teach these *Samaritans the manner of the God of the land*. He is called *Ezdras* by [p] *Epiphanius*, by others [q] *Lun*, and by some *Zacharias*; but seeing God hath concealed his name, it is no whit materiall to know it, especially, except he had taught them better divinity. For he instructed them not to serve God as they ought, in his Temple then extant at *Jerusalem*, but in their own countrey, according to the *direction of Jeroboam*; and then, no wonder, if the *Samaritans* were guilty of abominable impieties. For, as water neither will, nor can naturally ascend higher, then just levell to the spring, or fountain, whence it is derived: so these people were capable of no purer service of God, then as they were principled by this superstitious Priest, who either did not know, or would not teach them the true Religion. Yea, their practise fell short of his precepts, not worshipping one God alone, but every city had also a severall [r] Idoll to themselves, according to the nations, whence they were descended. These were the ancient Idolatrous *Samaritans*, which, as *Chrysostome* saith, did ἄμικτα μιγνύειν, mingle what was not to be conjoined, and which in process of time were well wasted, and few (if any of them) extant in the days of our Saviour.

n Ezek. 14. 21.

o 2 King. 17. 27.
p Contr. Hæres. lib. 1. pag. 5.
q Ibn. Patrik. in Chron. Arab.

r 2 King. 17. 29, 30, 31.

§ 37. These were succeeded with a second sort of hereticall *Samaritans*, beginning in the government of *Nehemiah*, who [s] reporteth, that *one of the sons of Jojada, the son of Eliashib the high-priest, was son-in-law to Sanballat the Horonite, and therefore I chased him from me*. This Priest is by *Josephus* [t] called *Manasse*; who thus driven away from *Jerusalem*, went with other *Jews*, guilty of the like mongrell-matches, to the *Samaritans* their wives kindred, and there (as the Jewish [u] writers relate) built an Anti-temple on mount *Gerizim*, where a medly nation devised a miscellaneons worship of God, rejecting all the Scriptures, save the five books of *Moses*, and maintaining many abominable superstitions. And yet they were not so bad, as *Epiphanius* [w] makes them, charging them by a far-fetch'd consequence, to worship heathen Gods, because placing sanctity in that mountain, wherein *Jacob* buried his Idols, [x] whilst some tax them to adore a *Dove*, the Armes of the Kings of *Babylon*, and others unjustly accuse them, utterly to deny the resurrection; we remit the Reader to our learned [y] Authour, who cleareth them from these false aspersions; and, though we our selves will not take the pains to plead their cause, let us have the patience, to hear others speak for the worst of men, when unjustly traduced.

The second Sect hereticall.
s Nehe. 13. 28.

t Anti. Iud. li. 11. cap. 7. 8.

u Zemach. David part. prim. pag. 26. f. b.

w Hæres. 9.

x Gen. 35. 4.

y Hotting. Exercit. Anti-mor.

§ 38. But the main difference in matter of Religion, betwixt the *Samaritans*, and *Jews*, is no less briefly, then cleerly, and truly stated in those words

Samaritans for their own advantage falsifie the text.

words of the woman to our Saviour, [z] *Our Fathers* [*Samaritans*] *worshipped in this mountain* [*Gerizim*,] *and yee* [*Jews*] *say, that in Jerusalem is the place where men ought to worship.* The contest grew high betwixt them, each zealous to assert the transcendent holiness of their Temple; insomuch, that the *Samaritans* made the text false, to make their title true, wilfully depraving the originall. For, whereas we read in the Hebrew, both that [a] *Moses* directed, and *Joshua* [b] erected an Altar on mount *Ebal*, the [c] *Samaritan Pentateuch* make the same built on mount *Gerizim*, in the very place where afterwards their mock-Temple was set up, so to gain thereunto the greater reputation of holiness. This false foundation laid, they proceeded thereon, to vaunt of the excellency of their divine service, exceeding the *Iews* in

1 Antiquity, it bearing date from this solemn Altar, four hundred and odde years before the structure of the Temple by *Solomon*. And, if the *Iews* once offered to plead the originall of their Temple from *Abraham* sacrificing his son *Isaac* on mount *Moriah*, then the *Samaritans* to outvy them, derived the seniority and sanctity of their mountain, from the first apparition God made to [d] *Abraham*, and first Altar *Abraham* made to God in the land of *Canaan*, both in this, before *Isaac* was ever promised.

2 Constant continuance, pretending an uninterrupted succession of divine service in this place, whilest they objected the long intermission of Gods worship in *Jerusalem*, lying wast during the seventy years of the captivity in *Babylon*.

But, oh how light and slight, how few and feeble are the *Samaritan* arguments for the place of their worship, if compared to the numerous, ponderous, pregnant proofes *Jews* can produce, for Gods presence fixed in *Ierusalem*! The *Samaritans* therefore were wise in their generation, to admit alone of the five books of *Moses* for canonicall (wherein all their supposed evidences, for the matter in controversie, are contained) seeing otherwise, had they accepted of the rest of the Prophets in the old Testament, their witness had utterly overthrown the *fundamentals of their Religion*, which so frequently make *Ierusalem* the proper center of all pious mens devotion. One instance for many; [e] *Moreover he refused the tabernacle of Ioseph, and chose not the Tribe of Ephraim; but chose the Tribe of Iudah, the mount Sion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever.* Here *Ephraim* is singled out by himself, as of all the Tribes, most probable in after-ages to justle with *Iudah*, for the place of Gods publick service (in whose portion was mount *Gerizim*, besides [f] *Shiloh* where the tabernacle so long resided) and yet he is cleerly cast, and the cause adjudged against him, by the immediate determination of God himself.

§ 39. We have no more to say of the *Samaritan* temple on mount *Gerizim*, save onely that [g] *Antiochus* afterward turned it for a time into the

z Iohn 4.20.

a Deut.27.12.
b Iosh.8.30.
c *Vid. Sam. Pent.* Deut.27.4

* 1 King.6.1.

d Gen.12.6,7.

e Psal.78.67, 68, 69.

f Iosh.18.1. Iosh.16.6.

The testimony of the son of *Sirach*.

g 2 Macc.6.2.

the temple of *Iupiter that keepeth hospitality*. Sure I am, the *Samaritans* practised small hospitality in the countrey hereabouts; denying to give our Saviour entertainment in their towns [h] becauſe he was going to *Ieruſalem*. The truth is; this temple was deſtroyed, ſomewhat before the time of our Saviour, by *Iohn* [i] *Hyrcanus*, after it had flouriſhed above two hundred years: but, when the temple was taken away, the mountain remained, in which the *Samaritans* continued their adoration. We conclude all with the words of the ſon of [k] *Sirach*, *There be two manner of nations which my heart abhorreth, and the third is no nation: They that ſit upon the mountains of Samaria, and they that dwell amongſt the Philiſtines, and that fooliſh people that dwell in Sichem.* Meaning by the firſt, the Idolatrous, by the laſt, the hereticall *Samaritans*, who indeed were no diſtinction (as Leopards, and mules, are properly no creatures) but a mixture of *Iews*, and *heathen*, blended together.

h Luk. 9. 53.

i Zemach. David parte 1ª. pag. 26.

k Eccleſ. 50. 25

§ 41. Expect not here from me (as alien from our work in hand) any arguments, againſt their preſumption, who have dared to compare, yea prefer the *Samaritan Pentateuch*, for authenticalneſs, before the Hebrew Originall. *For three things* (ſaith [l] *Solomon*) *the earth is diſquieted, and the fourth it can not bear*, namely, *an handmaid that is heire to her miſtreſs*. How much more intolerable then is it, when a tranſlation, which is, or ought to be, the dutifull ſervant to the originall, ſhall preſume, (her miſtreſs being extant, and in preſence,) to take the place and precedency of her? As here, *apographum* doth of the *autographum*, when the *Samaritan* tranſcript is by ſome [m] advanced above the canonicall copy in the Hebrew. All I will adde is this, that to the *Iews* ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ, *were* [n] *committed the oracles of God*: and, to give them their due, they were carefull preſervers thereof, being never reproved by our Saviour, (though often for falſe-gloſſes thereon) of any forgery in corrupting, depraving, or altering the *Letter of the text*: whereas no ſuch truſt appears, delivered to the charge of the *Samaritans*. In a word, ſuch as defend, that the Pentateuch coming from the hereticall (not to ſay apoſtate *Samaritans*) is purer then that in Hebrew, tranſmitted to us from the *Jews*, in that age the onely [o] true Church of God in the world, may with as much truth maintain, that breath proceeding from putrefied and corrupted lungs, is more healthfull and wholeſome, then what cometh from vitals ſound and entire.

Impudency to prefer the *Samaritan*, before the *Hebrew* Pentateuch.

l Prov. 30. 21. 23

m Vide Exercit. Hottingeri contra Morinum.

n Rom. 3. 2.

o Amos 3. 2.

§ 42. *Shechem*, which we lately mentioned, lay betwixt the aforeſaid mountains; a place ſtained with many treacherous practiſes, which were acted therein. Here *Dinah* went out *to ſee the daughters of the land*, ſo to pleaſe her fancy with gazing on forein faſhions. O where was the tent, wherein her great-grand-mother [p] *Sarah* lived, that now ſhe had left it? Where was the [q] vaile, wherewith her grand-mother *Rebekah* covered her face, that now ſhe had loſt it? Her own mother *Leahs* [r] eyes, which were weak and tender, (thoſe worſe) were better then *Dinahs*, which were wanton, and wandring. She ſees, and is ſeen, and is lik'd,

Dinah deflowred in *Shechem*. Gen. 34. 1.

p Gen. 18. 9.

q Gen. 24. 65

r Gen. 29. 17.

and lusted after, and (whether by force, or fraud) defiled, and still passionately affected; contrary to what commonly happens, that the snuffe of lust goes out in the stink [f] of loathing. Yea *Shechem* was so honest in his dishonesty, that he desired to make *Dinah* the best amends he could give, or she receive, and on any rate went about to purchase *the vine* to himself, so to colour a title to those unripe grapes, which he had snatched from it. The agreement is made, on condition all the *Shechemites* should be circumcised; which done, on the [t] third day (when commonly wounds are more painfull, then when first given) *Simeon* and *Levi* kill all the males of the city, and the rest of their brethren fall on the spoile thereof.

f 2 Sam. 13. 15.

t Gen. 34. 25.

Abimelech made King by the *Shechemites*.

§ 42. Long after, *Abimelech*, the base-born and bloody-minded son of good *Gedeon*, was by the *Shechemites* (his townsmen by his mothers side) here *at the* [u] *stone in the plain*, made King of *Israel*; whilest *Jotham* (which of his seventy brethren had onely escap'd his cruelty) from the top of mount [w] *Gerizim*, uttered his parable of the Bramble, kinging it over the trees of the wood. Bramble; which he applied so home to the men of *Shechem*, that for the present, he left the pricks thereof in the ears of his auditours; the pain whereof they found and felt afterwards in their hearts, when God put a spirit of discord betwixt them, and *Abimelech*.

u Iudg. 9. 6.

w Iudg. 4. 7.

Shechem sacked by *Abimelech*.

§ 43. We finde not the particular cause, but the effects of the discord betwixt them. Insomuch that *Abimelech* sacked the city of *Shechem*, and [a] *sowed it with salt*. A formality usuall in that age in execration of peoples perfidiousness: but whence fetching its originall, it is hard to decide. I dare not say, in imitation of God himself, who when he destroyed the wicked cities of *Sodome* and *Gomorrah*, turned the fruitfull vales wherein they stood, *into the* [b] *salt-sea*, in token of their perpetuall desolation. Sure I am, the custome hath been imitated in these western parts. For *Frederick Barbarossa*, for some affronts offered to his Empress by those of *Millan*, razed the city, and sowed it with [c] salt.

a Iudg. 9. 45.

b Gen. 14. 3.

c *Munsters Cosm. in descr. Italy.*

Abimelech slain at the tower of *Thebez*.

§ 44. The *Shechemites* retreated into the house of *Baal-berith* their God, hoping in vain to make it good for their defence. For *Abimelech* fetching fuell from the neighbouring mountain of *Zalmon* [d] (whence the Psalmist fetched his expression of spotless purity, *white as snow in* [e] *Zalmon*, which commonly candied the top of this mountain, being the Jewish *Albion*) and firing the tower of the Temple, slew therein a thousand men and women. Then no doubt *the* [f] *house of Millo* was destroyed: which I take not for any building in the city of *Shechem* (though there was a fair street of that [g] name in *Jerusalem*) but for a potent and puissant family therein, (as the house of the *Fuggers* in *Auspurge*) who first advanced *Abimelech*, and fought, when too late, to suppress. But the weaker sexe revenged on *Abimelech* his cruelty to them, when besieging the tower of *Thebez*, which we conceive hard by *Shechem*, (having no other indication, but

d Iudg. 9. 48.

e Psal. 68. 14.

f Iudg. 9. 20. 6.

g 1 King. 11. 27

Digitized by Google

but this single mention for the posture thereof) a woman broke his brain-pan with a piece of a [h] milstone.

[h] Iudg. 9. 53.

§ 45. Though not the *salt* which was sown, yet the city of *Shechem*, grew up again to its former greatness. Hither repaired *Rehoboam* for the people to make him King. One may haply sent *Jeroboams* policy & his hand in appointing the place, in his own Tribe of *Ephraim*, where his party was most puissant: who intending to run a race with *Rehoboam* for a Crown, chose out the ground most advantageous for himself. Here the people presented *Rehoboam* with a Petition for the mitigation of the intolerable burdens, whether personall, or pecuniary, which *Solomon* imposed upon them. How came he to be behind hand who was the most wealthy Prince in the world? Surely not the building of Gods, but his Idols temples impaired his treasure; and women impoverished both his wealth and his wisdome. Seven hundred [i] Queens, and not unlikely so many Courts; and three hundred Concubines, which though lesser then the former in honour, might be greater in expence (as the *Thiefe* in the Candle wasteth more then the burning of the *wiek*) were able to bankrupt the land of *Ophir*, with *Tarshish* given in to boot. *Rehoboam* requires three [k] days respite for his answer: the onely act almost wherein he shewed himself wise *Solomons* son; seeing in matters of such consequence, extemporary returns give men leasure afterwards to meditate their Repentance.

The people petition *Rehoboam* at *Shechem*.

1 King. 11. 31. 37. 40.

[i] 1 King. 11. 3.

[k] 1 King. 12. 5.

§ 46. The old men advise *Rehoboam* for remission and mitigation of taxes. What harm was it if He being now to be married to a Crown should waite on his Bride the wedding-day, that she might obey him all her life after? Especially they counselled *him to* [l] *speake good words to the people*, though his good deeds might follow at a distance. And truely fair speeches cost the giver nothing, and doe ease, though not cure the discontented receiver. But *Rehoboam* followed the advice of the young men (hot heads, enough to set a kingdome on fire) not to satisfie, but suppress the peoples desires, threatning to make his little finger heavier then his Fathers loines; (more happy if he had made his head but half as wise) so that the people deserting the house of *David*, clave to *Jeroboam* for their King.

Rehoboam followeth the young mens advice.

[l] 1 King. 12. 7.

§ 47. During this distemper, *Rehoboam* sent *Adoram*, who was *over the Tribute*, unto the people. No duobt in hope that they would reverence his gray-haires, not abating much of an hundred years in age, (having enjoyed that office above threescore years, from the midst of the reign of King [m] *David*;) or else to give them some orall satisfaction, how all sums had formerly been expended for the publick good. But his sight was offensive to the people, whose very looks seemed to demand a taxe, and his eyes to exact tribute of them: insomuch that the * people stoned him to death. To lesson all *money-officers* from publick appearance in popular tumults, being persons most obnoxious to the spight and spleen

Adoram stoned by the people.

[m] 2 Sam. 20. 24.

* 1 King. 12. 18

of the Vulgar. Thus in *Jack Strawes* Rebellion, their fury fell first and fiercest on Sir *Robert Hales* Lord of Saint *Johns*, and then Lord Treasurer, whom they drew out of the Chappell in the Tower; and without any reverence of his estate or degree, with fell noise and huge cryes struck off his head on [n] Tower-hill. Nor did Sir *James Fines*, Lord *Saie*, and Treasurer of England, fare better in the Rebellion of *Jack Cade*, whom without any judiciall proceedings, before his confession was ended, they [o] executed at the standard in *Cheapside*. And now it was high time for *Rehoboam* to call for his Chariot, and hast to *Jerusalem*.

n Hollinshead. pag. 431.

o Idem. pa. 634.

§ 48. Near to *Shechem* was the parcell of ground which *Jacob* bought of the children of *Hamor* for an hundred pieces of money, whereon he spread his tent, and erected an Altar called *God the* [p] *God of Israel*. Afterwards *Jacob* gave it as a portion to his son *Joseph*, whose bones brought out of *Egypt* were [q] buried therein. But how *Jacob*, when he bequeathed this land to *Joseph*, could properly call it, *A portion.* [r] *which he took out of the hands of the Amorites with his sword and by his bow*, is a difficulty much perplexing Divines in the solution thereof, meeting onely with *Jacobs* staffe (though *Esau* had a bow) in the Tenour of Scripture: We will present the Reader with their best answers, leaving him to chuse which he conceives most probable.

Iacobs purchase and Iosephs portion.

p Gen. 33. 20.

q Iosh. 24. 32.

r Gen. 48. 22.

Some conceive

1 That *Jacob* being a peaceable and plain dealing man, in reproof of such as delight in force and violence, called his money *his sword and his bow*. And indeed in all ages money is the sharpest sword, and bow that best hits the mark yea * *answereth all things*.

2 That thereby he meant his prayers (the Armes of the Patriarchs and Primitive Christians) whereby he obtained of God, that his posterity being now in his loins, in due time should by their martiall atchievments conquer the countrey; and speakes of the conquest as already made, because of the undoubted assurance of it upon Gods promise.

3 That his sword and his bow import no more then his industry and endevours. Thus the Latine phrase, *Fecit proprio marte*, carrieth a warlike sound, but a peaceable sense, when one acquires a thing, though in a legall way *with his own might*, without the assistance of others, as *Jacob* purchased the foresaid heritage.

4 That his sword related not to his purchase, but to the city of [s] *Shechem*, which *Simeon* and *Levi* won by their sword, and the sons conquest is reputed to their Father.

* Eccles. 10. 19.

s Diodati in locum.

Now let none be troubled because *Jacob* is said to purchase this land of

of the *Amorites*, *Hamor* of whom he bought it being an [t] *Hivite*: *Amorite* being there taken in a genericall ſenſe, as all the inhabitants of the eight united Provinces, are comonly called *Hollanders*.

[t] Gen. 34. 2.

Sychar and *Shalem* cities nigh *Shechem*.

¶ 49. Near to this parcell of ground which *Iacob* gave to *Ioſeph*, ſtood the city of *Sychar*; wherein was the well, at which that excellent diſcourſe paſſed betwixt our Saviour and the [u] *Samaritan woman*, who came thither to draw water. Some alſo place hereabouts the city *Shalem* founding it on the words of the text, *And Iacob came to* [w] *Shalem a city of Shechem*. Which the *Chaldee* and other tranſlations read, *and Iacob came ſafe or ſound and entire to a city of Shechem*. Not that here he was healed of his halting (as ſome will have it) but rather that hitherto no notorious or eminent dyſaſter befell his family, which afterwards fell thick and threefold upon it. As the defiling of *Dinah*; *Simeon* and *Levi* ſlaughtering the *Shechemites*; *Reubens* inceſt; *Rachels* death; *Er* and *Onan* ſlain by God; *Judah's* inceſt with *Tamar*; *Ioſeph* ſold by his brethren.

[u] Iohn 4. 5.

[w] Gen. 33. 18.

Two eminent oakes near *Shechem*.

¶ 50. And now to take our farewell of the countrey about *Shechem*, anciently called the [x] *plain of Moreh*: two eminent oakes grew therein. One, under which *Iacob* buried his heathen Gods, with the ſuperſtitious [y] ear-rings of his family, wherein no doubt, Idols were ingraven. Another, under which was a great ſtone ſolemnly ſet up by *Ioſhua* with the words of the Law [z] written thereon, to be a witneſs againſt the *Iſraelites*, in caſe afterwards they ſhould deny that God, whom then they generally reſolved to ſerve. But the queſtion will be how this latter oake was termed to be [a] *by the Sanctuary of the Lord*; ſeeing the Tabernacle, and the Sanctuary Lieger therein reſided at [b] *Shilob* in thoſe days. If any ſay that every place where men ſeriouſly ſet their ſouls to ſerve God is his Sanctuary; they ſpeake rather an Evangelicall truth, then a proper anſwer to the preſent queſtion. This inclines me to conceive, either that by Sanctuary is meant that place of the Altar, which *Iacob* long before thereabouts erected; or that the Tabernacle not far off, was brought hither for the inſtant occaſion, and afterwards returned back unto *Shiloh*.

[x] Gen. 12. 6.

[y] Gen. 35. 4.

[z] Ioſh. 24. 27.

[a] Ioſh. 24. 26.

[b] Ioſh. 18. 1.

Dothan where the *Syrians* were ſmitten with blindneſs.

¶ 51. *Dothan* lay eaſt of *Shechem*, wherein the Prophet *Eliſha* for ſome time made his abode. Here he was complained of to the King of *Syria*, for being the pick-lock of his Cabinet-councels: and therefore an army was ordered to apprehend him. But why ſo many to attach a ſingle perſon and his ſervant? Indeed no more then needed. For *Eliſha* alone was an army in himſelf [c] *being the horſemen of Iſrael and charets thereof*. His ſervant ſeeing themſelves ſurrounded cryes out, till having his eyes opened, he diſcovereth themſelves guarded with a fiery army on the tops of the mountains. Thus Angels are good mens Janizaries to protect them, and thoſe *Natives* of heaven grudge not to guard thoſe, who are onely *free Denizens* thereof. The *Syrians* are [d] ſmitten with blindneſs; and they that came for the deſtruction, are glad to follow the direction

[c] 2 Kin. 13. 14.

[d] 2 King. 6. 18.

Digitized by Google

direction of *Elisha*. Indeed to whom should blind men goe, but to the Prophet, *the Seer*, to guide them? He leads them, for the present, the wrong way to their intents and desires, but in fine the right way to Gods glory, and their safety; in stead of *Dothan*, bringing them to *Samaria*. How easily are those misled who lack the use of eyes? And (alas!) whither will implicite faith, and blind obedience steer the followers thereof? Yet here all came off in a peaceable close; so that their lives being saved, sight restored, bodies feasted, and mindes better informed, they returned to *Damascus*. If I must be a captive, may I be a prisoner to a pious Prophet, so shall I be best used, and my ransome easilliest procured.

Dothan where *Ioseph* was sold by his brethren
e Gen. 37. 12.

§ 52. This *Dothan* I take to be the very place, where *Joseph* found his brethren, and there was put into the pit, and sold to the Merchants. For being sent by his Father to[e] *Shechem*, he was by a man directed to *Dothan*, whither his brethren had removed their flocks, and which probably was not far off, but some few miles from the former place. Wherefore, when formerly in the description of *Zebulun*, we placed *Dothan* in the northern parts of that Tribe, threescore miles from *Shechem*, therein we were carried away with the common current of other mens judgements, and now have watched our advantage to swim back again, and shew our private opinion in the position thereof. And besides the aforesaid text, setling *Dothan* near *Shechem* in this Tribe of *Ephraim*, it is proportionable to divine providence, that the place whereon *Ioseph* was betrayed, and pit wherein he was put, should in after ages fall to the possession of the sons of *Ephraim* descended from him.

How this countrey was called the land of the Hebrews.
f Gen. 40. 15.
g Act. 7. 5.

§ 53. But here a materiall Question will be started, how *Ioseph* could properly say, that *he was stolen away out of the*[f] *land of the Hebrews*; when the Hebrews at that time, *had none inheritance in it, no not so*[g] *much as to set their foot on?* Say not that *Ioseph* being a child when taken away might be allowed to speak incongruously; for we behold his words as uttered by him when a man. And surely he, who then could expound dreames, could express himself in proper language. Some conceive it was termed *the Land of the Hebrews*,

1. From those few Hebrews, the family of *Iacob*, living there, though not as inhabitants, but onely as sojourners therein.
2. It was the *Land of the Hebrews* by promise, and in due time should be theirs by possession.
3. *The Land of the Hebrews*, though not in linage, in language; the *Canaanites* speaking the same tongue with *Iacobs* family.
4. Some conceive this land anciently belonged to *Heber*, (as all *Asia* to the sons of *Shem*,) and that the *Canaanites* had before *Abrahams* time enctoached on that Countrey.

To strengthen this last conjecture, we must remember that *Melchisedech King of Salem*, who generally is conceived to be *Shem*, the ancestour of the *Hebrews*, still retained his* kingdome in the land of *Canaan*. And

* Gen. 14. 18.

it

it might be that the other Hebrews were ejected by the *Canaanites*. If so, the *Israelites* afterwards got the land under *Joshua* by a double Right, of Conquest, and Recovery.

¿ 54. In this Tribe no doubt was the city *Ephraim, in a* [h] *Countrey near to the wilderness*: where our Saviour that Sun of righteousness clouded himself for a time when the *Jews* took counsell to kill him. Wonder not, that we cannot find the exact situation of this place. For Christ chose it on purpose for the privacy and obscurity thereof. Thus though willing [i] *to lay down*, he was not willing to cast away his life: unfit to be a Saviour of mankind, if a destroyer of himself. And though he knew well, that all the weights of mans craft and cruelty, could not make the clock of his time strike one minute *before his* [k] *hour was come*; yet he counted it his duty, by Prudentiall means to endevour self-preservation.

The City Ephraim.
[h] Ioh. 11. 54.

[i] Ioh. 10. 15.

[k] Ioh. 12. 23.

¿ 55. Two eminent places remain, which we have reserv'd for the last, because of the uncertainty of their particular situation, though both of them certainly in this Tribe. One, the *hill of Phinehas, which was given him in mount* [l] *Ephraim*. Let no sacrilegious hands hasten hither with their Spades, and Mattocks, to pare and abate this hill as too large a possession for the high Priest, seeing a greater had been too small for his deserts, who [m] *stood up, and executed judgement, and so the plague ceased*. This *Hill of Phinehas* certainly was within the circumference of some *Leviticall city* in this Tribe, and we conjecturally have placed it within the circuit of *Beth-boron the upper*. Here, religious *Eleazar* the son of *Aaron* was [n] buried, in this hill belonging to his son *Phinehas*.

The mount of *Phinehas*.

[l] Iosh. 24. 33.

[m] Psal. 106. 30.

[n] Iosh. 24. 33.

¿ 56. The other the *Mount of Amaleck* [o] *in the land of Ephraim*. But how came the *Amalekites*, to have any thing in the heart of *Ephraim*, whose own countrey lay two hundred miles more south-ward near the Red-sea? And yet it is no wonder to finde theeves, and robbers (such were the [p] *Amalekites*) in any place, who like the Devill their father, [q] *goe to and fro in the earth, walking up and down therein*. But we are confident, this mountain was so called from some eminent thing, here done, or suffered by the *Amalekites*. For we finde them joined with the *Midianites* in the days of [r] *Gedeon*, to destroy *Israel*, and finde afterwards this Tribe of [s] *Ephraim* very successfull in doing execution on the remains of the *Midianitish* Army when defeated. Why then might not this mountain of *Amalek* be so named from some *Amalekites* then slain in this place? As *Danes-end*, in the west-side of *Hartford-shire*, took its name from a [t] battell thereby, wherein the *Danes* were overthrown. In *Pirathon*, a town on *mount Amalek*, *Abdon* one of the peaceable Judges in *Israel*, was interred.

Mount *Amalek*
[o] Iudg. 12. 15.

[p] See our Description of *Paran. parag.* 20
[q] Iob. 2. 7.

[r] Iudg. 6. 3.

[s] Iudg. 7. 24, 25

[t] See *Camd.* Map, of *Hartfordshire*.

¿ 57. I conceived all memorable places described in this Tribe, but on review do discover a guilty town lurking besides [u] *Ephraim* as if conscious of the treachery committed therein, it endevoured to escape our observation, namely *Baal-hazor*, where *Absolom* sheared his sheep. If any demand

Baal-Hazor stained with *Absoloms* cruelty.
[u] 2 Sam. 13. 23.

demand, how he came by any land in this Tribe to feed cattell therein; no doubt he held it by gift or grant from *David* his Father; and how *David* when King, became poſſeſſed of demeſnes in all Tribes, hath [w] formerly been largely reſolved. Nor was it any diſgrace to a *Kings ſon* to be maſter of ſheep, ſeeing *the* [x] *King himſelf is maintained by husbandry.* As commendable the thrift: ſo damnable the cruelty of *Abſolom* in this place, cauſing the murder of his brother *Amnon* juſt [y] *when his heart was merry with wine*, as if his wild revenge would imitate divine juſtice, to kill both [z] *body and ſoul* together. This *Amnon* was he that [a] feigned himſelf ſick when he was well, and now dyed before he was ſick.

w In Deſcription of *Gad.* pag. 84.
x Eccleſ. 5. 9.
y 2 Sam. 13. 28.
z Mat. 10. 28.
a 2 Sam. 13. 6.

¶ 58. Let *Archelais* not be forgotten, half aſhamed to bear the name of wicked *Archelaus* the builder [b] thereof, ſon and ſucceſſour of *Herod* in *Judea*, whoſe cruelty [c] frighted *Joſeph* from returning to *Beth-lehem*, and diverted him to *Nazareth*. As *Archelais* took its name from a wicked man: ſo *Iſcariot* (a village not far from it) gave name to a worſe; that traitour of his Maſter being born in this place, as *Adrichomius* out of Saint *Hierome* will have it. But other reaſons are rendered of *Judas* his ſyrname, and the place of his exemplary [d] death is more certainly known, then that of his obſcure nativity. As for *Apollonia* by the ſea ſide, [e] *Addida over againſt the plain*, with ſome other petite places in *Ephraim*, they are well known by their ſeverall markes, not to be mentioned in Canonicall Scripture.

Archelais and *Iſcariot.*
b *Joſephus Antiq. li.* 17. *cap.* 19.
c Mat. 2. 22.
d Act. 1. 18.
e 1 Macc. 13. 13

¶ 59. The *Son of Hur* was *Solomons* monethly Purveyour *in mount* [f] *Ephraim.* The ſtandard of *Ephraim* was pitched firſt on the [g] *weſt ſide of the Tabernacle*: Armes anciently depicted thereon, *an Oxe ſable paſſant, in a field argent*, founded on [h] *Moſes* his words, *His beauty ſhall be like the firſtling of a bullock*, to which we may ad the prophecy of *Hoſea*, [i] *Ephraim is as an heifer that is taught, and loveth to tread out the Corn.* Which perchance gave occaſion to the poſtnate armes uſually aſsigned to this Tribe, though later by twelve hundred years then their ancient ſtandard erected in the wilderneſs.

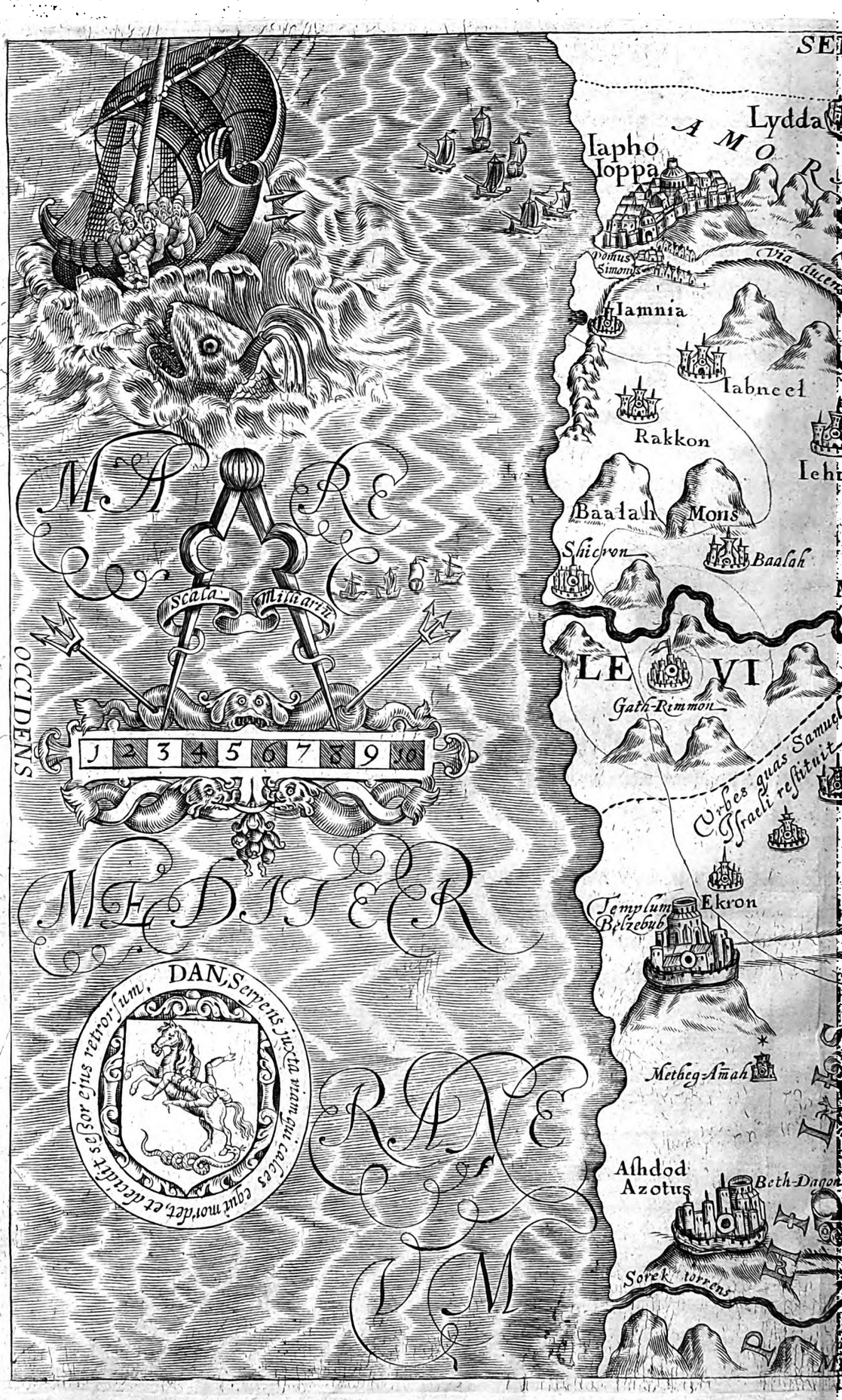
The Armes of *Ephraim.*
f 1 King. 4. 8.
g Num 2. 18.
h Deut. 33. 17.
i Hoſ. 10. 11.

Here the Map of DAN *is to be inſerted.*

THE

Digitized by Google

Digitized by Google


SEPTE
Lydda
AMORE
Iapho
Ioppa
Domus Simonis
Via ducens
Iamnia
Iabneel
Rakkon
Iehud
Baalah
Mons
Shicron
Baalah
LE VI
Gath-Rimmon
Urbes quas Samuel Israeli restituit
Templum Belzebub
Ekron
Metheg-Amah
Ashdod
Azotus
Beth-Dagon
Sorek torrens
MERID
MARE
Scala Milliarii
1 2 3 4 5 6 7 8 9 10
OCCIDENS
MEDITERRANEUM
DAN, Serpens juxta viam, Cerastes equum mordet, et decidit ascensor ejus retrorsum.

ENTRIO PARS TRIBVS
PARS TRIBVS
Ornatissimo Viro, Gulielmo Alloo
Civi Londinensi, Racopolae, Amico
suo integerrimo Arbusculam hanc
meritissime dicat
T. F.
albim
Ramah
EPHRAIM
Via ducens Hierosolymas
Aijalon
Mons Heres
LEVI
AMO
BEN
IA
MIN
REI
Sepulchra
Machabæorum
Modin
Hirshemesh
Ithlah
Bene-Berak
Desertum
Modin
MAKATS
LEVI
Miriath jearim
Gibethon
ORIENS
PARS
Gath
LEVI
Macheneh Dan
Elon
Bethshemesh
Lapis Abel
TRIBUS
Mons Iearim
sive Chesalon
Mons Seir
Estaol
Zorah
LEVI
Sepulchrū Sampsonis
Eltekeh
Vallis et torrens Eshol
DAH
Domus Dalilæ
Sorek torrens
Pars Tribvs Simeon
Ro: Vaughan sculp.

Digitized by Google

THE TRIBE OF DAN.

CHAP. 10.

§. 1. DAN was eldest Son of *Jacob* by * *Bilhah Rabels* maide and his concubine. Of his body but one, [*Hushim*] went down into *Egypt*, yet of his Posterity came forth thence no fewer then † threescore and two thousand and seven hundred males of twenty years old and upwards: all which falling in the wilderness, for their faithlesness in Gods promises, *threescore and four thousand and four hundred entered the land of *Canaan*.

* Gen. 35. 25.

† Numb. 1. 39.

* Num. 26. 43.

§. 2. There passeth a generall tradition taken up by some Fathers, † continued by some middle, to modern Popish writers, that *the Antichrist* should descend of the Tribe of *Dan*. And why conceive (or conceit they rather) so uncharitably of this Tribe? Confess we, that *Dan* hears ill, on severall occasions in the Scripture.

† *Irenæus lib. 5. Ambros. de benedict. Patriar. cap. 7. August. quæst. 22. in Iosh. Prosper. de promis. Dei par. 4. Theodoret. quæst. 109. in Gen. Gregor. lib. 31. moralium &c.*

1 *Dan*, Father of this Tribe, had a foul mouth, which made [a] *Joseph* bring in a complaint thereof to * *Jacob*.

[a] Gen. 37. 2. * So had all the sons of *Bilhah* and *Zilpah*.

2 The first personall blasphemy recorded amongst the *Israelites* was committed by a *Mongrell* [b] *Danite*, being the son of *Shelomith*, for which he was stoned.

[b] Levit. 24. 11.

3 The first tribuall defection to idolatry *Dan* was guilty of, publickly [c] setting up *and worshipping a graven Image.

[c] Iudg. 18. 30. * This was *Jeroboams* not the Tribes act.

4 A moity of the nationall apostasie of the Idolatrous *Jews* was solemnely acted on the theatre of this Tribe, one of [d] *Jeroboams* golden calves being set up at *Dan*.

[d] 1 Kin. 12. 29.

5 When twelve thousand of Gods *sealed ones* are reckoned up out of every Tribe*, *Dan* is omitted, as consigned to malediction, say

* Rev. 7.

Digitized by Google

some: as formerly in the first of *Chronicles*, no mention of *Dan*, * where the genealogies of all other Tribes are recounted.

* So also is *Zebulun*, as *Simeon* is omitted in *Moses* his blessings, Deut. 33.

The reader may judge whether these roots be deep enough to bring and beare the branches of so far spread report, that therefore the *Man of sin* must derive his pedegree from this Tribe. Little probability of *Antichrist* coming from *Dan literall* (long since carried captive with the rest of his brethren into *Africa*) but as for *Dan mysticall* many have sought, and many conceive they have found him in another and nearer place. But leaving the uncertainties of *Antichrist*, most sure it is, that *Samson*, one of the liveliest types of Christ, was descended of *Dan*. And so was [e] *Aholiab* that excellent artist: who was joint master of the fabrick of the Tabernacle: as *Hiram* also in the work of the Temple, was a *Danite* on the mothers side.

e Exod. 31. 6.

Josh. 15. 1--13.

§ 3. The land allotted to *Dan*, seems, for the most part, first to fall to the share of *Judah* at the partition of the Countrey. And because the bounds of *Judah* were too great, the surplusage thereof by a new grant was made over to the *Danites*. Some will wonder, that God, who divided Manna so equally, a *homer for every man*, should part the land so unevenly, that one Tribe should leave and another lack: so that the thirst of *Simeon* and *Dan* was quenched with those few drops, which overflowed out of the cup of *Judah*. May such remember, *Judah* was the Princely Tribe, out of which *Messiah* was to arise, and his portion cut out in state; leaving the superfluous reversions thereof to others; may typifie Christ himself, who is [f] *anointed with oile of gladness above his fellows*: *of whose fulness* (not onely of sufficiency and abundance, but even of redundance) *we have all received, grace for grace*. Nor will the reader be moved when he finds some cities ensuing, sometimes mentioned as belonging to *Judah*, other whiles to *Dan*: because to the former by originall assignation, and to the latter by actuall possession.

f Psal. 45. 7.

§ 4. This Countrey was bounded with *Ephraim* on the north, *Judah* on the east, *Simeon* on the south, and the *Mid-land-sea* on the west. From above *Lydda* to the brook *Soreck*, some thirty miles; and litle less east and west, from the sea to the edge of *Judah*. A land at the best, but half *Judah's* leavings, and that not entirely possessed of the *Danites*. For herein the *Amorites* did both cut and chuse for themselves, reserving the fat and flesh thereof, (all the fruitfull [g] valley) for their own use, whilest the *Danites* were glad to pick the bones, crowded up into the mountains. Besides, three of the *Satrapies* of the *Philistines*, are found in this Tribe; A pûissant nation, and at deadly fewd with the people of *Israel*. This put the *Danites* on the necessity (men over-pent will some way vent themselves) of seeking new Quarters, in that their memorable expedition, whereof formerly in *Nephthali*. If any aske, why they did not endevour the enlargement of their bounds at home against the *Amorites* and *Philistines*, before a far adventure, an hundred miles off. Let such know

g Iudg. 1. 34.

Iosh. 19. 47.

Digitized by Google

know, the deſigne was conceived eaſier, ſuddenly to ſurprize the ſecure *Leſhemites*, purſie with long peace, then to undertake thoſe two warlike nations, well breathed daily in military Diſcipline: And *ſudden ſurpriſals were foretold in this Tribe.

* Gen 49.17. Deut.33.22.

¶ 5. But grant the meaſure in this Tribe but ſhort, the ware thereof was very fine, the Countrey being paſsing fruitfull in commodities. Herein grew that *bunch of Grapes* of prodigious greatneſs, in gathering whereof, by the hand of the ſpies ſent to ſearch the Land, the *Iſraelites* took Livery and Seiſin of the fruits of the Countrey. Beſides, this Tribe did drive ſome *ſea-trade* (*Deborah* complains, *Why did Dan* [h] *remain in ſhips?*) though the *Jews* generally were mean Mariners and Merchants. Partly becauſe the fatneſs of their ſoile ſo ſtuck by their ſides, it unactived them for forein adventures: and natures bounty unto them gave their induſtry a *Writ of eaſe* to ſit at home. And partly becauſe, being divided (as an Iſland from the Continent of the World) in Religion from other Countries, it cut off their comfortable commerce with other nations: though ſince their wofull Poſterity have proved the Capemerchants of the world.

h Iud.5.17.

¶ 6. Firſt to ſurvey the weſt ſide on the ſea, therein we are accoſted with *Joppa*, a ſtrong City, ſeated on an high rock, ſo that *Strabo* reports, that *Jeruſalem* may thence be diſcovered: which a modern [i] Traveller concludes impoſsible. At the bottome thereof a haven [formerly] moſt convenient. So ancient a place, that ſome make it firſt founded, and ſo named from *Japheth* before the [k] floud. But it is utterly improbable that *Noah* being himſelf buſied about building an Arke, which threatned the worlds deſtruction, would ſuffer his ſon to erect a City, as promiſing a fixt habitation. Hither all the timber of the Temple, cut down and carved in mount *Lebanon*, was brought by the *Tyrians* in [l] floates, and hence by Carts conveyed to *Jeruſalem*. Hither *Jonah* fled, and took ſhipping for *Tarſhiſh* [m], conceived by ſome to be the Countrey of *Cilicia*; by others the city *Tarſus* therein. But be it Sea or Land, Countrey or City, ſure it was not *Niniveh*, whither God had ſent him. Here charitable [n] *Dorcas* which *made coates and garments for the poor widows whileſt ſhe was with them*, (the lanthorn of mens good deeds caſt the beſt light, when carried before them, and done in their life time) lived, dyed, and was revived by Saint *Peter*. Here he lodged in the houſe of *Simon* a Tanner by the ſea-ſide, [o] water we know is very neceſſary in that occupation (though ſalt water onely uſefull to waſh raw hides) and therein beheld that viſion, wherein the Epitome of all creatures were in a ſheet repreſented unto him. Of this great City, at this day onely two old towers doe ſurvive, it being queſtionable, whether the place be

Ioſh.19.46.

i Sand.his trav. pag.152.

k Adricho.in theat.Ter.Sanc. pag. 23.

l 2 Chro.2. 16.

m Ion. 1. 3.

n Act.9.36.

o Act.3.43.& 11. 5. 13.

Digitized by Google

more ruinous, or the poor *Moors* more ragged, that dwell therein. A bad haven, much obstructed with sands, and exposed to the fury of the north wind. The best commendation of this harbour is, that *Jury* had no better, scarce another, as if God condemned the seacoasts thereof to danger, as the Continent to barrenness.

p Act.9.38.32.33,34.

q Guilel.Tyrius.

§ 7. [p] Near unto *Joppa* is *Lydda* (some six miles North-west) where *Peter* cured *Eneas* (truly *pious*) of the palsie, which eight years had afflicted him. Here Saint *George* is [q] reported to have been beheaded, and his tombe is shewed in this place. All I will adde is (I hope without offence) this ensuing Parallel,

In *Joppa*.	In *Lydda*.
The valour of [r] *Perseus* is celebrated for freeing *Andromeda* daughter to King *Cepheus*, tyed with chaines to the rockes, from the fury of a sea monster to which she was exposed.	The puissance of Saint *George* is remembred for delivering the nameless and [s] onely daughter of a certain King of *Libya*, from a fiery Dragon, to whom she was tendered by lot, to be devoured.

r Pliny Nat.hist. lib. cap. Et Pomp.Mela. Ovid.lib. 4. Metam.

s Iob.de Vorag. in the golden Legion.

It is pity these two stories should be parted asunder, which will both in full latitude be believed together. Hard to say, whether nearer, the two places, or two reports. He that considers the resemblance of their complexions, will conclude, Fancy the father, Credulity the mother of both; though we need not presently reject all the story of Saint *George* for fictitious for some improbable circumstances appendent thereunto. Nor have I ought else to observe of *Lydda*, save that in Saint *Hieroms* time it was called *Diospolis*.

§ 8. To return to *Joppa*, the port of *Jerusalem*. And let us a little way accompany the Pilgrims in the road thitherwards. Take the character of the Countrey on the credit of a late [t] eye-witness: *A most pleasant plain yeelding Tyme and Hyssope, and other fragrant herbs without tillage or planting, growing so high, that they came to the knees of our Asses.* Nor need any wonder at the stature of this *ground Hyssope* in *Jury* (different from *wall-Hyssope* or *mosse* rather, the last and lowest step of natures storehouse, and [u] *Solomons* study) seeing good * Authors have affirmed, that *hæc planta in Judæâ arboreſcit, hyssope doth tree it in Judea.* And what is called by [w] *Matthew* and *Mark Calamus*, a reed, cane, or speare, is rendred an *Hyssope-stalke* by [x] Saint *John*. Because as a learned man concludes, Hyssope here sprouted so high, that thereof an instrument might be made to lift up the sponge to our Saviours mouth hanging on the Cross. And thus we see that as always one of *Job's* messengers escaped, to bring the sad tydings of their fellows destruction; so even at this day, some stragling vallies in *Palestine*, have made hard shift (by

t Morisons trav. part 1.c.p.215.

u 1 King.4.33.

* Hugo Groti. in Ioba.19.29.

w Mat.27.29. Mar.15.26.

x Ioh.19.29.

Digitized by Google

by their own fruitfulneſs ſtill continuing) to informe the world, how plentifull this Countrey was, before barrenneſs by Gods appointment, ſeiſed on the generality thereof.

¶ 9. To proceed in the road to *Ieruſalem* (as the beſt guide to direct us in the ſurvey of the north of this Tribe) It paſſeth not far from *Shaalbim* a City of [z] *Dan*, but in the confines of *Ephraim*. Where though the *Amorites* dwelt in deſpight of the *Danites*, yet the Tribe of *Ephraim* [a] made them tributaries. A little further, this high-way takes its farewell of the Tribe of *Dan*, but with full intent ſhortly to viſite it again. For having paſſed over a corner of *Ephraim*, which baggeth into the ſouth, it returns into *Dan*, and goes forward by *Modin*, the City of *Mattathias* and his ſons, where the ſeven [b] ſepulchers of the *Maccabees* (each a high Pyramid on a ſquare *baſis*, and all mounted on a ſteep hill) are a conſpicuous ſea-mark to the Mariners many miles diſtant. Charitable monuments, which being erected for the honour of the dead, are imployed for the ſafety of the living! Few miles hence this high-way finally leaves this Tribe. And therefore we leave it, onely wiſhing the paſſengers therein a proſperous journey to *Jeruſalem*. That ſuch as goe thither about buſineſs may diſpatch the ſame to their own contentment; ſuch as travell out of curioſity may have their expectation ſo ſatisfied, as to countervaile all their paines and charges: and ſuch as goe thither out of *ſuperſtitious opinion to merit*, may have their erroneous judgements better rectified and informed.

¶ 10. Nor doth ought elſe obſervable offer it ſelf in this corner of the Tribe, ſave * *Aijalon*, (where *Joſhua's* * prayer arreſted the Moon to ſtand ſtill) aſsigned by God to the *Levites*. But the *Amorites* took the boldneſs to keep poſſeſsion thereof. Hear the words of the [c] Scripture, *And the Amorites forced the children of Dan into the mountaines: for they would not ſuffer them to come down into the valley, but the Amorites would dwell in mount Heresz, in Aijalon, and in Shaalbim.* The genuine ſenſe is, that though the *Amorites* generally pent the *Danites* up in the mountains; yet in theſe three places (though mountainous in their ſituation) they croſſed their common cuſtome; not out of neceſsity, but deſigne, as ſenſible of their own profit that theſe tranſcended the vallies in fertility, and therefore placed themſelves therein. Let others diſpute, how it came to paſs, that the *Prieſts*, whom God intended *men of peace*, by their profeſsion, had a controverſiall City appointed them, incumbred with enemies ſo that they muſt win it before they could wear it. As alſo how the *Levites* could live, when the Land allotted them, was ſequeſtred in the hand of a forein foe. It will be for enough us to obſerve, that in all ages the *Church* being imbarked in the ſame bottome with the *State*

[z] Ioſh. 19. 42.

[a] Iudg. 1. 35.

[b] 1 Macc. 13. 27, 28, 29.

* Ioſh. 21. 24. Ioſh. 10. 12.

[c] Iud. 1. 34.

Digitized by Google

State ran an equall hazard therein, according to her proportion. And when the whole Tribe of *Dan*, like the *Pariſh in generall*, was ſtraitned in its proceſsions, well might the *Prieſts* maintenance be abated accordingly.

§ 11. We goe back now to *Joppa*, where ſtanding on the rocks, an indifferent ſight may eaſily diſcern thoſe ſhips; into which the heathen people of *Ioppa*, with much courteſie, but more craft, invited the *Iews* with their wives and their children to goe aboard: for they made them pay their lives the fraight for their voyage, wilfully drowning two hundred of them. Whoſe bloud *Matcabeus* revenged with a contrary, but as cruell an [d] Element, burning all their ſhips in their harbour, with ſuch as were found therein. Hard by is *Jamnia*, a little haven (which may be rendred *Seaton* in Engliſh) whoſe miſchievous intention againſt the *Jews*, *Maccabeus* puniſhed by [e] burning their towne by night. Which bone-fire was beheld, two hundred and fourty furlongs off, as far as *Jeruſalem*. A thing not incredible, that fire it ſelf ſhould be ſeen ſo far, by the light whereof other things in darkneſs are diſcovered, eſpecially when mounted high on its throne, with the advantage of pitch, cordage, and other navall and combuſtible matter. [f] Some doe conceive that this *Jamnia* is the ſame with *Iabneh*, the wall whereof was broken down by [g] *Uzziah* the puiſſant King of *Iudah*.

§ 12. Hence the ſea running ſouthward provides it ſelf to entertain a nameleſs brook: which *Mercator* cals *Naphtoah*, and [h] others (making ſignes, as unable to ſpeak the true name thereof) *the brook of the land of the Philiſtines*, becauſe otherwhiles the northern boundary of their dominion. We had rather give it no name, then a nick-name. And becauſe the courſe thereof affords us conveniency to viſite the middle parts of this Tribe, we will accept of his courteſie, and follow the guidance thereof.

§ 13. This brook hath its birth and infancy in the Tribe of *Iudah*, whence flowing into *Dan*, he runneth through the deſert of *Modin*, which is full of rocks, and thoſe of holes, and thoſe [once] of men, flying out of the neighbouring Cities from the perſecution of the *Pagans*. Herein a thouſand of them were ſlain by the fury of their enemies, or rather by the fondneſs of their own ſuperſtition, [i] refuſing to make reſiſtance on the *Sabbath day*. A ſad accident. But the parent of a good event, becauſe putting the ſurviving *Iews* in a poſture of defence, and teaching them more wiſe and valiant reſolutions. Yea not long after, hereabouts they obtained a victory over the numerous army of* *Cendebæus*. Nor will any ſlight this brook as inconſiderable, when they read how it ran in the midſt betwixt the armies of the *Iews* and *Pagans*, and was ſo deep, that the hardieſt of the former durſt not adventure to

d 2 Macc. 12. 3, 4, 5, 6.

e 2 Mac. 12, 8, 9.

f See *Moors* Map of *Paleſtine*

q 2 Chr. 26. 6.

h *Adricho. in theat. Ter. Sanc. pag. 24. num. 59*

i 1 Mac. 2. 38.

* 1 Macc. 16. 4.

to wade it, before first incouraged by the example of their [k] Generall. Except any will say, they did not so much fear the depth of the river, as the height of the banks of the other side, to wit, the puissant army of their enemies.

k 1 Macc. 16.5,6

¶ 14. Going further on the river, we come into the Countrey of *Makats*, that is (as learned [l] *Tremelius* well observeth) the border or boundary (if you please, the *Marches*) betwixt this Tribe and their professed enemies the *Philistines*. It is impossible to define the limits thereof, seeing the Countrey was the constant Cock-pit of war: and the ground thereof, sometimes marched forward, sometimes retreated backward, according to the variety of martiall success. Great is the difference betwixt the same sea, at *high and low water mark*: and so this Countrey must needs be much disproportioned to it self, when extended in a *full tyde*, and when contracted in a *low ebbe* of success.

l Videjus annota. in 1 King. 4. 9.

¶ 15. In this Countrey of *Makats Bethshemesh* was a principall City, belonging to the *Levites*, and reputed part of *Iudah*, but (except some Labell of land tacked to *Iudah*) furrounded about with the Tribe of *Dan*. A case obvious in the dividing of Countreys. Who knows not how *Worcester-shire* hath speckled all the adjacent Counties with ships and shreds belonging unto it, though environed with other shires, and that at considerable distance? Hither the kine drawing the Cart, and lowing as they went to their Calves at home, (nature in them was not rooted out, but overruled) brought the *Arke*, and rested it near a great stone in the field of [m] *Ioshua* a *Bethshemite*. At what time the *Bethshemites* were reaping their harvest in the valley. Instantly at so good news, their Sicles lost their edges, and could cut no more corn that day. The *Arke-home* is to be preferred before *Harvest-home*. But oh! how hard is it to keep hungry eyes from feeding on forbidden objects! All the *Bethshemites* were *Levites*, but not *Priests*, much less *high-Priests*: to whom alone (and that onely anniversary) the survey of those mysteries did belong. Besides at this time *Bethshemesh* from a City, was enlarged to be a Countrey: (such the confluence of *Israelites* from all places) Otherwise no back of one City might seem broad enough for so great a rode, whereby fifty thousand and threescore and ten men were destroyed by the Plague, for their Curiosity, in prying into the *Arke*.

m 1 Sam. 6.18.

* 1 Sam. 6.19.

¶ 16. *Gibbethon* is another prime place in *Makats*: allotted by God to the [n] *Levites* of *Kohath*, and no doubt by them peaceably possessed for many years, seeing nothing to the contrary doth appear. But after the days of *Ieroboam* it is said to [o] belong to the *Philistines*. Probably, when the *Levites* loyall both to God and their King, upon the idolatrous defection of *Israel*, willingly [p] deserted their own Cities, the *Philistines* taking advantage thereof (when much good blood is let out, bad

n Iosh. 19.44. & 21.23.

o 1 King. 15.27 & 16.15.

p 2 Chr. 11.14.

bad humours are nimble to ſupply the place) ſeiſed on this City. To recover the ſame, *Nadab* the ſon of *Ieroboam* beſieged it: but was ſo far from taking the City, that before it he loſt his own life, by the trechery of *Baaſha* conſpiring againſt him. This ſiege continued more then twenty years, (no doubt with intervalls of ceſſation) for [q] here *Omri* a great Commander was in ſervice, when by the ſouldiery voted King of *Iſrael*. After which election he had not ſo much minde to take the *City*, as a *Crown*, vigorouſly to proſecute his new title, and to ſuppreſs *Tibni* his Corrivall. So much of the ſiege, but nothing of the taking of *Gibbethon*, ſo that it was ſtill violently poſſeſſed by the *Philiſtines*.

q 1 King. 16. 15, 16, 17, 18.

Iud. 16. 4. ¶ 17. The ſouth-eaſt part of this Tribe is ſtill to ſurvey. Where the brook *Zorek* creeps faintly out of the Tribe of *Iudah*. Not far from whoſe banks we light on *Zorah* and *Eſhtaol*: two twin-cities, the one ſeldome mentioned in Scripture without the other. Except one will call them man and wife: becauſe *Machaneh-Dan* (betwixt *Zorah* and *Eſhtaol*) was joint iſſue of them both. For when ſix hundred men out of theſe two cities marched towards the taking of *Leſhem*, here they [r] met (probably by mutuall agreement the moſt convenient place betwixt them) behind (that is, weſt) of *Kiriath-jearim*. Theſe did call this the firſt place of their ſtation *Machaneh-Dan*; and the laſt *Dan* (both from *Dan* their Anceſtour) without naming any intermediate places. As in all undertaking, the firſt motion which founds and the laſt which finiſheth it, are moſt memorable. It ſeems that afterwards, a town was built in that place, where their tents were pitched, as a fortunate ground handſelled with good ſucceſs, where [s] *Samſon* ſeems to have had his education.

r Iudg. 18. 2. 8. 11. 12.

s Iud. 13. 25.

¶ 18. But his birth at *Zorah*. Where he was the ſon of a long barren mother (a regiment in Scripture of ſuch eminent Perſons, *Iſaac*, *Jacob*, *Samuel*, *Samſon*, *Iohn Baptiſt* &c.) as if (beſides higher cauſes) nature had long thriftily reſerved her utmoſt ſtrength, to expend it at laſt with more credit. Here an Angel appearing to *Manoahs* wife, both [t] told her that ſhe ſhould be a mother, and taught her how ſhe ſhould be a nurſe; with the ceremonious breeding of her ſon. No *Wine muſt come in, no raſor on him*. *Hercules* the *Pagan-Samſon* in ſome ſort may ſeem, by the luxury of Poets wits, to *ape* this *Iewiſh Hercules*. Neither of them otherwiſe mounted, then on their legs: otherwiſe defenſively armed, then with their skin and clothes. A *Law-bone* a ſword to the one, a *Club*, to the other. Both of them very like for their valour, and too like for their wantonneſs, women being the deſtruction of them both.

t Iud. 13. 4, 5.

¶ 19. But as *Samſons* luſtre did riſe, ſo it did ſet in this Tribe. Hereabouts born and [u] buried in the grave of his Father *Manoah*, betwixt *Zorah* and *Eſhtaol*. Reader, let me invite thee with me ſolemnly to behold his ſepulchre, that therein both of us may bury all our vain thoughts of eternity here. He that hereafter ſhall preſume on his own might as immor-

u Iud. 16. 31.

Digitized by Google

immortall, hath not ſtronger brains, but a weaker back then *Samſon*.

§ 20. To goe back to *Zorek*, which now grows confident and bold with the acceſsion of the brook *Eſhkol*, ſo named (as *the vine* in *Hampſhire*) from bunches of grapes there growing, whereof one was the load for two men. Surely *Bacchus* did not ſo drown *Ceres* in this Countrey, nor did God the wiſe *maſter of the feaſt*, entertain the *Iews* his daily gueſts, with ſuch liquid diet, but that we may juſtly preſume the land afforded bread and meat in a plentifull proportion to their wine. But when the ſpies brought this home to the camp of the *Iſraelites* at *Kadeſh-barnea*, they liked the wine, but not the reckoning which was to be paid for it: not ſo pleaſed with the bigneſs of the grapes, as frighted at the bulkes of the Giants. * Num. 13. 24, 25. & cap. 32. 9 Deut. 1. 24.

§ 21. Nor is there any other conſiderable City remaining in this Tribe, ſave *Timnah*, where *Iudah* ſheared his ſheep, and at *Pethah-enaim* (or *the opening of the ways*) committed inceſt with *Thamar* his unknown daughter-in-law, whom afterwards he commanded to be brought forth and [w] burnt. Thus eaſier it is for one to cauſe another to be conſumed to aſhes, then to quench the leaſt ſpark of luſt in our own ſoul. Afterwards *Samſon* going with his Parents to wooe his wife, killed a young Lion in the vineyards of *Timnah*, and the [x] text ſaith, *he told not his Father or mother what he had done*. Herein his ſilence no leſs commendable then his valour. But indeed true proweſs pleaſeth it ſelf more in doing then reporting its own atchievements. Not long after the Bees made a hive of the Lions body. And did not this land *flow with honey*, when it was powred into a carkaſs for want of other veſſells to receive it? Honey which in fine proved gall to the *Philiſtines*. For though they read his riddle *by plowing with his heifer*, he payed his forfeit by killing their Countrey men. Hence afterwards *Samſon*, to revenge the injuries offered unto him, ſent forth his *Foxes*, which proved incendiaries of the corn and grain of the *Philiſtines*. [w] Gen. 38. 24. [x] Iud. 14. 5, 6. Verſe 8. Verſe 16. Iud. 15. 4.

§ 22. So much for the places of this Tribe, of whoſe ſituation we have any certainty from Gods word, or good Authors. On the reſt we hang out our conjecturall Flag. Which whileſt ſome cenſure for the Enſignes of our ignorance; others I hope will approve as the colours of our modeſty. Eſpecially having done our beſt endevour in ranking them; and in default of demonſtrations, the moſt probability hath ever been accounted the next heir apparent to Truth. The beſt is, ſuch places are onely of name, not of note, but once mentioned in [y] *Joſhua*, without any memorable actions done in them, and ſo any miſtake in the falſe poſture will prove leſs dangerous. Mountains of eminency this Tribe affords none, ſave [z] mount *Seir* (puny hills far different from thoſe in *Edom*) and mount [a] *Baalah*. Both parcels of the ſouth-weſt bounds of *Iudah*, as originally they were aſsigned. But ſeeing thoſe limits were [y] Ioſh. 19. 41, 42. &c. [z] Ioſh. 15. 10. [a] Ioſh. 15. 11.

afterward discomposed by a new division and re-assignment of them to this Tribe (the out-list of *Judah* fell into the midst of *Dans* whole cloth) those antiquated borders are rendered the less remarkable. And as for other mountains, although this whole was mountainous, yet there was a parity in her hills, none exceeding high; onely such advantages of ground swelling above the plain, seemed to be the *full breasts* and *fair nipples* of that land, *which flowed with milke and honey.*

§ 23. A fair reserve of land in, not of, the Tribe, is still behind, long expecting our company to come and describe it; namely, *Philistia*, or a part of *the land of the Philistines.* These were a warlike people; none of the seven nations of the *Canaanites*, which God drave out before *Israel*, but descended from [b] *Mitzraim*, the son of *Cham.* In the race of military atchievements, they started with the first, ran with the swiftest, and held out with the longest. Having a [c] King in the days of *Abraham*, and continuing themselves in a considerable condition till after the captivity. Returning almost as many forcible impressions, as they received from the *Israelites.* What though [d] *Shamgar* smote, *Samson* walled, and [e] *Samuel* humbled them? yet they grew so great in the reigne of *Saul*, that they left all the *Israelites* [f] swordless: though afterwards there was one sword too many in *Sauls* hand, wherewith he slew himself when overcome by the *Philistines.* Indeed * *David* brought them, and *Solomon* kept them under. But in the days of *Joram* they so recovered themselves, that they plundered *Judah*, rifled the Kings palace, [g] killed and carried captive the *seed royall. Uzziah* after ordered them into obedience [h]: but under *Ahaz* they regained their lost cities, and wan more unto them. In a word; of the heathen people left for [i] thornes in the sides of the *Iewes*, none had sharper prickles * or pierced nearer to their hearts then the *Philistines.* Yea such their puissance, that from them the *Greeks* and *Latines* called all this land *Palestina*: because the *Philistines* lived on the sea-coast most obvious to the notice of foreiners. As in deed a small Port makes a greater report in the eares of strangers far off, then a land-locked place though far greater in proportion.

§ 24. The bounds of *Philistia* are not precisely to be set down. For whilest tame cattell are kept in pastures, beasts of prey (such this warlike people) are onely bounded by their own ravenous appetite. The best way to measure the borders of the *Philistines* is to behold the sins of the *Israelites.* For when they were encreased, then the Countrey of the *Philistines* was accordingly enlarged. Thus in the days of King *Saul* they roved, and [k] ranged as far as *Dor* and *Bethshean* in the half Tribe of *Manasseh*, and had Garisons in the heart of most Tribes of *Israel.* But their constant habitation (their den, as I may terme it) was a tract of ground from *Gath* in the north to *Gaza* in the south. Some fifty miles in length and about halfe as broad, in the lands allotted to *Judah*, *Dan*, and *Simeon.* Their government was a mixture of Monarchy, and Aristocracy.

b Gen. 10. 14. 1 Chr. 1. 12.
c Gen. 20. 2. &c. 21. ver. 22. 32.
d Iud. 3. 31.
e 1 Sam. 7. 14.
f 1 Sam. 13. 22.
* 2 Sam. 5. 18. & 8. 1. & 21. 15. &c.
g 2 Chr. 21. 17.
h 2 Chr. 26. 6.
i Iosh. 23. 13. * Ezek. 25. 15.
k 1 Sam. 31. 10.
l 1 Sam. 27. 2.

cracy. For as their chiefe Cities had Kings over them, which seem absolute in their own dominions; so these kingdomes were but cantons in relation to the whole, as members making up one entire Commonwealth.

¶ 25. There need no other evidence be produced to prove the fruitfulness of their Countrey, then the vastness of their bodies, whereof the rankness of their ground must be allowed a partiall cause. Our English Proverb saith, *shew me not the meate, but shew me the man.* The well batling of the Giants bred in *Philistia* (chiefly in *Gath* their Seminary) being Heteroclites, redundants from the rules of nature, sufficiently attests the fertility of their soil. Some of these Giants had their hands branching out into [m] six fingers, though who had one fewer had enough to kill them. Let Naturalists curiously inquire, whether or no *this stock of Giants* be wholly spent in our age. And if so, what the true causes thereof. Whether intemperance of diet, or over early marriage; seeing every one that is raw to work, count themselves ripe to wed. Let them consult whether nature hath not some other way recompensed in our age that want of strength, by giving them quicker wits; wheras in voluminous men commonly there is much empty margent. However mens lesser strength and stature amounts not to a proof of an universall decay in nature, as a most learned pen hath unanswerably demonstrated.

2Sam.21.20.21

m 1 Chr.20.6.

* Dr. *Hakwels* apology for divine providence.

¶ 26. One thing more we must observe of the *Philistines*, that they are also called *Cherethims* or *Cherethites* in [n] Scripture. Know also that the [o] *Cherethites* were a kind of *lifegard* to King *David*. Now because it is improbable that so wise a Prince would intrust his *Person* in the protection of the *Philistines* his conquered enemies: therefore learned [p] *Tremellius* by *Cherethites* understands such *Israelites* as afterwards possessed the Countrey of the *Philistines* expulsed by *David*. Which seems to some but a forced interpretation. For what unlikelyhood was it, that *David* might entertain *Proselyte Philistines*, converts to the *Jewish* religion, if there were such, to be attendants about his body? Not to instance in the *French Kings* double gard of *Scots*, and *Switzars*, as improper to this purpose; (because though forein, yet free and friendly nations;) *David* out of policy might retain such to wait upon him, both for their present encouragement, and future engagements of the fidelity of the *Philistines*. Whose service might not onely be free from danger, but full of advantage, especially when they were under the conduct of so wise and valiant an *Israelite* as [q] *Benajah* the son of *Jehojada* placed governour over them. To render this still more probable: Consider how *Ittai* the *Gittite*, with six hundred men of *Gath*, was no native of *Israel*, as appears by *Davids* words, [r] *thou art a stranger and an exile*; and yet was intrusted with the Command of a [s] *Terce* of the army, in the battell against *Absolom*. Wherein he excellently acquitted himself according to

n 1 Sam.30.14. & Ezek.25.26 & Zeph.2.5.

o 2 Sam.8.18. & 1 King.1.38.

p Vid. ejus annota in locum prædicta.

q 2 Sam.20.23.

r 2 Sam.15.18, 19.

s 2 Sam.18.2.

his loyall resolution to attend the Kings fortunes whether in life or death.

¶ 27. Come we now to describe the Countrey *Philistia*, where in the north part thereof, we finde *Gath* a regall City:* before *Achish* the son of *Maoch* the King whereof, *David* to save his life counterfeited himself mad. But whether guilty or no in so doing, Divines have not yet determined. It would incline me to the more charitable side, that he had good warrant for what he did, because at the same time (understand it immediately before or after) he composed[t] two Psalmes. Which shew his soul not out of tune solemnly to serve God. But *David* went to *Achish* a second time, with sixe hundred men; (it seems upon better assurance before-hand, then formerly) and was with great kindness entertained by him, dwelt with him in *Gath*, and after obtained *Ziklag* from him; and by *Achish* his minde should have been the* keeper of his head. *Achish* the son of *Maachah* (tributary no doubt to *Solomon*) was King of *Gath*. For *Shimei* confined to *Hierusalem* by *Solomons* command, and his own consent, did fetch from[u] him his fugitive servants. Time was when *Shimei's*[w] tongue ran too fast in railing on *David* his Master, and now his feet moved too far in running after his servants, so that breaking the *Tedder of his Commission*, of the pieces thereof a *Halter* was justly made for his execution. This City of * *Gath* was afterwards fortified by *Reboboam*, and many years after taken[x] by *Hazael* King of *Syria*, and in the next age had the wall thereof broken down by *Uzziah* King of[y] *Israel*.

¶ 28. Betwixt *Gath* and *Ekron* (lying thence south-west) we are as certain there were Cities as ignorant how to call them. For the present let them pass by the name of *Samuels Cities*: because by his *devotion, the Cities, which the Philistines had taken from Israel, were restored to Israel from*[z] *Ekron even unto Gath.* See the difference betwixt *Priest* and *Priest*, both in service and success. Vicious *Hophni* * brings forth the *Arke* into the field, fights, falls, loseth his own life, and part of *Israels* Land to the *Philistines*. Pious *Samuel* stays and prays at home; the *Arke* is brought back to him: he both saves himself, and as a bountifull benefactor regaineth the former loss of his Countrey.

¶ 29. *Ekron* was a stately City; and commendable was the discretion of her *Inhabitants*, who learning wit from their neighbours woe, would not keep the[a] *Arke* and Gods anger therein, but with the speediest conveniency returned it home to *Bethshemesh*. Of these *Ekronites*, *David* afterward killed *two hundred*, and tendered their Foreskins a Dowry for *Michal Sauls* daughter. For, though by the condition of his Espousals he contracted but for an[b] hundred Foreskins, yet such was the supererogation of his valour (Love and Loyalty never give scant measure) that he[c] doubled the number. And what injustice was it that he that paid her dowry double should enjoy her but halfe? seeing *Saul* afterwards

* 1 Sam. 21. 10
t Psal. 34. & 56
* 1 Sam. 27. 2, 3, 5, 6. & 2. 82.
u 1 King. 2. 39.
w 2 Sam. 16. 7.
* 2 Chr. 11. 8.
x 2 Kin. 12. 17.
y 2 Chr. 26. 6.
z 1 Sam. 7. 14.
* 1 Sam. 4. 4.
a 1 Sam. 5. 10.
b 1 Sam. 18. 25.
c 1 Sam. 18. 27

wards took her away, and *gave her to* [d] *another*. *Beelzebub* was the grand Idoll of [e] *Ekron*, whose name importeth *a Lord of flies*. *Scaliger* conceiving it to be a nick-name which the *Jews* gave it in derision, so that the terming it *a God of flies*, was in effect to say, *a flie for your God*. In the new Testament *Beelzebub* passeth for the [f] *Prince of the Devills*. It seems that Hell it self, that place of confusion, would wholly be confounded, if some superiority were not therein observed.

d 1 Sam. 25. 44.
e 2 King. 1. 2.
f Mat. 12. 24.

¶ 30. More south we again come to the river *Sorek*, on whose banks grew *Grapes* of goodly greatness; yea the *Hebrews* report them to have been without any [g] kernels. But that hereabouts Lust did not grow without shame and sorrow to attend it, *Samson* will sadly witness. For in the house of *Dalilah* by the *brook of* [h] *Sorek*, he betrayed his strength to her, she his person to the *Philistines*. Thus those that sleep on a harlots lap for their Pillow, are overtaken with destruction before they dream thereof. Hence they carried *Samson* to [i] *Gaza*, which is welnigh fourty miles off. And why so far? Partly to render their triumph more glorious, baiting him with all eyes gazing on him; and partly the more safely to secure him, bringing him far from his friends, and beyond the reach of any rescue.

g Hieronim 5 tom. cap. Isa.
h Iudg. 16. 4.
i Iudg. 16. 21.

¶ 31. But as here was the place where *Samsons* purity was polluted, so hard by was the fountain or water wherein the *Ethiopians* pollution was purified. This was he, who being Treasurer to *Candace* Queen of *Ethiopia*, rode in his chariot and read *Isaias*, when, (always some unexpected good surprizeth such as are studious in the Scripture) [k] *Philip* was sent to expound it unto him. *Can a* [l] *Blackamore change his skin*, saith the Prophet? But see here the virtue of *baptismall water*, washing away the black hue, and vicious habits of his naturall Corruption, and making him a true Christian convert.

k Act. 8. 29.
l Ier. 13. 23.

¶ 32. *But Philip was found at Azotus*: and *Azotus* or *Ashdod* hardby is easily found, (*for a City seated on a Hill cannot be hid.*) This was the third Satrapie of the *Philistines*, in our definition, but first in honour, as famous for *Dagon* an *Idol* there adored: who yet had the manners in homage to the *Arke* to put off his head and hands, and fall flat on the ground. And hither first they brought the *Arke* of God*. This was allotted to the Tribe of *Judah* †; but left unconquered by *Joshua*. King *Uzziah* brake down the wall of it: and built Cities in the coast of it*. And soon after *Tartan* sent by *Sargon* King of *Assyria*, took it †. The *Maccabees* had divers battells near *Azotus*. Here *Judas* overthrows *Gorgias* *, And spoiles *Azotus* †; And again pursues *Bacchides*. But himself is slain*. Here *Jonathan* overcomes *Demetrius* the younger, and burns *Azotus*; and the Temple of *Dagon* †; And hereabouts *Judas* and *John* prevaile against *Cendebeus*. As for *Dagon* here adored, some make him *Patron of grain*, (and he is translated Σίτων by *Philo Biblius*) others the President of the sea;

* 1 Sam. 5. 1. & 6. 17.
† Iosh. 15. 47.
* Chap. 13. 3. 2 Chr. 26. 6.
† Isa. 20. 1.
* 1 Macc. 4. 15.
† Chap. 5. 67.
* Cha. 9. 15. 18
† 1 Mac. 10. 78. 84.
* 1 Mac. 16. 10.

Digitized by Google

ſea; and we may ſafely beleeve his Power as much over the one as the other. His ſhape (ſave that it was *maſculine for ſexe*) reſembled the *Antick* laughed at by the Poet.

Deſinit in piſcem, mulier formoſa ſuperne.
Upwards man-like he aſcended,
Downwards like a fiſh he ended.

m See the Septuagint. ἀμφότερα τὰ ἴχνη τῶν ποδῶν αὐτῶν ἀφημένα.

And yet this *Fiſh* had alſo [m] feet under the *taile* thereof, which feet of *a fiſh* ſeem not to ſtand with any proportion. But what ſhall we ſay? The uglier his ſhape, the handſomer for an *Idol*; and to keep a *Decorum*, it was fit that he ſhould be as miſhapen in his form, as monſtrous in his worſhip. Far handſomer no doubt were the women of *Aſhdod*, or elſe the *Iſraelites* would never have been ſo enamoured with them, as after their return from the captivity, by marrying with them to beget a mongrell off-ſpring, whoſe tongues (as if divided *Parlee par Pale*) ſpake half [n] *Aſhdod* and half *Hebrew*. But ſurely God was afterwards better pleaſed with the *Jews* ſolemn ſubmiſſion, and fair putting away of their wives, then with the cruelty of the *Britons* (if true what [o] reported) which marrying *French* women in *Armorica* (now called *little Britain*) out of a zeale to preſerve their native Language, they cut out their wives tongues for fear they ſhould infect their children with a mixture of *French*. As for [p] *Metheg-Ammah* in *Philiſtia*, becauſe the learned are not reſolved whether thereby a place be deſigned; and if ſo, many take it for *Gath*; or elſe that thereby is ſignified, that *David* took the *Bridle of Power*, from the hand of the *Philiſtines*; ſee it ſigned with an Aſteriske, enough to tell the Reader, that we doe not ſhew, but ſeek a certainty therein.

n Nehe. 13. 24.

o Nennius Elvodug.

p 2 Sam. 8. 1.

Jonah on the ſea.

§ 33. So much for the land in this Tribe. If we look on the ſea, bounding it on the weſt, ſee *Jonah* in his ſhip, flying as faſt as he could, [q] *from the preſence of the Lord*, that is, from the *performance of his Propheticall function* in *Niniveh*. Otherwiſe he was better principled then to conceive it probable, in any place to avoid *Gods preſence*; and (if ſo erroneouſly opinioned) made the worſt of choices, [r] *to goe down into the ſea*, where Divine power moſt effectually appears. Many carnall reaſons might cauſe his flight; as, *fear to be murthered* for delivering ſo unwelcome a meſſage to that [ſ] *bloody City*; *ſuſpicion*, that his preaching little regarded in *Iſrael*, would be leſs in *Niniveh*; *zeal to his Countrey*, as perceiving the converſion of the *Gentiles*, would prove the rejection of the *Jews*; and a *Jealouſie* (as himſelf [t] confeſſeth) his Propheſie ſhould be diſproved on the peoples repentance.

q Ionah 1. 3.

r Pſal. 107. 23.

ſ Nahum 3. 1.

t Ionah 4. 2.

Digitized by Google

A terrible tempest persuing the ship, works wonders in the mariners:

1 Out of the bold came fear; } *They were* [u] *afraid.*
2 Out of the profane came piety; } *Cryed every man to his God.*
3 Out of the covetous prodigality; } *Cast their ware into the sea.*

Mean time *Jonah* was fast asleep in the botome of the ship. It is hard to make sense of his actions, his flight spake fear, his sleeping shewed security; *formidat & audet.* How doth sin distract men, making them as contrary to themselves, as to Gods commandements!

¶ 34. At last, the Master of the ship (now vassall to the winds) awakes him; and *Jonah* detected by lot, and his guilty conscience, is cast as a *peace-offering* into the sea, where a Whale is provided, after three days to bring him safe to the shore; who amongst many *Land-types*, was the onely *Sea-type* (as the [w] Serpent the *Aire-type*) of our [x] Saviour.

¶ 35. The son of *Dekar* was *Solomons* [y] purveyour in *Machats*, and in *Shaalbim*, and *Bethshemesh*, and *Elon-Bethanan*, all places in or near this Tribe. The Armes vulgarly assigned to *Dan*, are *Vert a Snake or adder argent nowed*, biting, as some adde, (let Heralds tranflate it into the proper terms of Blazonry) the heels of an horse, whereby the Cavalier mounted on him falls down backwards. All grounded on the [z] Blessing of *Jacob*; intimating the slie and subtile disposition of the *Danites*, whose sleight was above their might, policy more then their power, verified in their sodain and unexpected surprisall of the City of *Laish*. Nor know I how herein to reconcile the particular fancy of *Aben Ezra* to this received opinion, who allots an Eagle for the armes of *Dan*: a creature of most contrary posture and practise to a Snake: (nothing creeps lower then the one, or soares higher then the other) except agreeing in the generall qualities of quick-sight and subtilty. Here if some say that the Eagle might have been the crest of *Dan*, they will quickly retract their opinion, considering crests a modern device, and could not be born in that age, which was scarce conceived three hundred years since. The standard of *Dan* [a] was erected formost of the three on the north side of the Tabernacle.

A wonder working tempest.

[u] Ionah 1.5.

[w] Iohn 3.14.

[x] Mat. 11.39.

[y] 1 King. 4.9.

[z] Gen. 49. 17.

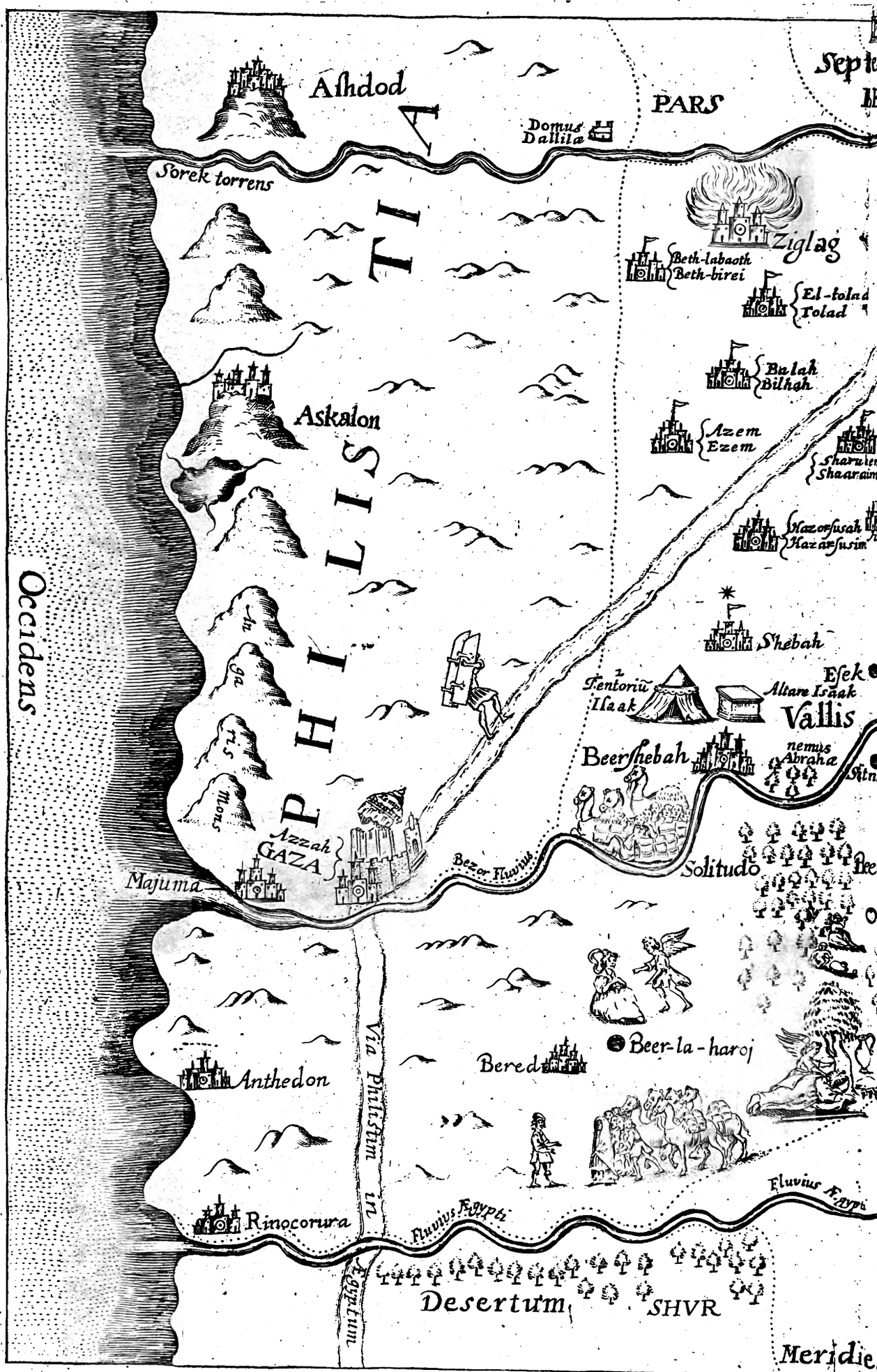
[a] Numb. 2.25.

THE

Here the Map of Simeon *is to be inserted.*

Digitized by Google

Digitized by Google


Ashdod
PARS
Domus Dallila
Sorek torrens
PHILISTIA
Ziglag
Beth-labaoth
Beth-birei
El-tolad
Tolad
Balah
Bilhah
Askalon
Azem
Ezem
Hazorsusah
Hazarsusim
Shebah
Occidens
Tentoriu Isaak
Altare Isaak
Vallis
Beersheba
nemus Abrahæ
Azzah
GAZA
Majuma
Bezor Fluvius
Solitudo
Via Philistim in Egyptum
Beer-la-haroj
Bered
Anthedon
Rinocorura
Fluvius Egypti
Desertum
SHVR

Ettekeh

Septentrio

LEVI

TRIBVS DAN

Gedor

Gedor Vallis

Sorek torrens

LEVI

Hebron

Beth-marcaboth

PARS

Rupes Etham

LEHI

Ether Etam

Fons Samsonis En-hakkore

CALEB

LEVI

Debir

LEVI

Ain

Aenda

Razor-shual

Ashan Chorashq

Gerar

Bazor torrens

Bethul Bethuel

GERAR

Tentoriū Isaak

Rechoboth

Molada

Hormah Zephath

Beersheba

Tochen

Deser

tum

Bealath-Beer

Ramah meridionales

KADESH

Oriens

WILHELMO HONYWOOD
Armigero, e familia, non generosa minus quam numerosa oriundo, cujus mellito nomini, suavissimi mores conveniunt, amico suo optimo, tabulam hanc, gratiarū ergo destinat. T. F.

SIMEON. Instrumenta violenta in habitationibus ipsius.

TRIBVS IVDAH

Kadesh-Barnea

Scala Miliarium

1 2 3 4 5 6 7 8 9 10

Tho: Cross sculp:

Digitized by Google

Digitized by Google

THE TRIBE OF SIMEON.

CHAP. II.

¶ 1. SIMEON second son of *Jacob* by *Leah* his wife probably was active in the persecution of his brother *Joseph*; (therefore singled out in [a] *Egypt* to be a prisoner) certainly imbrued his hands with *Levi* in the bloud of the [b] *Shechemites*: Whereupon *Jacob* jointly cursed them, [c] *I will divide them in Jacob, and scatter them in Israel.* Which prediction took a threefold effect in this Tribe, namely in their

a Gen. 42. 24.

b Gen. 34. 25.

c Gen. 49. 7.

1 Paucity. Scarce any Tribe came * *more* out of *Egypt*, not any by much entred fewer into *Canaan.* So sensible was their diminution, that of fifty nine thousand, but twenty two thousand two hundred possessed their inheritance. It seemeth that the many mortalities in the wilderness did light heavy on the *Simeonites*. Yea after they were setled in their possessions, the Text saith, *they had* [d] *not many children, neither did all their family multiply, like to the children of Judah.* And although [e] immediately after it is recorded, *that the house of their Fathers increased greatly*; yet the proportion is to be measured, not in relation of this to other Tribes, but in the reference of these families to others in the same Tribe of *Simeon.*

* Numb. 1. 23. & 26. 14.

d 1 Chr. 4. 27.

e 1 Chr. 4. 38.

2 Obscurity. Neither Judge nor Prophet extracted from this Tribe: save that in this dearth of eminent persons (famine will make those crums to be taken up, which otherwise would be cast away) we must take in [f] *Judith*, with her *Apocrypha* atchievements. But most sure it is that one notoriously infamous, namely [g] *Zimri*, the son of *Salu*, who defied justice, and boldly avouched his adultery with a woman of *Midian*, was son to a Prince of *Simeon.*

f Iudi. 9. 2.

g Num. 25. 14.

3 Dispersedness. Their Countrey was but a jagged Remnant originally belonging to, and still surrounded with [h] *Judah* on all sides, save on the sea, amongst whom their townes were scattered.

[q] Iosh.19.1.9.

§ 2. Yet in process of time, as the dispersion of the *Levites* was turned totally, so the scattering of the *Simeonites* was changed partially into a blessing. Their locall mixture with *Judah* begate a politicall confederacy with them, [t] *Come up with me into my lot, and likewise I will goe with thee into thy lot.* Whence a double benefit accrued to the *Simeonites*.

[i] Iudg.1.3.

1 Spirituall: they were hedged in by their habitation, in the right way of Gods worship: so that, when the ten Tribes made their idolatrous defection under *Jeroboam*, many of the *Simeonites* persevered in Gods true service: *and they fell to King Asa in* [k] *abundance.*

[k] 2 Chr.15.9.

2 Temporall. When the rest of their brethren were finally carried away captive under *Hoshea* in the sixth year of the reign of King *Hezekiah*, probable it is that a considerable number of the *Simeonites* remained, as hath been proved before, by their habitation within the lot of *Judah*.

[l] 2 King.17.6.

§ 3. The Lot of *Simeon* was transcendently fruitfull, having a most temperate aire, insomuch that Saint *Hierome* saith, in his time it was termed *Regio salutaris*, the *healthy Countrey*. No marvell then if the Patriarchs *Abraham* and *Isaac* having their choice of the whole Countrey, preferred to live so long in these parts. And the latter of them sowing grain near *Gerar reaped* [m] *an hundred fold*, which was the greatest increase which that Corn returned, which fell into *good ground*, in the [n] Gospell.

[m] Gen.26.12.

[n] Mark.13.8.

§ 4. In the north-east corner of this Tribe we finde that mountain before *Hebron*, to the [o] top whereof, full twenty miles from the City, *Samson* carried the gates of *Azzah*. There he laid them down, not in a plain but steep place, partly in the gallantry of his strength, that not faintness, but his free pleasure made him lay them down; and partly, that in so conspicuous a place the *Gazites* might easier finde their gates there, then fetch them thence. A little more westward, not far from the banks of the river *Sorek*, stood the City *Ziglag*, which [p] *Achish* King of *Gath*, bestowed on *David* during his abode there. If any demand why *David*, when King of *Israel*, did not restore *Ziglag* to *Achish* again; let such know, that (besides that Cities once passed into a potent hand, are too precious things to be parted with) *David* being crowned King of *Israel* had an undoubted right derived unto him by Gods grant, not onely to this City, but to the whole Kingdome of *Gath*, and land of the *Philistines*, which God had given to *Judah*, though hitherto they were not able to recover it.

[o] Iudg.16.3.

[p] 1 Sam.27.6.

§ 5. Afterwards, whilest *David* was marching (at least wise in presence) with *Achish* against *Saul*, the *Amalekites* in his absence burnt *Ziglag*, carry-

carrying away all the people therein captive. Griefe hereat ſo prevailed in *Davids* men at their return, that in anguiſh of their hearts, they were ready to [q] ſtone him. Could better be expected from them? Behold their originall, they were at firſt, [r] *men in debt and diſtreſs*, whoſe ſeverall diſcontents made them generally contented to join together; ſo that not *David*, but his neceſsities choſe them to attend him, who now in adverſity diſcovered their impious diſpoſitions. But *David* to avoid this ſhowre of ſtones ready to rain upon him, run for ſhelter to *God* his *Rock*, in whom he *comforted himſelf*. Thus, as it is always darkeſt juſt before the Day dawneth, ſo God uſeth to viſite his ſervants with greateſt afflictions, when he intendeth their ſpeedy advancement. For immediately after, *David* not onely recovered his loſs with advantage, but alſo was proclaimed *King of Iſrael*: though ſome war aroſe for a time between him and *Iſhbaſheth*.

q 1 Sam. 30. 6.
r 1 Sam. 22. 2.

¶ 6. But the moſt memorable places of this Tribe are ſeated on or near the brook of *Bezor*, which ariſing in *Judah* takes his courſe ſouthweſt, not far from [s] *Ether* or [t] *Etan* in the north-eaſt corner of this Tribe. In the rock of [u] *Etan* near the City of that name *Samſon* repoſed himſelf, whence the men of *Judah* brought him down, bound with two cords, and delivered him to the *Philiſtines*: but he preſently found his ſpirits, and in that place the jaw-bone of an Aſſe. Bad weapons are better then none; and it matters not what they be, ſo that they be weilded by *Samſons* arme, that, guided by Gods hand. This jaw-bone which uſed to feed on graſs, here eat up a [w] thouſand men. Hereupon the place was called *Rama-Lehi, the lifting up of a jawbone*.

s Ioſh. 19. 7.
t 1 Chr. 4. 32.
u Iudg. 15. 11.
w Iudg. 15. 15.

¶ 7. Thus *Samſons* thirſt of revenge was allayed with the bloud of the *Philiſtines*, but the quenching of one thirſt was the kindling of another. How quickly can God tame fury into faintneſs with want of water! In this ſtraight he hath his recourſe by prayer to God, who [x] *cleaves a hollow place in the jaw*. Heaven can make *dry bones* [y] *live*, yea give life to others, as here to *Samſon*, water preſently flowing out thereof. Let poets fondly brag of *Hippocrene*, a fountain from a horſes hoof; moſt true it is that a ſpring did flow from the jawbone of an Aſſe. Except any be pleaſed (which indeed is moſt probable) not to take *Lehi* in Hebrew for the materiall jaw-bone, but for the Countrey thereabouts, ſo newly named by *Samſon*, out of a hollow place of the earth whereof, God produced this fountain.

x Iudg. 15. 17.
y Ezek. 37. 3.

¶ 8. Hence *Bezor* runneth by *Ain*, the onely City belonging to the * *Levites*, in this Tribe. Indeed both [z] *Simeon* and *Levi* were curſed to be ſcattered in *Iſrael*, and this City of the *Levites* ſcattered in *Simeon*, may ſeem to be *diſperſed* in a *diſperſion*. One City it ſeems was proportionable to this ſmall and mangled Tribe. Thus even the pooreſt muſt have ſome Preachers to inſtruct them, and afford thoſe Preachers maintenance for their inſtruction. At *Gerar*, the brook *Bezor* receives

* Ioſh. 21. 9. 16 & 19. 17.
z Gen. 49. 7.

from the south a Tributary rivolet, fetching its fountain out of the wilderness of *Kadesh*, a place full of strong and stately trees. But what saith the[a] Psalmist? *The voice of the Lord shaketh the wilderness, yea the Lord shaketh the wilderness of Kadesh.* As if this of all other was most sturdy and stubborn to withstand the summons of Gods voice: but all in vain, the least whisper of his mouth sending a palsey into the foundations thereof.

a Psal.29.8.

¶ 9. In the confines of this wilderness stood three remarkable Cities, which (lest the Reader should mistake) we have marked with circles on the tops of them. Not that any evill spirits moved therein, seeing these were the places *where David haunted*, whilest *Saul* persecuted him, and to whose inhabitants he sent part of his spoile taken from the *Amalekites* for a present. An act no less politick then just, with the same both discharging the shot of his former entertainment, and for the future obliging them by his bounty to be really sensible of his right of succession to the Crown. The first of these[b] *Corashan* ([c] elsewhere onely called *Ashan.*) The second[d] *South-Ramoth*, and[e] *Hormah* the last and most observable, because of three eminent places of that name in or near the *Land of Canaan*,

b 1 Sam.30.30.
c Iosh.19.7. 1 Chr.4.32.
d Iosh.19.8. 1 Sam.30.27.
e 1 Sam.30.30.

1 [f] Where the disobedient *Israelites* were destroyed by the *Canaanites*.
2 Where the *Canaanites* were destroyed by the penitent [g] *Israelites*.
3 Where the Tribes of [h] *Judah* and *Simeon* associating together destroyed the *Canaanites*, being properly in this Tribe.

f Num.14.45.
g Numb.21.3.
h Iudg.1.17. 1 Chr.4.30.

We see that *destruction* (so *Hormah* soundeth in Hebrew) gives the name to them all. And wonder not then, that in a Countrey the Seat of war, there were so many towns of this sad denomination, but pray rather that God would seasonably settle a peace in *England*, lest therein be found more *Hormahs* then were in *Israel*.

¶ 10. As for *Gerar* the City above mentioned, it was anciently a kingdome of the *Philistines*, whose Kings seem all to be called *Abimelech's*. To one of these *Abraham* falsely affirmed that *Sarah* his wife was his [i] sister: and afterwards *Isaac* (see the powerfull influence of Parents faults on their childrens practise!) to another of the same name offended in the like falshood. This latter *Abimelech* looking out of his window, beheld *Isaac*[k] *sporting with Rebekah*, (gestures not unlawfull as done, but as seen) and from this familiarity (greater his charity then *Isaacs* caution therein) interpreted her to be not his harlot, but his wife.

i Gen.20.2.
k Gen.26.8.

¶ 11. Afterwards *Isaac* outed of the City dwelt in the neighbouring valley of *Gerar*, and whithersoever he removed, Gods blessing, and the *Philistines* envy followed him. He grew fat in estate, his enemies lean at the sight thereof, which made them spitefully stop the [l] wells which his Father had digged. Happy that they could neither dam up nor drain dry the dew of Divine blessing, from falling upon him, which, if possible to effect, their malice would have attempted. But *Isaac* afterwards sunk these wells the second time, and *he*[m] *called their names after the*

l Gen.26.15.
m Gen.26.18.

names

names by which his Father had called them. See his humility herein, not varying from his Fathers will in an indifferent matter, whereas many now adays count it the greatest honour of this age, in all things to dissent from the former. Besides these renewed wells, *Isaac* had new ones of his own making, as namely

1 [n] *Esech*: that is *strife*, so called because his heardmen, and the *Gerarites* strove about it. n Gen.26.20.

2 [o] *Sitnah*, that is *hatred*, so named on the like occasion. o Gen.26.21.

3 [p] *Rekoboth*, that is *enlargement*, which he peaceably possessed; *God making room for him.* p Gen.26 22.

The two former pass for the emblems of our militant condition in this life, the last typyifieth our happy estate in a better, and more roomthy place; *In my Fathers house there be many* [q] *mansions.* q Ioh. 14.2.

¶ 12. This vale of *Gerar* was the Granary of *Canaan*, whither the Patriarchs retired in time of famine; for plenty dwelt there, when penury was elsewhere. Not will it be amiss to insert the testimony of a [r] Modern traveller, to shew how the Countrey hereabouts, even at this day, retains an indeleble character of its former fruitfulness. *We passed this day through the most pregnant and pleasant valley, that ever eye beheld. On the right hand a ridge of high mountains (whereon stands Hebron) on the left hand the Mediterranean Sea bordered with continued hills, beset with variety of fruits. The Champion between about twenty miles over, full of flowry hills ascending leasurely, and not much surmounting their ranker vallies, with groves of Olives and other fruits dispersedly adorned. Yet is this wealthy Bottome (as are all the rest) for the most part uninhabited.* r Geor. Sands. trav. 3.b.150.p.

¶ 13. From the vale of *Gerar* the brook *Bezor* runneth by the grove near *Beersheba*, [s] planted by *Abraham* for the more convenient performance of his devotion. Collect we hence that *Abraham* resided some considerable time in these parts, seeing trees grow not up as *Jonas his gourd* in a night, but must have some competent season to come to maturity. But what was piety in *Abraham* in planting this grove, was profaneness in his posterity to imitate. For after that God had made choice of a fixed place (Tabernacle, or Temple) *to put his name there*, such as elsewhere sacrificed unto him were not onely guilty of Schisme (separating themselves from the publick worship) but flat Idolatry, serving the true God in a false manner, namely, in a place prohibited. And now it is seasonably remembred, that many ages after, *Beersheba* was an eminent place of Idolatry. The [t] Prophet threatneth finall confusion to such that say, in nature of an oath, *The manner of Beersheba liveth.* It being probable that as the [u] brazen serpent set up by *Moses*, was afterwards abused to Idolatry, so this grove of *Abrahams* planting near *Beersheba* was by his posterity perverted to some solemn superstition, the *manner* or *way* whereof, *secundum usum Beershebæ*, was a precedent, or leading pattern for other places to imitate: as *Act.* 9. 2. & 18. 25. & 24. 14. s Gen.21.33. t Amos 5.5. & 8. 14. u 2 King.18.4.

¶ 14. But

¶ 14. But the City of *Beersheba* it self stood hard by on the brook *Bezor*. The name imports, *The well of an oath*. First so called from [w] *Abrahams*, then from [x] *Isaac's* ceremonious swearing and covenanting with *Abimelech* in that place. Now if Scarlet keep colour because twice died, and therefore called *Dibaphon*, well might *Beersheba* retain her name, twice on the same occasion imposed upon it. [y] Here God comforted *Jacob* in his journey down into *Egypt*, promising him safety and sight of his son *Joseph*. Many hundred years after, *Samuel* at [z] *Beersheba* set up his Sons for Judges, who degenerated from their Fathers integrity. In the division of the land into two kingdomes, *Beersheba* belonged to *Judah*, where [a] *Jehoshaphat* set up Judges, and whither [b] *Eliah* persecuted by *Jezebel* fled for succour. Hence he fled into the wilderness, leaving his servant at *Beersheba*. Not that he carelesly cast him off, but as the case stood with *Eliah*, life was to be preferred before attendance, and one alone might shift with more secrecy then two together. Besides, by the avoidance of this servant (probably no person of extraordinary performance) divine providence made a way for *Elisha* (one of more desert) in this vacancy to be inducted into *Eliah's* service.

w Gen.21.31.
x Gen.26.33.
y Gen.46.4.
z 1 Sam.8.2.
a 2 Chr.19.4.
b 1 King.19.3.

¶ 15. Coming still west-ward on the bank of *Bezor*, we finde the place where two hundred of *Davids* foot being faint stayed with the [c] baggage, whilest the rest of their brethren pursued and conquered the *Amalekites*. But these at their return denyed the two hundred staying by the brook, any part of their spoile, till *David* ordered it as *a leading case*, that these which attended the baggage should be equall sharers with such who fought in the battell. And very good reason:

c 1 Sam.30.10.

1 It was not lazines, but wearines kept them behinde. A stout heart sometimes cannot help a fainting body. Wherefore to punish sickness in them for a sin, had been height of tyranny.

2 Grant their tired bodies could not keep pace with their souls, yet no doubt in desire they marched along with their brethren, and perchance by their prayers facilitated their victory.

3 During their staying behind, their imployment was as necessary, though not so honourable. The stuffe could not secure it self, and the keeping of it in the others absence was a good piece of defensive service.

Now from hence it appears, that in cases not provided for in the judiciall Law, the Princes of *Israel* were intrusted with power to enact Statutes, in a prudentiall proportion to Gods word, binding all in their dominions to the observation of them. This ordinance of *David* may from the place be termed the *Statute of Bezor*. Nor is it any news for Laws to be made in open fields by rivers sides, our *English* Laws having had their birth in so plain a place in *Ronny-mede* near the river of Thames, where King *John* and his *Barons* first drew them up together. Yea, no fitter place for such solmn acts then a rivers side, where the sight thereof

Digitized by Google

thereof may be the remembrancer, *that* [d] *Judgement may run down as waters, and righteousnesse as a mighty stream.* Hence *Bezor* glideth into the Land of the *Philistines*, whither in due time we will follow it.

d Amos 5. 24.

¶ 16. South of this brook lay the wilderness of *Beersheba*, often mentioned in Scripture. Herein *Hagar* and [e] *Ishmael* wandred when the bottle of water was spent, the last Legacy which *Abraham* bequeathed him. Oh how she weeps, as if intending to refill the same from her eyes! but alas, that moisture so brackish would rather increase then allay any thirst! And now what should she do? It was death to her to see her son die, and yet that pity which would not suffer her to tarry by him, would not permit her to depart from him. In this *Dilemma* of affection she resolves on the distance of a bow-shoot, as a competent mean betwixt presence and absence, and disposeth her self under one shrub, her son under another. Here *Ishmael* cryes and God heareth. The very worst in extreme want are the object of pity, and though *Ishmael* had mockes for *Isaac*, heaven had mercy for *Ishmael*. An Angel sent shews *Hagar* a fountain, not now newly created, but newly discovered to her sight. The object was there before, but the Organ not rightly disposed to behold it. How near may men be to their own happiness and miss it; touching it, yet not seeing it, till God open their eyes! More south in this wilderness was the *Juniper-tree* under which [g] *Elisha* sate so highly discontented. Coales of Juniper we know are extremely hot, but is there any secret quality in the shade of that tree, to put *Eliah*, sitting under, into such passions, as that nothing but death would please him for the present? Sorrow bought him asleep, and afterwards awaking, being refreshed with a cake of bread, cruse of water, and comfort of an Angel he undertook his journey to *Horeb*.

e Gen. 21. 14.

f Gen. 21. 16.

g 1 King. 19. 4.

¶ 17. Not far off betwixt *Kadesh* and *Bered* is *Beer-laha-roi*, that is, *the well of him that liveth and seeth*: so [h] named by *Hagar*, because there an Angel catechised, comforted, and counselled her to return and humble her self to *Sarah* her mistress. By this well *Isaac* was walking and meditating, when *Rebekah* brought from her Fathers house first met him, in her most modest behaviour. For at the sight of him, though at some distance, she [k] lighted from her Camel, counting it ill manners to ride, when her husband and master went a foot: as also to give an earnest of her future good housewifery, that she would prefer industry before ease, honest pain before pleasure. The she vailed her self, partly to shew that the beams of her beauty were hereafter to be appropriated to *Isaac* alone, & partly in confession of subjection, being now under covert-baron, the command and protection of a husband. Well, I dare compare, yea prefer this vailed wives chastity, before the virginity of many vailed votaries.

h Gen. 16. 14.

i Gen. 24. 62.

k Gen. 24. 64.

l Gen. 24. 65.

¶ 18. More south is *the river of Egypt* the utmost limit, not onely of this Tribe, but of all *Israel*. Indeed by *the river of Egypt* κατ' ἐξοχὴν (often mentioned in *Exodus*) onely *Nilus* is intended. But this stream (which some conceive is particularly called *Shichor*) is termed the *River of Egypt*, not

not becauſe it is in, but is in the high way to *Egypt*. Otherwiſe, the traveller who ſits down on the banks thereof, ſhall never come thither. In the *Septuagint*, *Rhinocolura* is put for this river of *Egypt*, being a long named city of ſhort note, ſeated on the influxe thereof into the ſea. Only this *Rhinocolura* is famous in heathen Hiſtory, becauſe hither (as into an Hoſpitall) all thoſe malefactors were ſent, whoſe noſes were cut off for their offences: a puniſhment inflicted on the *Egyptians* by an *Ethiopian* King who conquered them Hence had it the name of * *Rhinocolura*, or the place of *noſe-maimed* people. But ô how great muſt that city be which in our age ſhould contain all thoſe, whoſe faces are noſe-leſs, not by others cruelty, but their own luxury!

* *Strabo Geog. lib.16.p.759.*

¶ 19. As for other cities in this Tribe of *Simeon* they were many, but obſcure. It is obſervable that moſt of them are written with an *Aliàs*. firſt, as they are named *Joſh.* 19. ſecondly, as they are called 1 *Chron.* 2. None need to wonder at their different denominations. Here I interpoſe nothing of the ſeverall writing of the ſame places

1 According to exact Criticks in ſpelling them.

2 According to vulgar tongues in pronouncing them.

Onely we commend to the Readers notice, that the book of *Chronicles* was written after the return from [m] Captivity; and about eighteen generations after the days of *Joſhua*. And therefore ſome difference of letters after ſo large a time is no ſtrange thing. For ſeeing *here we have no continuing* [n] *city*, it cannot be expected that any city ſhould have a continuing name. And yet great places longeſt retain their names unaltered, (as *London* from *Tacitus* to our times) whereas ſmall cities like theſe in *Simeon* are as often alterable, as paſſed into the poſſeſsion of ſeverall owners. Yea ſeeing it was the cuſtome of the *Jews*, *to* [o] *call their lands after their own names*, this haply might change [p] *Beth-lebaoth* in this Tribe, into [q] *Beth-birei*, when it came into the poſſeſsion of a new landlord.

[m] 1 Chr. 3.19.

[n] Heb. 13. 14.

[o] Pſal.49.11.

[p] Ioſh.19.6.

[q] 1 Chr.4. 31.

¶ 20. So much of this ſmall Tribe, whoſe portion was too little for his people, and therefore they made two happy expeditions to enlarge their quarters: one in the reign of [r] *Hezekiah to the entrance of Gedor, even unto the eaſt ſide of the valley, a place of good and fat paſture; for they of Ham (Canaanites) had dwelt there of old.* Mice ſometimes may be mens taſters, to teach them which is beſt for their palate: and thoſe heathen were wiſe enough to ſettle themſelves in the richeſt ſoile, whence now the *Simeonites* expelled them. This *Gedor* was in the diviſion of the land allotted to the Tribe of [s] *Judah*. Now if any demand by what right the *Simeonites* might invade this which was aſsigned to *Judah*, they may know that in caſe a ſtrong hold could not be reduced into ſubjection by that Tribe to which it belonged, it was not an act of injuſtice, but valour, for the next Tribe to [t] undertake the conqueſt thereof: As by their judiciall law if one dyed not having iſſue by his wife, the next of kin might ἐπιγαμβρεύειν, and was heire (as I may ſay) to marry his [u] brothers wife; ſo when *Judah*

[r] 1 Chr.4. 39.

[s] Ioſh.15.58.

[t] Iud.1.34.35.

[u] Mat.22.24.

Digitized by Google

dah through some defect or debility was unable to improve his Patrimony in *Gedor* to profit, by casting out the heathen who violently detained it, *Simeon* (his next neighbour in situation) succeeding to the right of his brother, attempted and effected the conquest thereof: Herein onely it holds not proportion, because the seed so raised up was accounted to his dead brother, whereas here *Simeon* made bold himself quietly to possess what victoriously he had acquired. Wonder not that this petty Tribe in overcoming *Gedor* did more then puissant *Judah* could performe; for *always the battell is not to the* [w] *strong*, and weaker means watching advantages may perfect what more powerfull have left uneffected. This *Gedor* (grudge not reader to sally with thine eye a little out of this Tribe, being still in this map) lay on the north of the river *Sorek*, and was one [x] of the 31. regall cities of the *Canaanites*. As for the *Simeonites* second voiage against the [k] *Amalekites* in mount *Seir*, more proper thereof hereafter in the description of *Edom*.

[w] Eccles. 9, 11.

[x] Josh. 12. 13.

[y] 1 Chr. 4. 42.

§ 21. Now that which straightned the portion of *Simeon*, was the multitude of *Philistines* inhabiting the sea coasts, allotted to, but never possessed by this Tribe. *Askelon* was a prime city in those parts, once won by [z] *Judah* assisting *Simeon*, but after recovered by the *Philistines*. *Samson*, being cast to give his companions thirty change of raiment, went neither to the Merchant for the *stuffe*, nor Taylor for *making of them*, but (knowing the *Philistines* garments would best fit *Philistines* bodies) he marched directly to [a] *Askelon*, where finding thirty *Philistines*, he bestowed their corps on the earth, and their cases on their fellow-countrey men. This caused that active antipathy betwixt *Askelon* and *Israel*, *Tell it not in Gath, nor publish it in* [b] *Askelon*. Near to this city there was a [c] lake, by which *Semiramis* is said to be born, there fed and relieved by *Doves*. Hence the Poet *Tibullus*.

[z] Judg. 1. 18.

[a] Judg. 14. 19.

[b] 2 Sam. 1. 20.

[c] *Diod. Siculus. libro* 13.

Alba Palæstino sancta columba Syro. — *The milke-white Dove estrem'd divine, By Syrians of Palestine.*

But because no mention of this in Scriptures, we forbear further prosecution thereof.

§ 22. Going along south by the sea side (here styled the *sea of the Philistines*) we come at last to *Azzah*, or *Gaza* the fifth satrapy of the *Philistines*, once [c] conquered by *Judah*, but soon after returning to the former owners *Samson*, who carried the gates thereof away, could not bring himself hither again, without the guidance of another. Pain here was added to his blindness, when set to grinde in a mill; scorn to his pain, when sent for, at a solemn feast to be the musician to make sport, or rather the Instrument ready tuned for every wanton eye, tongue, and hand to play upon. But such as mock at other mens miseries, sometimes laugh so long till their own hearts ake. For *Samson* applied himself to the two pillars most fundamentall to the roof of *Dagons Temple*, and by the strength of his armes and [f] prayers, pulling them down, killed and died together.

[d] Exod. 23. 31.

[e] Judg. 1. 18. Judg. 16. 3. 21. 25.

[f] Judg. 16. 30.

Digitized by Google

Strange that his enemies knowing his ſtrength reſided in his haire, prevented not the ſecond growth thereof. But God firſt ſtupefies whom he intends for deſtruction: *Samſon* had loſt his ſight, the *Philiſtines* their foreſight at the ſame time.

g Ier.47.1. ¶ 23. Many ages after *Gaza* was ſmote by [g] *Pharaoh* King of *Egypt*, and not warned thereby to repent, utter deſolation was denounced againſt it.

b Zeph.2.4. There needeth no clearer comment on the Prophets prediction, [h] *Gaza ſhall be forſaken*, then that paſſage in the Acts of the Apoſtles, *the way unto Gaza which is* [i] *waſt*. This vaſtation was cauſed by *Alexander the great*, when

i Act.8.26.

k Ier.47.5. he utterly razed the city, fulfilling what [k] *Jeremy* had foretold, *Baldneſs is come upon Gaza*, whereby not onely the hair, but skin and fleſh of this proud place fell away, ſcarce any ſignes of a city remaining. Out of the ruines hereof, ſome two miles weſtward (where *Bezor* falleth into the ſea) *Majuma* or *Sea-Gaza* once a proper port-town took its riſe and increaſe, called afterward *Conſtantia* by *Conſtantine the great*, and *Gatzra* at this day, where ſimple roofs ſupported with carved columns, and *broken pieces of Parian* [l] *Marble, ſerving for threſholds, jambes of doors, and ſides of windows almoſt to every beggerly cottage*, teſtifie its former better condition. So much for theſe *Philiſtines*, who are taxed for their ſoothſaying by [m] *Iſaiah*, accuſed of *ſpightfulneſs and old hatred* by [n] *Ezekiel*, challenged for cruelty by [o] *Amos*, arraigned for pride by [p] *Zachary*, condemned by all to unavoidable deſtruction. Think not that theſe *Philiſtines*, fox-like, fared the better for being curſed, ſurely though ſlow, ſure vengeance overtook them; and we undoubtedly beleeve the ſame, although it be hard in hiſtory to ſhew when, where, and how their particular extirpation was accompliſhed.

l Sand. trav. lib.3.p.149.

m Iſa.2.6.

n Ezek.25.15.
o Amos 1.8.
p Zach.9.6.

¶ 24. *Simeon* hath uſually aſſigned him for his armes, *Gules*, a ſword *in pale*, with the point thereof *erected argent*; alluding to *Jacobs* words, *Inſtruments of cruelty are in his habitations*, becauſe of their perfidious maſſacring of the *Shechemites*. None of *Solomons* Purveyours in the Tribe of *Simeon*, the reaſon whereof ſhall be rendered in our deſcription of *Judah*. If any demand, why *Simeon* alone is omitted in *Moſes* his ſolemn [q] bleſſing of the other Tribes, let them remember how *Jacob* coupled *Simeon* [r] and *Levi* in a curſe; ſince which time the *Levites* had unſtrained their credit by their exemplary [ſ] zeale againſt the Idolaters, but the *Simeonites* had not recovered their reputation by any eminent act by them atchieved. *Moſes* therefore having no commiſſion to recall *Jacobs* curſe, and loth to repeat it, (leſt the double-curſed *Simeonites* ſhould be utterly diſheartned) thought it in pious policy beſt to paſs them over in ſilence. Of ſuch perſons, of whom we would willingly ſay no bad, and cannot truly ſay any good, it is the wiſeſt way to ſay nothing. As for their tradition that the *Simeonites* were imployed to be Scribes and Notaries to the Tribe of *Judah*, it is enough to mention it, knowing no ſound authority, whereon the ſame is grounded.

q Deut.33.

r Gen.49.5,6.

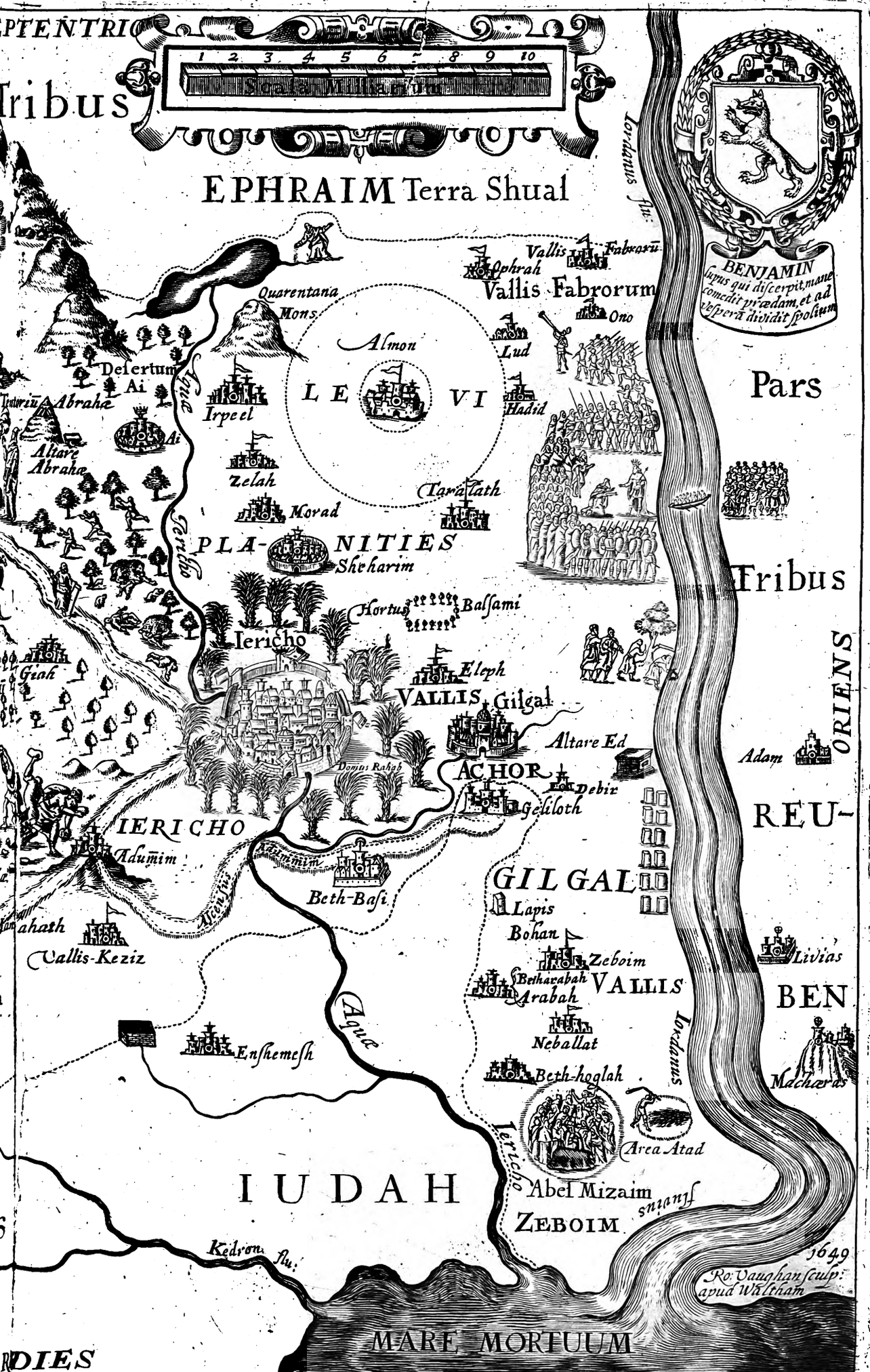
ſ Exod.32.26.

Here the Map of Benjamin *is to be inſerted.*

Digitized by Google

Digitized by Google

Digitized by Google


EPTENTRIO
Tribus
1 2 3 4 5 6 7 8 9 10
EPHRAIM Terra Shual
Iordanis Flu:
BENJAMIN
lupus qui discerpit mane comedit prædam et ad vesperã dividit spolium
Vallis Fabrorũ
Ophrah
Vallis Fabrorum
Ono
Lud
Quarentana Mons
Almon
LE VI
Hadid
Irpeel
Desertum Ai
Abrahæ
Ai
Altare Abrahæ
Zelah
Tara Zath
Morad
PLA- NITIES
Sheharim
Pars
Tribus
ORIENS
Hortus Balsami
Ieritho
Giah
Eleph
VALLIS Gilgal
Altare Ed
Adam
ACHOR
Debir
Gesiloth
REU-
IERICHO
Adumim
Adumim
Beth-Basi
GILGAL
Lapis Bohan
Livias
Zeboim
Betharabah
Arabah
VALLIS
BEN
Vallis-Keziz
Neballat
Machæras
Enshemesh
Beth-hoglah
Area Atad
IUDAH
Abel Mizaim
ZEBOIM
Kedron Flu:
1649
Ro: Vaughan sculp: apud Waltham
MARE MORTUUM
DIES

Digitized by Google

THE DESCRIPTION OF THE TRIBE OF *BENJAMIN*.

CHAP. 12.

¶ 1. *Benjamin* youngest son of *Jacob* by *Rachel*, was by his mother dying of him in child-birth named *Ben-oni*, that is, *the son of sorrow*, but by his Father called *Benjamin*, that is, *the son*[a] *of the right hand*. Say not *Jacob* did ill in altering the *Will* of his wife, and revoking the name, the last legacy she bequeathed to her child, seeing the alteration was perfective, and for the advantage of the *Legatee*; not to say that *Rachels* pangs imposed that name, and might be presumed scarce *compos mentis* in what she did. But the main reason of the alteration was, because *Jacob* could not call his son, but must recall his lost wife to his mind, so that his very name constantly carried a coffin in the mention thereof. Highly he was beloved of his Father, and good reason; First, because begot in his old age. Secondly, because the youngest: and affection, which always descends, when it can goe no lower, settles it self. Thirdly, because he was motherless. Lastly, because brotherless, *Joseph* being conceived dead, and so the portion of affection due to him, fell to *Benjamin* as the right heir thereof.

Ben-oni his name changed to *Benjamin*.

a Gen. 35. 18.

The dyſaſter and recruit of *Benjamin.*

¶ 2. Of this Tribe came out of *Egypt* [b] thirty five thouſand four hundred, all which dying in the wilderneſs, fourty [c] five thouſand and ſix hundred of their children entred the land of *Canaan.* Afterwards an heavy dyſaſter befell this Tribe (of the cauſe and manner whereof hereafter) inſomuch that no [d] women and onely ſix hundred men were left of *Benjamin.* Yea none of *Benjamin* were left above ground, being deſtroyed from being viſible on the face of the earth, and the ſix hundred remaining all [e] hid in the rock of *Rimmon.* Thus *Benjamin* was cut off from the body of *Iſrael,* and onely hung dangling by one ſmall ſinew, which by the carefull Chirurgery of their brethren, and Gods bleſsing upon it, in ſhort time recovered it ſelf to be very conſiderable in *Iſrael.*

b Numb. 1. 37.
c Numb. 26. 4
d Iudg. 21. 16.
e Iudg. 20. 47.

The words of the Pſalmiſt well to be weighed.

¶ 3. Herein the words of the Pſalmiſt deſerve to be obſerved, *There is little* [f] *Benjamin with their ruler. Little Benjamin:* It was therefore no court-complement, or modeſt excuſe, but a downright truth. *Saul* ſaid unto *Samuel,* [g] *Am I not a Benjamite of the ſmalleſt of the Tribes of Iſrael?* It is added, *with their Ruler:* no Tribe (*Judah* excepted) more trading in Commanders then *Benjamin* did. Hereof were *Saul* and *Iſhboſheth* both crowned Kings, *Jonathan* the eldeſt ſon; [h] *Mordecai* the Favorite, *Eſther* the wife of a King; [i] *Ehud* the Judge, and *Abner* the Generall of *Iſrael,* with divers others. And among Eccleſiaſticall Rulers, let not him be forgot, *who had the care of all the* [k] *Churches,* even [l] Saint *Paul* the Apoſtle. But beſide theſe Rulers, *Benjamin* bred ſome enemies to authority, *Ziba* that falſe cheater, *Shimei* that foul railer, *Baanah* and [m] *Rechab* privy traitours, *Sheba* a profeſſed Rebell; ſo impoſsible it is, all ſhould be good herbs which grow in great gardens.

f Pſal. 68. 27.
g 1 Sam. 9. 21.
h Eſther 2. 5.
i Iudg. 3. 15.
k 2 Chr. 11. 28.
l Phil. 3. 5.
m 2 Sam. 4. 2.

Benjamin placed between *Ioſeph* & *Iudah.*

¶ 4. The lot of *Benjamin* came forth [n] *betwixt the children of Judah and the children of Ioſeph.* If [o] *a ſparrow falls not on the ground,* ſurely ground falls not to any owner without Gods immediate providence. *Benjamin* joined with *Joſeph* to lay the poſſeſsion of *Rachels* children entire together; and joyned to *Judah,* that vicinity of habitation might invite them to unity of Religion. And indeed commendable was the conſtancy of the *Benjamites* both to God and their King, following the houſe of *David* at the diſloyall defection of the reſt of the Tribes. Say not that little *Benjamin* was thus placed in the middle to be ground betwixt the mill-ſtones of two potent Tribes; for it matters not who lies on our ſides, ſo be it God dwells on our ſhoulders. Remember we the bleſsing *Moſes* bequeathed to this Tribe, [p] *The beloved of the Lord ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long, and he ſhall dwell between his ſhoulders;* particularly pointing at his habitation in *Jeruſalem* built in the borders of *Benjamin.*

n Ioſh. 18. 11.
o Mat. 10. 29.
p Deut. 33. 12.

The ſmal compaſs of this Tribe recompenſed with the goodneſs of the ground.

¶ 5. Now though *Benjamins* meſs, when he ſate at *Joſephs* table, was [q] five times as much as any of his brethren, yet here it happened his portion was leſs then all the reſt: except any will ſay, that onely *Benjamins diſh* was leſs and *meat* more, becauſe, though ſmall the compaſs of ground

q Gen. 43. 34.

Digitized by Google

ground allotted to him, yet fair and fruitfull the soile, many and memorable the cities contained therein, Στενόταλο δὲ ὁ κλῆρος ἔτο ἦν διὰ τὴν τῆς γῆς ἀρετὴν, *The lot of this Tribe was straightned* (saith [r] *Josephus*) *because of the virtue of the soile thereof.* Yet as little as the land of *Benjamin* was, it was big enough to be divided betwixt two kingdomes, the south-west part thereof belonging to the kingdome of *Judah*, the north-east to *Israel*, with the cities of *Gilgal*, *Iericho*, and *Bethel*, as shall be made plain in the respective description of those places.

[r] *Ant. Iud. li. 5. cap. 1.*

¶ 6. *Jordan* is the eastern boundary of this Tribe*: *David* returning victoriously from *Mahanaim*, having [s] ferried over this water, partly brought thither, partly met here, a miscellaneous multitude, *Barzillai* and *Shimei*, *Mephibosheth* and *Ziba*, that is, loyalty and treachery, faith and falshood mingled together in the same Countrey. Here (once railing) now begging *Shimei* obtained pardon from him; because bringing along with him (the best argument in his excuse) a [t] *thousand men of Benjamin.* Some will say, *David* shewed *Shimei* too much mercy, and did *Mephibosheth* too little justice, not righting him against the false accusations of *Ziba*, who better deserved a whole halter, then half of the lands of *Mephibosheth*. Such doe not seriously consider the present condition of *David*; who, had his hand struck with the sword of justice, before his feet (in his renewed kingdome) were firmely fastned on the throne of authority, it had been the ready way to have overturned him and his posterity. Here [u] *Sheba* a *Benjamite* taking the advantage of the unseasonable contest betwixt *Judah* and *Israel*, which should have most interest in *David*, with his trumpet blew rebellion into the eares and hearts of the people; had not the dangerous consequence thereof been seasonably prevented by the vigilancy and valour of *David*, and his servants.

Eminent actions on the banks of *Iordan.*

* Iosh. 18. 20.

[s] 2 Sam. 19. 18.

[t] 2 Sam. 19. 17.

[u] 2 Sam. 20. 1.

¶ 7. More south on the banks of the river the children of the Prophets straightned for dwellings, went about to enlarge their habitations, but meanly provided for that purpose, if we consider the

Pitifull provisions for a Colledge.

1 *Architect*, a son of the Prophets, little skild (no doubt) in such employment.

2 *Timber*, green wood, and growing on the banks of *Jordan.*

3 *Tools*; a borrowed hatchet, the iron whereof fell into the river.

Alass, how comes it to pass, that when houses of the Prophets are to be built, the iron forsakes the handle, which sticks too stedfastly thereunto, when they break them down [w] *with axes and hammers!* But [x] *Elisha* made all things whole, the *hatchet* came unto the *helve* swimming above the water.

[w] Psal. 74. 6.

[x] 2 King. 6. 6.

¶ The altar *Ed* succeeds next, more south-ward on the river. Formerly we have placed it in the Tribe of *Reuben* on the east of *Jordan*, but others settle it west of that river in this Tribe. Hear the arguments for both.

Controversies concerning the position of the Altar *Ed.*

For

For *Benjamin*.

* Josh. 22.10. 1 *It* * *was set up in the borders of Jordan which are in the land of Canaan*, which land strictly and properly taken was on the west of *Jordan*. y Iosh.22.11.

2 It was erected to shew the contesseration of their religions. And therefore most probable and proper on the west side of *Jordan*, in the main continent of the land, to claim right, or rather continue a title of those separatist-Tribes, *Reuben*, *Gad*, and *Manasseh* in point of Gods worship with other Tribes. z Anti Iud. l.5. cap.1.p.143.

3 † Saint *Hierome*, and since him learned * *Tostatus* (to whose arguments in this controversie we refer the reader) with many other Commentators, are very positive in placing this Altar west of *Jordan* in the Tribe of *Benjamin*.

† *In locis Heb. lit. E.*
* *In locum.*

For *Reuben*.

1 It was set up y *over against the land of Canaan*. Which in proper construction imports it to be on the other side opposite thereunto.

2 It had been a meer trespass, for the two Tribes and an halfe in *aliena Republica*, to build an altar on the ground of other Tribes: and therefore no doubt, they did it on their own ground east of *Iordan*.

3 *Iosephus* z saith Διαβάσα δὲ τὸν ποταμὸν ἥ τε Ρεβήλις φυλὴ καὶ Γάδδις. *Therefore the Tribe of Reuben and Gad going over the river &c.*

a M. *Ioseph Mede* in his Sermon of the reverence of Gods house.

4 Another a *Ioseph* (though a modern, yet a learned writer) beleeveth, that in those elder times, that Countrey or territory was counted unhallowed, or unclean which had not a place set apart for Gods worship, and proveth from the words of *Phinehas*, that the altar was set up on their side, left otherwise having no place consecrated, they might be concluded to live in an unhallowed habitation.

Thus as this altar caused a difference betwixt brethren, about the cause why it was erected: so hath occasioned a dissension amongst learned men, concerning the place, where the same was set up. The best is, the controversie is not of such moment, as to concern salvation. Let us take heed, we be not of that *Generation* b *which set not their hearts aright*, and then the danger is not great, though we set this altar on the wrong side of the river. However, as the devout *Iews* in the primitive times, when the Sabbath was newly changed into the Lords-day, kept both Saturday and Sunday holy, observing both *ex nimia cautela*, to be sure to keep the right day of Divine worship: so for more certainty we have erected two altars, one on each side of the river, leaving it to the discretion of the judicious Reader, to accept or refuse which of them he pleaseth.

b Psal. 78.9.

The *Iewish* Stone henge.

§ 9. Come we in the next place to the c twelve great stones set up by *Ioshua* in memoriall that there they passed over the river *Jordan* on

c Iosh. 4.20.

foot

foot *Tremellius* conceives probably, that these were the *quarries in Gilgal* mentioned *Iudg.* 3. 19. whence *Ehud* returned back, when he went to kill *Eglon* King of *Moab*. Others likewise conceive, that *John* baptizing hereabouts, did particularly point at these stones, in that his expression to the *Pharisees*, [d] *God is able of these stones to raise up children unto Abraham.* They were set up in the Countrey *Gilgal*, the city so called lying some five miles west of the river.

d Mat. 3. 9.

¶ 10. *Gilgal* (*rolling* in Hebrew) was so called by *Joshua*, because the *reproach of Egypt was there rolled away from the Israelites*, and circumcision suspended during their travell, being [e] here administred, and the Passeover solemnly observed; here also *Manna* ceased, the Countrey affording plentifull provisions. Miracles and meanes never shine together in the same Horizon, but the former setteth, when the later ariseth. It will perchance be demanded, why *Manna* rained so long, seeing the *Israelites* long agoe were come into the plentifull Countrey of *Canaan*, all the while they had remained in the land of *Reuben*, ever since they came over the river of *Arnon*. It is answered, God hitherto continued his largess of *Manna*,

Remarkables happening at *Gilgal* in the days of *Ioshua*.

e Josh. 5. 9.

1 Because formerly they were only come into the skirts of the countrey, (unsufficient to maintain so numerous an Army) whereas now they were entred into the very heart and middle of the land.

2 The land of *Reuben* though very fruitfull, [f] *was a place for cattell*, fit for grazing, and better for beasts, then men to feed upon.

f Numb. 32. 1.

3 God to manifest his liberality, would not onely have his provisions to meet even, but to lap over, continuing *Manna* till his people were otherwise plentifully provided for, both with new corn on the ground (coming hither in [g] the beginning of harvest) and [h] old in their Granary.

g As may be collected by the overflowing of *Iordan*, and by comparing Iosh. 3. 15. with 1 Chr. 12. 15.
h Josh. 5. 12.
i Mat. 13. 52.

Thus the *Jews* did not begin house-keeping on *bare walls*, but were set up with full stock afore-hand: victualled in a manner, with two years provision, that with *the good house-keeper* [i] *they might bring forth out of their treasure things new and old.*

¶ 11. In the days of *Samuel* and *Saul*, this was a place of principall credit, where *Saul* was solemnly invested with a crown, *Come, let us goe up unto* [k] *Gilgal, and renew the kingdome there.* Yet here at the same time to shew Gods displeasure with the people for their tumultuous desiring of a King, * *Thunder in harvest* (*in Iudea Sommers thunder old mens wonder*) exceedingly affrighted the hearers thereof. Afterwards *Saul* stained this place with a double deed of disobedience,

Gilgall a Court or a Colledge.

k 1 Sam. 6. 14.

* 1 Sam. 12. 18.

1 When in *Samuels* absence he presumed to offer [l] sacrifice. Once the proverb was, *Is Saul also amongst the Prophets?* Now it may be, Is *Saul also amongst the Priests*, invading the Sacerdotall function?

l 1 Sam. 18. 9.

2 When contrary to Gods command, he spared and brought hither the best of spoile of *Amalek*, so that *Samuel* was fain to supply what justice was wanting in *Saul*, who *hewed Agag in pieces before the Lord in* [m] *Gilgal.*

m 1 Sam. 15. 33.

In

2 King.4.38. In after ages here was an Academy or Seminary of the ſons of the Prophets, brought up here in learning preparatory to their profeſsion. *Acquired*, are ſo far from hindering *infuſed* abilities, that the ſtock prepared by induſtry, is fitteſt to be graffed on by inſpiration. *Eliah* and *Eliſha* were ſucceſsively the *Preſidents*, or rather the *Viſitors* of this Colledge, the latter being both food, and phyſick for the ſtudents therein:

n 2 King.4.43. 1 Food, when with twenty ſmall [n] *Barly loaves* he fed an hundred of the children of the Prophets.

o 2 King.4.41. 2 Phyſick, when his meal was [o] Antidote againſt the malignity of the wild gourd in their pottage.

It ſeems the ſons of the Prophets were no expert Herbaliſts, whoſe learning moved in an higher and holier ſphere, and they more skilfull to diſcern betwixt true doctrine and hereſie, then betwixt pot-herbs and poiſon.

Gilgall a ſink of Idolatry. ¶ 12. *Gilgal* was afterwards a ſinke of Idolatry, and belonged to the Kings of *Iſrael*, as appears by the Prophets counſell, *though thou Iſrael play the harlot, yet let not Judah offend, and come yee not into* [p] *Gilgal &c.* At *Gilgal* men *multiplied* [q] *tranſgreſsion*, whereupon deſtruction was denounced againſt this place, and *Gilgal* was afterwards rolled up in her own ruines. To return to the river *Jordan*, which a little ſouth-ward falls into the [r] *Salt-ſea*, the ſouth boundary of this Tribe. The epithet Salt is not here ſuperfluous, but emphaticall, partly to diſtinguiſh it from the ſea of *Cinneroth* or *Galilee*, which was a freſh-water-ſea; and partly becauſe the water hereof was ſalt with a witneſs, *fire-ſalt*, as I may ſay. Let Philoſophers demonſtrate the cauſe of the brackiſhneſs of the Ocean, though it is to be feared, they wil be poſed nearer home, how rivolets of teares which flow from their own eyes, come to be ſo ſalt. But a peculiar reaſon may be certainly aſsigned, why the water in this ſea was tranſcendently ſalt above all others, whereof largely hereafter in the deſcription of *Judah*.

p Hoſ.4.15. & 9.15.
q Amos 4.4. & 5.5.
r Joſh.18.19.

The ſouth-bound of *Benjamin*. ¶ 13. Having done with the channell of *Iordan*, the certain and unmoveable bound of *Benjamin* on the eaſt, come we now in our perambulation to ſurround the other three ſides of this Tribe, and at firſt will onely take notice of the limitary places, and ſo proceed from the rine to the core, from the marches to the middle of this countrey. The ſouth of *Benjamin* ranged from *Kiriath-jearim* by *the well* [ſ] *of the waters of Nephtoah*, to the valley of *Hinnon*, and ſo on the ſouth of *Ieruſalem* deſcended to *Enrogell*. All which places ſhall hereafter be preſented in a peculiar map, and therefore no more for the preſent.

ſ See Joſh. 18.15. &c.

The fountain of the ſun. ¶ 14. Hence it went forth to *Enſhemeſh*, *i. e.* the fountain of the Sun. Either ſo called from the clearneſs of the waters thereof, or becauſe in Idolatrous days, when *the hoſte of heaven was* [t] *worſhipped* (whereof the Sun the Generall) it was dedicated thereunto, or becauſe the ſuns extraordinary influence thereon endued it with ſoveraign virtue. And now it is well

t Act.7.42.

remem-

remembred, that *Bath* in *England* is called by [u] *Antoninus Aquæ ſolis* or the waters of the Sun. Hence the bounds of *Benjamin* ſtretched to *Gelidoth* near [w] *Gilgal* (over againſt the going up to *Adummim*) and thence deſcended to the ſtone of *Bohan* the ſon [x] of *Reuben*, ſo called no doubt from ſome memorable act by him there atchieved, for otherwiſe the *Reubenites* had no part of poſſeſsion on the weſt ſide of *Jordan*. Hence this Tribe extended through *Arabah* to *Beth-hoglah*, *i. e.* as [y] Saint *Hierome* interprets it, *Locus gyri*, or the place of a circle, becauſe (as he will have it) in this place *Joſeph* with his brethren ſet in a round (the forme of mourners) bewailed the corps of *Jacob* brought hither out of *Egypt*.

[u] *Camd. Brit. in Summerſetſhire p.* 233.
[w] Compare Joſh. 15.7. with Joſh. 18.17.
[x] Joſh. 18. 17.
[y] *In locis Heb. lit. B.*

¶ 15. But leaving this as a conjecture, moſt ſure it is, that hereabouts was the *floor of Atad*, where ſo ſolemn a lamentation was made for *Jacobs* death, that the place long after did weare mourning in the name thereof, therefore called [z] *Abel-mizraim*, *i. e.* the *ſorrowing of the Egyptians*. Strange, that ſtrangers, being [a] the Elders of *Pharaohs* Court and kingdome, ſhould ſo affectionately bemoan the death of a man no whit related unto them. Surely the *Egyptians* did not *weep-Iriſh* with faigned and mercenary teares, much leſs was their paſſion onely State-ſympathy and politick compliance, ſighing and ſmiling with the ſighs and ſmilings of *Joſeph*. Rather it was becauſe the endearing diſpoſition, and obliging goodneſs of old *Jacob*, living fifteen years with them in *Egypt*, had gained the generall love of the land. Beſides, they lamented his loſs as the death of their own grand-father, becauſe he was Father to *Joſeph*, the Father, founder and preſerver of them and theirs in the time of famin. If any demand why the *Egyptians* mourned for *Jacob* [b] threeſcore and ten days, whilſt *Joſeph* made a mourning for him but for [c] ſeven days? I can tell the common anſwer, that the former ignorant of heavenly happineſs lamented him totally loſt, whilſt *Joſeph* not [d] *mourning without hope* was more moderate in his lamentation. But whether this ſolution be ſound in it ſelf, or the queſtion exactly conformable to the text, we remit it to the examination of others. I would rather know the reaſon why this ſolemnity of ſorrow, was performed in this place, rather then at the cave of *Machpelah* forty miles hence, where the corps were interred; ſurely the *Maſter of the Ceremonies* in thoſe days could give an account thereof.

The *Egyptians* paſſionate bewailing of *Iacob*.

[z] Gen. 50. 11.
[a] Gen. 50. 7.
[b] Gen. 50. 3.
[c] Gen. 50. 10.
[d] 1 Theſ. 4. 13.

¶ 16. But here it will be objected, that *Joſeph* coming out of *Egypt*, had a nearer way by many miles to carry *Jacobs* corps to *Hebron*, then by going over *Jordan*. It is confeſſed, but this fetching a compaſs was conceived more for the ſtate of the funerall. Unfitting it was, that the body of that worthy Patriarch (to whom all the land belonged by promiſe) ſhould ſteale into that Countrey in a clandeſtine way, and privately enter in at the poſtern door, rather let it ſolemnly ſurround the Countrey, and be brought in at the broad gates. Thus the corps of men of quality, though the Chancell-door be nearer, are borne

through the porch and middle-alley to the place of their interment.

The north borders of *Benjamin.*

§ 17. So much for the south-marches of *Benjamin*, we come now to visite the north-limits thereof. Those began from *Iordan* (saith our English translation.) *In divertigio Iardenis quo magis adhuc ad orientem divertit* (saith *Tremellius* in his note on the place) *i.e. in the winding of Iordan as it turns still more to the east*; and we could wish, that this eastern flexure of that river, had been made a little more visible in our Maps. Hence they

e Josh. 18. 13. went up to the *side* [e] *of Iericho*, understand thereby the confluence of the waters afterwards running to *Iericho* (as appears by paralleling *Iosh.* 16. 1. with *Iosh.* 18. 12.) and so through the mountains westward, *the goings out thereof are at the wilderness of Beth-aven.* Whence it turneth towards *Luz* which is *Bethel* south-ward, which now I come to describe.

Beth-el why so called.

§ 18. *Beth-el*, that is, *Gods house*, was so named by *Iacob* (for formerly it was called *Luz*) who here lying on a stone (it matters not how hard our bed, if so heavenly our dreams) saw a [g] *Ladder* with God on the top thereof, and Angels *ascending and descending thereon.* Going down to attend on Gods children according to their commission, and up to give an account of their attendance, and receive farther instructions. Here *Iacob* by vow indented with God solemnly to make this place his house, and to give to him at his safe return [h] with bread and water, the tenth of all his substance. But though God over performed his *counterpart* herein, *Iacob* neglected his promise, and when his staffe was swelled into [i] *two-bands*, set down his staffe at *Shechem*, and turned there a purchaser of a parcell of ground, till God minded him of his former obligation, *Arise* [k], *goe up to Bethel, and dwell there &c.*

g Gen. 28. 12.

h Gen. 28. 22.

i Gen. 32. 10.

k Gen. 35. 1.

Deborah buried near *Beth-el.*

§ 19. Most happy that man *who runs the way of Gods commandements*, and next him he is the best, *who answers the spur*, and with *Iacob* goeth, when almost driven. Hither he comes (having first reformed his family of [l] Idolatry) and here built an Altar called *El-beth-el.* During his abode here died *Deborah Rebekahs* nurse, venerable for her old age, having seen her nurse-childs childrens children, to the fourth generation. Surely she was well loved whilest living, because so much lamented when dead, buried under [m] *Allon-Bachuth*, or *the oake of mourning.* As if *Iacobs* children desired, that their eyes should return that moisture to her in teares, which her breasts had bestowed in milke on their grandmother. Thus, though the Hebrews did not so doate on their nurses, as the wild Irish (who love them better then their own [n] mothers) yet they had them in an high estimation.

l Gen. 35. 4.

m Gen. 35. 8.

n Camd. Brit. pag. 787.

Beth-el jointly belonging to *Ephraim* and *Benjamin.*

§ 20. In the division of the land, *Beth-el* fell to the lot of [o] *Benjamin.* Yet we finde that the *house of Ioseph* (understand the Tribe of *Ephraim*) wan [p] and possessed it. It seems the City was divided into two parts, the northern pertaining to *Ephraim*, the southern to *Benjamin.* In the days of *Samuel* we finde, how [q] *he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all these places*; which were all three

o Josh. 18. 22.

p Judg. 1. 25.

q 1 Sam. 7. 16.

in

in this Tribe, and in the heart of the Countrey, conveniently seated for Termers to resort hither from all parts thereof.

Jeroboams calfe, set up in *Beth-el.*

¶ 21. Here *Jeroboam* set up one of his golden calves: and how busie was he about sacrificing unto it, when a Prophet sent from God denounced the destruction of his Altar, which presently clave asunder, according to his prediction? An Altar, which (were it of brass or stone) was softer then the miracle-proof heart of *Jeroboam*, which neither was broken, nor bruised thereat; as also he was no whit moved to repent, with the drying up, and [r] restoring of his hand, which happened thereupon. Indeed he conceived, that his kingdome must have Idolatry for the pillars, which had Rebellion for the foundation thereof: and though *Baalisme* began and ended with the family of *Ahab*, *Calfe-worship* was rivetted into the Crown of *Israel*. As for the Prophet that foretold the future ruine of this place, a Lion [s] slew him in his return, because he credited a pretended *Revelation Parole* unto another man, before a Commission from God to the contrary, solemnly signed and delivered unto himself. See Gods finger in the Lions paw, how rationally did the brute-beast work his Masters will, being sent not to prey, but to punish? He killed the Prophet, filled not himself, but with the [t] Asse; stood by the corps, if not as mourners for, as waiters about it. Behold his life spilled, whilest wicked [u] *Balaams* was spared in journey, so uncertain it is for any to conclude Gods *love* [w] *or hatred* from outward events.

[r] 1 King. 13. 6.

[s] 1 Kin. 13. 24.

[t] 1 King. 13. 25.

[u] Num. 22. 33.

[w] Eccles. 9. 1.

Children of *Bethel* why cursted and killed by *Elisha.*

¶ 22. *Eliah* and *Elisha* often visited this City of *Beth-el*; the latter going up hither was mockt by the children thereof, for lacking the comely excrement of haire on his head, whereupon came *two beares out of the wood, and tare two and forty of them.* Some will say, *Elisha* had better have called for two rods, then *two Beares* out of the wood, therewith to *drive out that folly which was bound up in the heart of these children.* But his severity will appeare needfull herein, if all circumstances be considered,

1. Probably (though termed children) they were stripplings of some bigness, who durst adventure out of the city by the wood-side.
2. No doubt the chickens crowed as the cocks had learned them, and followed the precedents of their Idolatrous parents.
3. The gemination of their offence, *Goe* [x] *up thou bald-head, goe up thou bald-head.*
4. They mocked him *as he was going up the way,* and it is said, the Prophet *turned back*, so they continued their taunts whilest he came to them, yea till he was at them, yea when he was past them.
5. *He looked on them*, so that had any ingenuity or remorse been legible in their countenances, no doubt he would have suspended his sentence.
6. *He cursed in the name of the Lord*, not out of spight, but with Gods Spirit, and the judgement followed accordingly.

[x] 2 King. 2. 23.

Probably some of them escaped to the City, and there might instruct their mothers and nurses, never more to fright children with *fond tales of Bug-bears*, but seriously to informe them of the truth of this sorrowfull accident.

A Colledge of Prophets at *Beth-el*. y 2 King. 2.3.

§ 23. In this City *Beth-el* there was also a nursery of the *Sons* [y] *of the Prophets*. Alas, what heart had they to live here! Could the *Stall* of the golden calfe be a convenient place for them to study in? The frequent and abominable impieties here committed, they could neither behold with silence, nor reprove with safety. However, it seems, they were especially desirous of, and delighted in this place, where God had immediately manifested his gracious presence to *Jacob*: and we may charitably beleeve, by the privateness of their lives secured themselves both from pollution and persecution. But for the main, *Beth-el* was changed into *Beth-aven*, *Scala cœli* into *Gradus inferni*, the Devills then dancing for joy, where once Angels (those holy Agitators) went up and down betwixt heaven and earth. Yea in after-ages it was penal for any pious Prophet to approach this place, such the strictness of the prohibition herein, [z] *Prophecy no more at Beth-el, for it is the Kings Chappell, and it is the Kings Court.* As if it were against the *Law of the Verge* for one to *draw a sword* (though of Gods word) within the bounds and precincts of the Palace of the idolatrous Kings of *Israel*.

z Amos 7. 13.

Iosiah burns the dead bones at *Beth-el*. a 2 King. 23. 16.

§ 24. The last memorable mention that we finde of *Beth-el*, was when *Josiah* burnt the bones of the idolatrous people on the [a] Altar there. Some will say, he shewed little wisdome, and less valour therein, to encounter dead corps. Yea the living found more offence by the stinking, then the dead felt pain by the burning of these bones. Nor was the alteration thereby produced of so great moment, seeing otherwise it would have been *dust to dust*, and now was *ashes to ashes*. But we must know that *Josiah* herein was not acted with principles of cruelty, but moved in obedience to Gods command, to fulfill that prophecy some hundred years before foretold [b] of him. Whilest here they were ransacking the sepulchers, behold one solemn grave (the house of the dead) with a stone thereupon, (the door of that house) with an Epitaph on that stone, (the Porter of that door) wherein, on enquiry appeared, that Prophet lay interred, who long since forespake these passages now come to pass. His corps were [c] spared by speciall command, and with him quietly rested the old Prophet; so good is it, (as we have [d] elsewhere observed) to keep good company both in life, and after death. So much of *Beth-el*, whence the border of *Benjamin* [e] *descended from Ataroth-Adar near the hill which lyeth on the south side of the nether Bethoron.*

b 1 King. 13. 2.

c 2 King. 23. 18

d *Holy State cap. of Company.*

e Iosh. 18. 13.

Quere how *Benjamin* westward could border on the Sea. f Iosh. 18. 14.

§ 25. In assigning the west border of this Tribe, we meet with a churlish difficulty in the text, drawing the bounds thereof so, as to [f] *compass the corner of the sea southward*. Here the Quere ariseth, how any part of *Benjamin* could approach the sea, the Tribe of *Dan* being interposed

posed betwixt it and the *Mediterranean*. *Rabbi Solomon* seeking to salve it, by *Sea* understands some great water in the west of this Tribe: and what he affirmeth, is proportionable enough to the Hebrew language, terming all watry confluences a *Sea*, as we have formerly [g] observed. And indeed what is our English word *Mere* used in the same sense more or less then *Mare*, or a Sea? I should be inclined to the opinion, that the [h] *pool of Gibeon* so eminent in Scripture, and styled by *Jeremiah*, [i] *the great waters which are in Gibeon*, should be the *Sea* herein intended. Or if the words of the Text calling it *the sea*, without any other addition, must be understood of the best and biggest in that kinde, (and then can be no other then the Mediterranean sea) then I shall embrace the judgement of learned [k] *Macius*, interpreting ים *jam*, not the *Sea*, but the *west* onely; which the propriety of the tongue will well endure.

[g] Description of *Gad* num. 7.

[h] 2 Sam. 2. 13.

[i] Ier. 41. 12.

[k] *Vid. Macium in locum.*

§ 26. From this *western compass* (alias *Sea* in other translations) the limits of *Benjamin* range to *Kiriath-jearim*, in the confines of this Tribe, where the Arke was Leiger for twenty years, and whence *David* in a new cart intended to convey it to *Jerusalem*. This kinde of carriage was but [l] *Philistine* divinity, and a Pagan precedent; not so ordered by *Moses* in the mount. When the Arke was removed from *Shilo*, it was [m] set on the *Levites* shoulders; and I see no reason, why they now should be too good to beare it. *Uzzah* and *Ahio* drive the cart. The former with his hand held it from shaking, such his store of good intention; and shaked it with his holding, such his want of due qualification. God striketh him [n] with death, and *David* is startled thereat. Is this the Arke placed so near the Mercy-seat? Oh how terrible then is the throne of divine Justice! For a time therefore the Arke is fet to sojourne in the house of *Obed-Edom*, where the Land-lord was blessed for so good a guest. Diuine ordinances, according as their subject receiveth them, are either cordials or poysons, and the Arke brought either a curse or a blessing, whithersoever it came.

Uzzah slain for his presumption. 1 Sam. 7. 2.

[l] 1 Sam. 6. 7.

[m] 1 Sam. 4. 3.

[n] 2 Sam. 6. 7.

§ 27. The place where the former dysaster happened was called by *David Perez-Uzzah*, nigh * *Nachons* threshing floor. We meet with many such places in the Bible, distant from Cities, where husbandmen housed, and beat out their grain, with severall inventions: namely,

Iewish severall inventions to thresh out their grain.

* 2 Sam. 6. 6.

1 With the feet of [o] Oxen treading out the corn.

2 By the [p] wheel running over them. *Make them O Lord like &c.*

3 With flailes, which having wooden handles, had their ends [q] armed with iron.

[o] Deut. 25. 4.

[p] Prov. 20. 26.

[q] Amos 3. 4.

But amongst all their devices, the lazy trick of the [r] wild Irish, never entred into their braines, who to save pains, burn the straw, so to part the grain from it.

[r] *Camd. Brit. p.*

§ 28. So much for the borders of *Benjamin*. Come we now into the middle thereof; and first we finde the waters of *Jericho* arising in the confines of *Ephraim*. The naughtiness of this water was miraculously

Iericho a pleasant place.

healed

healed by *Elisha* putting salt into the [f] fountain thereof. I say miraculously, otherwise that ingredient would rather have made it more brackish, then less bitter. Hence those waters run south-ward to the City of *Jericho*; whose name (as *Munster* interprets) signifies *having a good savour*. Indeed so delicious the situation thereof (after the cure aforesaid wrought by *Elisha*) that, had Profit and Pleasure been disposed to solace themselves together, no fitter place could be found for that purpose. Fragrant the flowers, sweet the herbs hereabout; especially the garden of Balsame, which in the days of the *Romans*, occasioned a quarrell betwixt them and the *Jews*, who manfully defended it. Happy had the latter been, if as zealous for the substance, as for the shadow, losing their own lives to maintain the type, and taking away his life, who was the truth thereof. Then balsame intended by nature for the curing, was the causing of many wounds, such deadly blows passed betwixt them.

[f] 2 King. 2. 21.

2 King. 2. 19.

Miraculously taken.

§ 29. *Joshua* took this City with the sound of Rams horns, whereat the wall fell down to the ground. It troubleth me not to conceive, how the rest of the wall falling flat, *Rahabs house* built thereon should stand upright: seeing divine power, which miraculously gave the Rule, might accordingly make the Exception. A solemn [t] curse was by *Joshua* imposed on those who should rebuild the walls of *Jericho*, so to obliterate the monument of divine power and justice.

[t] Iosh. 6. 16.

Iericho termed a city of Palmes

§ 30. But *Jericho* thus dismantled, maintained the reputation of a City, and though not walled with stone for defence, was shaded with trees for pleasure. It is called the [u] *City of Palmes* (where [w] *Ehud* killed *Eglon* the corpulent King of *Moab*) growing so plentifully round about it. These Palmes, or Date-trees had scaly barks, and the boughs were generally used, in all combates of manhood, to crown the conquerour. For, as [x] *Erasmus* observeth, though severall countries, on sundry occasions, had distinct garlands of victory, made of Laurell, Olive, Myrtle, Oake &c. yet the Palme-tree carried away the palme from them all, and was universally entertained as the Embleme of triumph. The worst I wish these trees is, that they may never want store of weight, seeing Naturalists observe, the more they are depressed, the more they flourish.

[u] Deut. 34. 3.
[w] Judg. 3. 13.

[x] *Vid Adagium, Palmam ferre.*

The walls of *Iericho* unhappily built again.

§ 31. But to return to *Jericho*; it is ill hollowing in the eares of a sleeping Lion, and worse awaking that dust, which God would have dormant in eternall obscurity. See this in the walls of *Jericho*, which *Hiel* the *Bethelite* affronting heaven built again: and according to *Joshua's* execration, *laid the foundation thereof in Abiram his first borne, and set up the gates thereof in Segub his youngest son*; that is, both the one and the other were then destroied by untimely deaths. Strange that seeing his first son drop away, he desisted not from that design; but such the precipice of bad projects, once step in, and seldome stop in the way of wicked-

[y] 1 Kin. 16. 34.

Digitized by Google

wickednes. Nor can *Hiels* presumption herein be excused, whatsoever is pretended in his behalf, being led to this act of contempt, by one of these considerations:

1. He mistook *Joshuas* curse rather for a pathetical expresion, then prophetical prediction.
2. He conceived the virtue thereof worn out and antiquated, after five hundred years continuance.
3. He chose rather to bottome his memory on so famous a structure, then to build it on his posterity, as sooner likely to decay.

However *Hiel* got a curse, and *Jericho* walls thereby, which afterwards grew to be a potent, and populous City.

Jericho first belonging to *Israel*, afterwards to *Iudah*.

¶ 32. When the twelve Tribes were divided into two kingdomes, *Jericho* probably pertained to *Israel*, as may appear,

1. By the frequent conversing of *Ehud* and *Elisha* in this City, sufficiently known to have been subjects of the crown of *Israel*.
2. Because *Hiel* the *Bethelite* (*Beth-el* belonging to *Israel*) built the walls thereof.
3. Because that building bears date in *the* [z] *days of Ahab*, and is not accounted according to the reign of *Jehoshaphat*, the contemporary King of *Judah*.

z 1 Kin. 16.34.

Afterwards it was in the possession of the Kings of *Judah*, because in the reign of *Ahaz*, the captives of *Judah* are said to be *brought back to Jericho unto their* [a] *brethren*. When carried into *Babylon*, no more then three [b] hundred fourty five of this City returned home, whose zeale [c] was very forward in repairing the walls of *Jerusalem*.

a 2 Chr. 28.15.
b Ezra 2.34.
c Neh. 3.2.

¶ 33. Here Christ cured blind *Bartimeus*, and *Zacheus* the Publican (one of more state then stature) dwelt in this City. Long had he wished for a sight of Christ: and curiosity in this kinde may sometimes open the door for devotion to enter in. But alas, he was so low, more likely in the crowd to lose himself, then finde his Saviour, till on a suddain he grows a proper man, by getting up into a [d] *Sycamore* tree. Who dares say *Sycamores* are always barren? See one here loaden with good fruit. Christ seeing him invites himself to his house, and down he comes (with more speed no doubt then he gat up) to welcome his guest with good cheer, though the *last course* he brought in, was the best; protesting a fourfold restitution of what he had wrongfully gotten, and giving the half of his remaining estate unto the poor.

Zacheus converted at *Iericho*.

d Luke 19.4.

¶ 34. *Jericho* was surrounded with plains on every side. Hither King [e] *Zedekiah* fled, and here was taken by the forces of *Babylon*. The high-way betwixt *Jericho* and *Jerusalem* is infamous for theeving, because of the covert the neighbouring wilderness affords; and great roads are the best rivers for robbers to fish in. Wonder not, that so short a way betwixt two such eminent Cities, was no better secured, seeing some hundred years since, little safer was the road betwixt *London* and Saint

Plaines of *Ierishо*.

e 2 King. 25.5.

Saint *Albans*: till an Abbot of that place, cut down the woods, that afforded them shelter. Reader, if thy occasion should call thee to goe from *Jericho* to *Jerusalem*, I wish thee well guarded; but if it be thy hard hap, with the man in the Gospell (be it history or parable) to be robbed and wounded with theeves, mayst thou meet with some good [g] *Samaritan*, to convey thee to the Inne, and provide necessaries for thee.

g Luke 10. 33.

Ai at last taken by *Ioshua*.

§ 35. West of the waters of *Jericho* stood *Ai*, a small City, but great enough to give a check to the full speed of *Israels* victories. Their losse here was inconsiderable [h] in it self (no more then thirty six men) but dangerous in the consequence thereof. Such a flaw in their orient success, made them cheap in the worlds valuation; and the *Canaanites* (who hitherto had charactred them invincible in their apprehension) began hence to collect, and conclude a possibility of conquering them. Yet not valour too little, in such as fought, but sin too much in some who staid at home, caused this defeat. *Achan* was the man, who in fine proved no whit richer for the gold, or warmer for the garment he had stolen. Detected by lot, accused by his conscience, convicted by his own confession, condemned by *Joshua* he (with his [i] children and cattle) is stoned by the *Israelites*. The place of his execution was called, the *vale of Achor, or the vale of trouble*, both because *Achan* actively had troubled *Israel* with his sin, and because here he was justly troubled by them in his punishment. As for the promise of the Prophet in after ages, that the [k] *vale of Achor should be a door of hope*, understand it mystically, that the most deplorable, and seemingly desperate estate of the Church, is capable of comfort, and may in Gods due time be changed into a prosperous condition. *Achan* thus punished, how active are the Armes of the *Israelites*, when freed from the fetters of Sacriledge! *Ai* is quickly conquered, the inhabitants thereof being trained by a dissembled flight of their foes, into their own destruction. Now although such ambushes are now adays unambushed, by the generall suspicion all have of them, yet in the infancy of the world, when battells were meerly managed by main might, and downright blowes (men bringing all their forces above board) such *lying in wait* was an unusuall stratagem, and perchance may justly be referred to *Joshua*, as the first inventor thereof.

b Iosh. 7. 5.

i Iosh. 7. 24.

k Hosea 2. 15.

The mellifluous wood near *Beth-aven*.

§ 36. West of *Ai*, betwixt *Bethel* and *Ai*, was the [l] mountain, where *Abraham* and *Lot* long lived lovingly together, untill the contest betwixt their [m] heardsmen, when the land was grown too little for their substance. Poverty preserveth amity, when riches oft-times make rents among friends. Hard by was the City and wilderness of *Beth-aven*, which signifies *the house of vanity*. Strange, that any should impose on a place (except in derision) so ill, and unlucky a name. Yet, hath not *Solomon* in effect set the same on the whole world? [n] *Vanity of vanities, all is vanity*. But *Beth-aven* seems emphatically so called, for some eminent Idolatry

l Gen. 12. 8.
m Gen. 13. 9.

n Eccles. 1. 2.

Digitized by Google

Idolatry committed therein. Neer this place [o] was the wood, wherein when it rained honey from heaven, the *Israelites* being in pursuit of the *Philistines*, wanted hands to receive it, having them bound up by *Sauls* adjuration, not to eat before night. I see neither piety, nor policy, but humour and headiness in *Sauls* resolution, the way to encrease their *stomach*, and not their *valour*. Might not a cursory meal been allowed them, in a running march, a snatch and away? Here *Jonathans* eyes were opened with tasting a little honey, and presently his eyes were opened again in a sadder sense, seeing himself liable to death for breaking his Fathers command. Nor was it his own innocence, and *invincible ignorance* of the law, but the peoples [p] interposing, which preserved him alive. Yet will not this one good act of popular violence, make amends for those many mischiefs, which their impetuous exorbitances in other cases have produced.

[o] 1 Sam. 14. 23.

[p] 1 Sam. 14. 45.

§ 37. Still westward of *Beth-aven* stood *Gibeon*, termed a [q] *royall City* in Scripture, that is, a fair and princely place; otherwise, in all the transactions, betwixt this City and the *Israelites*, we meet with no King thereof, which may almost perswade us to believe it a popular State. The inhabitants thereof with clouted old shooes, mouldy bread, and a lie farther fetched then their journey, (pretending their dwellings at great distance) deceived the congregation of *Israel*, then camped at *Gilgal*. For the smoke of those ovens, wherein their bread was baked, might almost be perceived from *Gibeon* to *Gilgal*, which space *Ioshua* marched over with his foot-army in one [r] night. However, hereby they saved their lives, onely for their cheat were condemned to be *Nethinims* or *Deodands*, that is, people given to God, to hew wood, draw water, and doe the drudgery of the Tabernacle and [s] Temple, a condition which they gladly accepted of; so sweet is life in it self, though sawced with servitude.

Gibeonites overreach the *Israelites*.

[q] Josh. 10. 2.

[r] Josh. 10. 9.

[s] Josh. 9. 27.

§ 38. Afterwards *Joshua* with a miraculous victory here conquered the five Kings of *Canaan*, which assembled themselves to besiege *Gibeon*, in revenge of their defection to the *Israelites*. Never had battell more of God therein; for, he himself brought up, or rather let down the *train of Artillery*, killing the *Canaanites* with hail-stones from heaven, as they [t] *fled in the going down to Bethoron unto Azekah*. Here *Joshua* by his faithfull prayer stopt a *Giant* in his full carreer, as he was running his race, staying the Sun in [u] *Gibeon*, to attend his execution on his enemies. This was (as I may say) the *Barnaby day* of the whole world, the very longest, which that climate ever did, or shal behold, when *time* was delivered of *twins*, two days joined together without any night interposed. How the heavens (this extraordinary accident notwithstanding) were afterwards reconciled to their regular motions, and how the expence of so much delay, was repaired by future thrift, (I mean this staying of the Sun made up in the years account, by his swifter moving afterwards) I leave to be audited,

[t] Josh. 10. 11.

[u] Josh. 10. 12.

and cast up even by Astronomers. Mean time, the foresaid five Kings, were first hid, then stopt in the cave of [w] *Makkedah*, till *Joshua* commanded them to be brought forth, and his souldiers to set their feet on their necks; and *David* in his expression many years after, reflecteth hereon, *Thou* [x] *hast given me the necks of mine enemies &c.* Then were those five Kings hanged by *Makkedah* a regall City of the *Canaanites*, which at that time was taken, and the [y] King thereof destroyed by *Joshua*.

w Josh. 10. 16.

x Psal. 8. 40.

y Josh. 10. 28.

Gibeon the Cock-pit of war though a city belonging to the *Levites*.

§ 39. To return to *Gibeon*, it was afterwards one of the four Cities in this Tribe, which were allotted to the [z] *Levites*, and yet we finde it the Theater chiefly of martial atchievements; for, by the great pool in *Gibeon*, in *Helkath-hazzurim*, or, *the field of strong men*, was *Abner* with the host of *Israel* worsted by *Joab* Generall for *David*; when *Asahel* like a *wild Roe* (wild for his rashness, Roe for his swiftness) would not be perswaded from pursuing of *Abner*, *untill nigh the hill Amnah which* [a] *lieth before Giah*, he taught *Asahel* the great difference between a nimble leg, a and vigorous arme, smiting him with his spear under the fifth rib.

z Josh. 21. 17.

a 2 Sam. 2. 24.

Amasa basely murdered by *Ioab*.

§ 40. Under the same rib, at *the great stone* [b] *which is in Gibeon*, *Joab* jealous of *Amasa* his cousin-german (Ambition owns no alliance, and is onely of kin to it self) basely murdered him in this manner. *Ioab* had a sword hanging on his loines, and *as he went it used to* [c] *fall out*, as if it sought for another sheath, besides what it had already. Surely he had put his sword in this careless posture, thus to play at *in and out*, to cover his intended murder, under some pretence of casualty, as if in his embraces his weapon had hurt *Amasa* by unhappy accident. Vain excuse, for certainly his sword could not of its own accord have gone so quickly, and so deeply to *Amasa's* fifth rib, had not *Ioab's* steddy aime, both dispatched it on that errand, and directed it to that place. *Amasa* thus slain, all the people passing by *make an halt* at his corps, and *every* [d] *one that came by him stood still*, untill his body was removed. Where amongst so many gazing on his corps, it is hard, if the active thoughts of some did not light on this observation of divine justice, that he now was treacherously slain, who [e] so lately had been the Generall to a Traitor.

b 2 Sam. 20. 8.

c 2 Sam. 20. 8.

d 2 Sam. 20. 12.

e 2 Sam. 17. 25.

Gibeon a place of publick worship.

§ 41. In the beginning of the reign of King *Solomon*, *Gibeon* was a publick place of divine worship, where part of the Tabernacle resided. Here two things are carefully to be observed:

1. The Arke it self. This being taken out of the Tabernacle at *Shiloh*, by [f] *Hophni* and *Phinehas*, never returned thither again. But from the land of the *Philistines* was brought back, first to [g] *Beth-shemesh*, thence to [h] *Kiriath-jearim*, thence to the house of [i] *Obed-Edom*, and at last fixed and setled by *David* in *Zion* under the cover of a Tent [k] which he had pitched for that purpose.
2. *The Tabernacle of the Congregation*, made by *Moses* in the wilderness, wherein the Priests attended about their publick sacrifices. This about *Solomons* time was translated from *Shiloh* to *Gibeon* [l] as a place

f 1 Sam. 4. 4.

g 1 Sam. 6. 18.

h 1 Sam. 7. 1.

i 2 Sam. 6. 10.

k 2 Sam. 6. 17.

l 2 Chr. 1. 3.

Digitized by Google

place of more eminency, and conveniency for divine service, because a City of the *Levites*.

Herein *on the high place in Gibeon, Solomon* offered to God a thousand burnt offerings, and (which was most acceptable) a zealous prayer requesting wisdome of God, who bestowed both it, and wealth, and honour upon him. Thus those who chiefly desire grace, receive it, the jewell, and at least a competency of outward provisions, for a cabinet to keep it in. Some hundred years after, by *the great waters which are in Gibeon, Johanan* the son of *Kareah*, recovered the remnant of the poor *Israelites* (left in the land after the captivity of *Babylon*) from *Ismael* a Prince of the bloud royall, who had a design to carry them away captive unto the *Ammonites*.

Gibeah distinct from *Gibeon*, a wicked city.

¶ 42. Next *Gibeon*, we take the City of *Gibeah* into our serious consideration, not as neareſt in ſituation, but in ſound of like name, insomuch that some have unwarily confounded them, as the same place. *Gibeah* lay in the south-west part of this Tribe, whose inhabitants were bad men, but good [m] markes-men, right shooters (*at an haires breadth and faile not*) but unrighteous livers. A *Levite* coming with his concubine, and servant from *Bethlehem*, declined to lie at [n] *Ieruſalem*, because then an heathen City, and (though late) recovered this *Gibeah* for his lodging place. Alas, what was this, but *from the fire into the furnace*? so excesive hot was the lust of the people of this City. But charity therein was as cold, none inviting this *Levite* to his house, untill an old man (and he also no inhabitant, but a stranger of mount *Ephraim*) *coming from his work* [o] *out of the field at even*, (Industry is the jewel of hospitality) kindely entertained him in his house. In fine, the *Levites* concubine was by violence, and variety of lust of the men of this City abused to death. Oh the justice of divine proceedings! She had formerly been [p] false to her husband.

m Judg. 20. 16.

n Judg. 19. 12.

o Judg. 19. 16.

p Judg. 19. 2.

Culpa libido fuit, pœna libido fuit. *By lust she sinned, and 'twas just She should be punished by lust.*

This villany being declared to all *Israel*, a consultation thereon, and first in a fair way the offenders are demanded to justice, which denied and all the Tribe of *Benjamin* engaging themselves to defend the damnable deed of those of *Gibeah*, all *Israel* resolves in a nationall war, to revenge so foul a murder.

Israel twice worsted by *Benjamin*.

¶ 43. Here let us stand still and wonder, that an army united amongst themselves *as one man*, most in number, best in cause, wisest in counsell (as who had asked, and obtained the advice of God himself, to goe on in this war) should once, and [q] again be defeated, by those who were weaker, and wickeder then themselves. I cannot challenge the army of *Israel*, for any eminent sin at this time, yet it is very suspicious, they were carnally confident of the conquest, as accounting the victory *eleven to one* on their side. However the next battel made amends for all, wherein all the ravenous wolves of *Benjamin*, with their dams

q Judg. 20.

and whelps at home, were utterly destroyed, except six [r] hundred, and those cooped up in a grate, and hid in the rock of *Rimmon*. Thus, what once was sadly said of *Joseph*, was now more true of *Benjamin*, [f] *One is not*. And the whole Tribe had finally been extinguished, had not provision been made to supply them with wives, as formerly hath been [t] observed.

r Judg. 20. 47.

f Gen. 41. 13.

t Description of *Ephraim*.

§ 44. Afterwards this *Gibeah* got the surname of [u] *Saul*, because he was born, lived, and buried here. In this *Gibeah* [w] of *Saul*, five of his sons (amongst whom a *Mephibosheth*, but not the *Mephibosheth*) were in *Davids* reign hanged up on the hill before the Lord, to expiate *Sauls* murdering of the *Gibeonites*. How strangely was his zeale transposed, turning the back of his sword towards the [x] *Amalekites*, whom God commanded him to destroy, and using the edge thereof against the *Gibeonites*, whom by oath he was bound to preserve? Here *Rizpah Sauls* concubine, covered the corps of such as were executed, with sackcloth, to keep birds and beasts, from feeding upon them.

Gibeah why surnamed of *Saul*.

u 1 Sam. 11. 4.

w 2 Sam. 21. 6.

x 1 Sam. 15. 9.

§ 45. Her kindness to the dead is [y] told to King *David*, who not onely gave the hearing, but the practising of so good an example, and thereby is put in minde, to shew mercy to the bones of *Saul*, and *Jonathan*, which he fetched from *Jabesh-Gilead*, and buried hard by in *Zelah*, in the sepulcher of *Kish* his Father. Shewing thereby, that his former severity to *Sauls* sons, proceeded from a publick desire of his subjects good, no private design of revenge upon *Saul*, whose corps he so solemnly interred. Corpses, which were but wanderers, whilest hung up by the *Philistines* in their City of [z] *Bethshan*; were but sojourners, when buried by the *Gileadites* in the land of *Gad*; but now became house-keepers, when brought home to the proper place of the sepulcher of their Fathers.

Saul buried by *David* in *Gibeah*.

y 2 Sam. 21. 11.

z 1 Sam. 31. 10.

§ 46. Hard by *Gibeah* was *Migron*, a small City, where *Saul* for some time abode with his men under a [a] Pomegranate-tree. Say not, that such a tree was a simple palace for a Prince, for in those hot Countreys, pleasant was the residence for some short time, under the shadow thereof. Yea, our Countrey-man [b] *Bede* can tell you, how in our cold climate *Anno Domini* 601. *Augustine* the Monke held a Synode under an Oake (called **Augustines Ake** in old English) which tree our learned [c] Antiquary placeth in the confines of *Worcester-shire*. Nor far from *Migron* is *Ramah* a City, built by *Baasha* (jealous that *Israel* would revolt to *Judah*, on *Asa's* reformation of Religion) to stop all intercourse betwixt the two kingdomes. Not that the armes of so small a City, could reach seventy miles from the sea to *Jordan*, but because *Ramah* was greater in command, then compass, as advantageously seated on some roade, or pass of importance. But *Baasha* diverted by the invasion of *Benhadad* King of *Assyria*, desisted from his building; for which he had made so large preparation, that *Asa* afterwards repaired the neighbouring cities of *Geba* and [c] *Mizpah*, with the stones provided for the fortifying of *Ramah*.

Migron and *Ramah*.

a 1 Sam. 14. 2.

b *Lib. 2. cap. 2.*

c *Camd. Brit. fol. 436.*

d 1 King. 15. 17

e 1 Kin. 15. 22.

§ 47. *Mizpah*

Digitized by Google

§ 47. *Mizpah* now mentioned lay some eight miles hence, full north. When in the days of *Samuel*, the seat of justice was annuall for the time, and tripartite for the place, *Mizpah* had a fair share thereof, [f] *Samuel went from year to year, in circuit to Bethel, and Gilgal, and Mizpah*, lying in a kinde of triangle, *and judged Israel in all those places, and his return was to Ramah, for there was his house.* State-affairs made not the good man to forget his family, spending three Terms abroad on the publick, and the Vacation at home, on his private occasions. At *Mizpah* was a generall reformation of the people, when conscious of their sins, and sensible of Gods anger, they *drew* * *water*, that is, plentifully powred forth tears before the Lord. Say not, that their weeping was a *labour in vain*, and such *drawing of water* (like the bottomless buckets of the *Belides* never to be filled) ineffectuall for the expiation of sin, because no sorrow for the same is sufficient, seeing, not the intrinsecall worth of their tears, but Gods gracious appretiation of the sincerity thereof, gave the value to their weeping. Afterwards at [g] *Mizpah*, *Saul* out of modesty, or policy, was hid among the stuffe; when found there, fetched thence, and presented to the people for their king, appearing so proper a person, that nature might seem to design him for supremacy, and mark him out to be the [h] *Overseer* of *Israel*, who was higher then any of the people, *from the shoulders, and* [i] *upwards.*

§ 48. In the days of King *Baasa*, *Asa* King of *Judah* frighted with fear, made a [l] pit in *Mizpah* for his retreating place. No doubt though the entrance, and orifice thereof, did promise no more then a plain pit, yet it was [m] contrived into rooms, and fortified with substructions therein, fit for the receipt of a Prince. Wonder not, that he would prefer to trust his person here, rather then within the walls of his royall City *Jerusalem*; for surely this was not provided for a place of long residence, but for present privacy, and sudden safety, if extremity required it. After the *Babylonish* captivity, when *Gedaliah* was made governour of those poor *Jews*, which were left to till the land, he made [n] *Mizpah* the seat of his short government. Thus have I often seen fishermen, when they have caught store of fish, cast the young fry (worth neither the keeping, nor killing) into the river again, to be breeders, in which consideration the King of *Babylon* preserved these poor *Jews* from destruction. Slight not *Gedaliahs* place, as disgracefull to be *Prince of beggers*, for they were in a thriving way, and probable to improve themselves to a considerable condition, had not *Ismael* (an unhappy name to persecute Gods children) a Prince of the bloud, killed him, with his followers, casting them into the midst [o] of the pit that *Asa* made, now employed to bury the dead, but first intended to preserve the living. In the days of the *Maccabees*, whilest *Jerusalem* was possessed, and profaned by the heathens, they repaired to [p] *Mizpah*, as a place formerly fortunate for that purpose, to fast, pray, and beg Gods blessing on their undertakings against their enemies.

§ 49. South of *Mizpah* lay the place called *Eben-ezer*, that is, *the stone of help*,

Mizpah for a long time the seat of Justice.

f 1 Sam. 7. 16.

* 1 Sam. 7. 6.

g 1 Sam. 10. 17.

h 2 Chr. 2. 18.

i Sam. 10. 23.

Asa his pit in *Mizpah* employed otherwise then it was intended.

l Ier. 41 9.

m See our description of *Asher*. § 5.

n Ier. 40. 6.

o Ier. 41. 9.

p 1 Macca. 3. 46

Different success of the *Israelites* at *Eben-Ezer*.

help, so named, by way of Prolepsis in Scripture, 1 *Sam.*4.1. for otherwise for the present, this place was no help, but an hindrance to the *Israelites*, who here were twice beaten in battell by the *Philistines*. At the second time they brought their *Reserve*, I mean the[q] Ark, into the field, & carnally conceited, that victory would fly along with them, on the wings of the Cherubims over the Mercy-seat. But the sanctity of the Ark did not so much invite, as the profaneness of the managers (*Hophni* and *Phinehas*) did repell Gods gracious presence, from going along therewith; insomuch as the Ark it self was taken captive, and carried into *the land of the Philistines*. Some years after the *Philistines* again charge the *Israelites* in the same place, presuming on their former victories, that in so fortunate a place they might prescribe for conquest, but God turned the tide of their success. At the importunate suit of *Samuel* (whose prayers were more potent, then formerly the presence of the Ark, to obtain victory) the *Philistines* were routed, and smitten untill they came under [r] *Bethcar*. Whereupon *Samuel* set up a stone, between *Mizpah* and *Shen*, and called it *Eben-ezer, the stone of help*, to perpetuate so memorable a conquest.

q 1 Sam. 4.4. & cap. 5. ver. 1.

r 1 Sam. 7.11.

§ 50. Hard by is *Beeroth*, once a City of the [s] *Gibeonites* (with *Chephirah* not far off) afterwards the [t] birth-place of *Baanah* and *Rechab*, the murderers of *Ishbosheth*. *Gittaim*, whither those of *Beeroth* [u] fled for fear of the *Philistines* (saith *Tremellius* when *Saul* was slain) and west thereof *Bozez* and [w] *Seneh* two famous rocks; which *Jonathan*, and his armour-bearer clambred up upon their hands and [x] feet. They found it more hard to come at, then to conquer their enemies, & yet whē on the top of the rock, they were but at the bottome, and beginning of their work. They lay about them, and kill many in a little space: so that they climbed not up the hill so slowly, but their enemies more swiftly ran down the same. Yet such as will justifie *Jonathans* act herein, for pious and prudent, must retrait to *Divine inspiration*, and plead, that his undertaking, as his success, was extraordinary; otherwise, his tempting of God, had been higher then the rock he climbed up, to adventure himself on such visible disadvantages.

Jonathans Scylla and Charybdis.

s Iosh. 9.17.

t 2 Sam. 4.2.

u 2 Sam. 4.3.

w 1 Sam. 14.4.

x 1 Sam. 14.13.

§ 51. *Anathoth* remains, lying hence south-east; a city of the *Levites*, yea of the Priests, yea of the High-priests, as a country-house, or retiring place for them out of the populous city of *Ierusalem*. *Abiathar* being deprived of the priest-hood, for practising with *Ioab*, without the privity of *David*, to promote *Adonijah* to the Crown, was sent hither by *Solomon*, and confined to live [y] privately on his own lands. Hence plainly appears the power of the Kings of *Israel* over the Priests; which on their misdemeanour in civill matters were subject to secular punishment. But *Ieremy* the Prophet was the honour of *Anathoth*, that man of mourning, famous for his book *De Tristibus*, or most poeticall *Lamentations*, (though therein not bemoaning his own, but the publick calamities) born [z] in this city. As here he drew his first; so he was likely to have drawn his last breath, by the [a] conspiracy of the people against him, had not God frustrated their wicked designe.

Anathoth the Country-house of the High-priests.

y 1 King. 2.26.

z Ier. 1.1.

a Ier. 11.21.

Herein

Herein the observation of our Saviour was verified, [b] *A Prophet is not without honour, save in his own countrey, and his own house.* Afterwards, *Ieremy* at *Anathoth*, bought the ground of his uncle *Hanameel*, with all the formalities of bargain and sale, most [c] solemnly passed betwixt them. Is a Prophet amongst the purchasers? commonly they are as clear from money, as the Apostles [d] were: but this was really, yet mystically done, to foretell the future felicity of *Israel*, after the captivity of *Babylon*, that men should have setled estates, with good title to, and tenure of their land therein.

[b] Mat. 13.57.

[c] Jer. 32.10.

[d] Act. 3.6.

§ 52. *Michmash* is still behinde, which we name last, because not entirely in this Tribe, but in the confines of *Benjamin* and *Ephraim*. It lay [e] east from *Beth-aven*, often mentioned in Scripture as the Rendesvouz, sometimes of the *Israelites* in the reign of *Saul*, and sometimes of the *Philistines*. The latter marched hence three severall ways, on design to extirpate all *the smiths in Israel*. Mark their motions,

The *Philistines* design to destroy smiths in *Israel*.

[e] 1 Sam. 13. 5.

1 One party went *the* [f] *way that leadeth to Ophrah, to the land of Shual*, that is, north-east.

[f] 1 Sam. 13.17.

2 Another *turned the way to Betheron*, that is, full west.

3 The third *to the border that looketh to the valley of Zeboim*, that is, south-east.

Thus dividing themselves they compass their ends, and destroyed that necessary profession in all the land. For the musick of the harp may better be spared in a common-wealth, then the noise of an hammer. Indeed, I have heard, that there is an house on *London-bridge*, built entirely of wood, without any mixture of iron-nailes therein, therefore commonly called *None-such*, for the rarity of the structure thereof: but if any could shew a civilized State extant on earth, without the use of smiths therein, it deserveth the name of *None-such* indeed. Yea, the very *Philistines* themselves, (though they suppressed the military use of smiths, for matter of Armes) permitted by way of lone their use to sharpen instruments of [g] husbandry. This not their bounty, but policy suffered, as being confident, when the *Israelites* had ploughed, harrowed, & sown their ground, reaped, housed, and threshed their grain, then they at pleasure could come up, to take bake, and eate it themselves.

[g] 1 Sam. 13.20.

§ 53. So much for the cities in *Benjamin*, of whose situation we have any certainty. A second sort succeeds, known by their conjecturall flags to be of doubtfull position. Amongst these *Nob* justly claimeth the precedency (made by us within the compass of *Anathoth*) a city of the Priests, where *Abimelech* victualled *David*, and his men, with [h] *shew-bread*, and armed him with the sword of [i] *Goliah*, there kept for a monument. Let others enquire, why *Davids* sling was not rather preserved for that purpose, seeing it overcame the other. A false brother was present, by name, *Doeg*; nation, an *Edomite*; office, *master of the Kings heardsmen*; who told al, and more then all to *Saul*, adding of his own head, that *Abimelech* [k] *enquired counsell* of the Lord for him. Sure I am, *Doeg* enquired not of the Lord, when

The massacre of the Priests at *Nob* by *Doeg*.

[h] 1 Sam. 21. 4.

[i] 1 Sam. 21.9.

[k] 1 Sam. 22.10.

Digitized by Google

when he told ſo damnable an untruth. Hereupon, *Saul* condemned the Prieſt to death, and others declining ſo ſavage a ſervice, *Doeg* undertook it, killing *fourſcore and five perſons, which wore a linen Ephod*, beſides women, children, ſucklings, and cattel: ſo voracious was the appetite of his ſword, and ſo active his cruelty, when *in commiſſion*, and armed with authority.

Zemaraim, the vale of Craftſmen, and *Zeboim*.

§ 54. The Readers eye may eaſily diſcover ſuch places of uncertain poſition, as remain; and amongſt them *Zemaraim*, ſo named in Hebrew, for plenty of wooll thereabouts, as *Woollton* in *Dorſet-ſhire* is ſo called, upon the ſame occaſion. We ſet *Zemaraim* next *Bethel* becauſe named [l] next unto it, where ſome place the [m] *Zemarites* ancient inhabitants of *Canaan*, as we have formerly[n] obſerved. Nigh this city was an hil[o] of the ſame name, whereon King *Abijah* ſtood, & made his excellent oration (wanting nothing but a better man to utter it) immediately before his miraculous victory, over the Army of *Jeroboam*. The *Valley of Craftſmen*, which though it ſounds like a Countrey, yet, becauſe going in [p] equipage with other cities, may be concluded a city it ſelf. And what are *Valladolit*, or *Vallis Olitana* in *Spaine*, and *Vale-royall* in *Cheſhire*, but the former a fair city & the latter (lately an Abby) now a village? I am almoſt of opinion, that this *Valley of craftſmen*, took its denomination from *Solomons* work-men, of whom we [q] read, that *in the plain of Jordan in the clay ground*, they caſt all the braſen veſſels of the Temple, did not the poſition of that place, (whereof before) lie a little more north-ward. We conclude with *Zeboim*, not the ſame with that city, firſt [r] burnt, then drowned in the Daed-ſea, but another probably built not far thence, near the influx of *Jordan* into the dead-ſea.

l Ioſh. 18. 22.
m Gen. 10. 18.
n Lib. 1. cap.
o 2 Chr. 13. 4.
p Nehe. 11. 35.
q 1 King 7. 46.
r Deut. 29. 23.

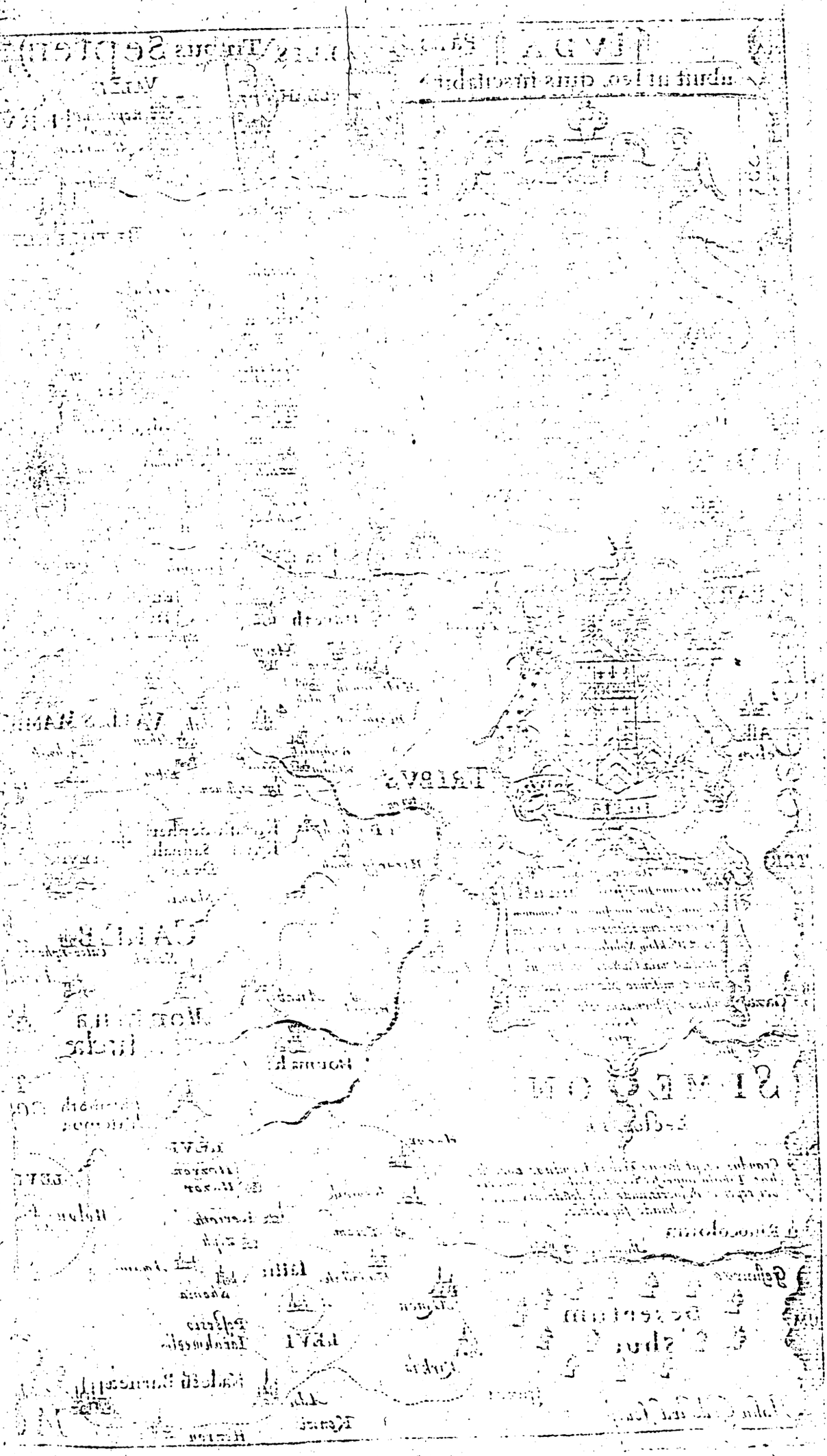
A Wolfe *Benjamins* Armes.

§ 55. [s] *Shimei* the ſon of *Elah* was *Solomons* Purveyor in *Benjamin*: The Armes of *Benjamin* were *Gules*, a *Wolfe ſalient argent*, in alluſion to *Jacobs* words, *He ſhall* [t] *ravin as a Wolfe, in the morning he ſhall devoure the prey, and at night he ſhall divide the ſpoil.* Surely the conformity hereof was not found in the perſon of *Benjamin*, who appears rather lamb-like, then wolviſh, in that little left of him in Scripture. Some conceive, they have found the reſemblance in the two *Sauls* of this Tribe, the one perſecuting *David*, the other the Son of *David* (Chriſt in his members) with raging cruelty. But to wave the various Rabbinicall conceits hereof, certainly, this (as al other ſimilitudes of this nature) is not to be ſought, in the diſgraceful, but commendable qualities of a Wolf. Thus, when God ſaith of himſelf, [u] *Behold I come as a thief*, it is not meant, injuriouſly, fraudulently, miſchievouſly; but ſecretly, ſuddenly, irreſiſtibly. This premiſed, though wolves and foxes generally hear ill in Scripture, yet the former excell in ſight, deſcrying things at great diſtance; in ſleight, of exceſsive agility of body; & in might, very ſtrong, in proportion to the bulk thereof. All which properties diſcover themſelves in the *Benjamites*, quickſighted, ſteady [w] handed (witneſs their good mark-men) and ſtout-hearted; in a word λυκόφρονες, ſo that both their valour and ſucceſs are foretold, in this bleſsing beſtowed upon them.

s 1 King. 4. 18.
t Gen. 49. 27.
u Revel. 16. 15.
w Iudg. 20. 16.

Here the Map of Judah *is to be inſerted.*

Digitized by Google



Digitized by Google

IVDA
ubuit ut leo, quis fuscitabit
Acc-
eum
Honoratissimo
Domino Dño Guil. Mainard
(nomine e flore mensium, et Aromatum
Principe composito) Baroni de Estain
es et Wicklow, Nobilissimi Patris et
de Academia Cantabr. meritissimi
filio dignissimo, Mæcenati suo mag
nifico et plurimum colendissimo
dedicat.
T.F
Manus justa Nardus
Pars VALLIS Tribus Septen
Rabbah
ELAH
VALLIS
Rephann
siue
Gigantum
IERVSALE
VALLIS
Zebzah
Bethzar
Bezek
Hepher
BETHLEHEM
PARS
Socoh
Naamah
Azekah
Adullam
Makkedah
Adithaim
Spelunca
Dauidis
Val-
Mispeh
Iis
Tappuah
Dileam
Zephathah
Lachish
Laktheel
Sharaim
Cain
Mareshah
Maarah
Gibeah
Zanoah
Bethanoth
Enam
Bethdagon
Migdal-gad
VALLIS
Gedor
Enganim
Zenam
Bozkath
Asmna
Gedorah
Zorah
Gederothaim
Bozkath
Ekron
Io
Gath
DAN
TRIBVS
Timnah
Ashdod
Azotus
Eleutheropolis
Ethkol flu
Silua
Sorek torens
Iarmuth
fons Siriah
Kabbo
Sorek torens
PARS
Hareth
Shillim
Kirjath-Arba
Hebron
Piscina Hebron
Ziglag
Hareth
Sepulcrum Abner
Azem
Sansanna
Tim
Hamtah
Madmannah
Baalah
Bizio-thio
Keilah
VALLIS MAMBRE
Atham
Achzib
Ashke-
lon
Bethpalet
Etham
Nezib
Ether
Heshmon
TRIBVS
Bezor torens
Daruah
Kirjath-Sepher
Kirjath-Sannah
Deber
LEVI
Gerar
Hazar-gaddah
Shamir
CALEB
Caleb-Ephrata
Socoh
Anim
Moladah
Anab
Bethul
Montana
Iudæ
Goshen
Gaza
Hormah
Bezor flu
SIMEON
Lectori
Hazor
Ashtemoth
Ashtemoa
LEVI
Hezron
Hazor
LEVI
Holon
Bealoth
Korioth
Ziph
Telam
Rinocoloura
Fluuius Ægypti
Iattir
Amam
Hadattah
Shema
Gesturær
Desertum
Shur
Azmon
Possesio
Iarahmeelis
LEVI
Karkaa
Kadesh-Barnea
Guzæi
Adar
Kenæi
Hezron
John Goddard Sculp
Manus justa Nardus

Digitized by Google

Digitized by Google

THE TRIBE OF *JUDAH.*

CHAP. 13.

¶ 1. IUDAH, fourth son of *Jacob* by *Leah* his wife, was generally a well-natured man, [a] endevouring the preservation of his brother *Joseph*, and an excellent speaker, being the [b] mouth for the rest of his brethren, in his eloquent oration to *Joseph*. Not that these his good qualities (which otherwhiles were allayed with lust [c] and cruelty) were the causes, but rather the effects of Gods preferring him above the rest of his brethren. Of this Tribe, threescore [d] and fourteen thousand and six hundred came out of *Egypt*; all which deservedly dying in the wilderness for their disobedience, the next generation descended from them, being threescore and sixteen thousand and five hundred, possessed the land of *Canaan*.

Iudah and his good qualities.
a Gen. 37. 26.
b Gen. 44. 18.
c Gen. 38. 16. & 24.
d Numb. 2. 4.

¶ 2. *Judah* (saith the [e] Scripture) *prevailed above his brethren, and of him came the chiefe rulers*, so that he may be traced all along by the footsteps of his soveraignty. Whilest they were in the wilderness, God ordered, that the standard of *Judah* should pitch first on the [f] east side of the Tabernacle *towards the rising of the Sun*. Perchance, to denote that the [g] *Sun of righteousness arising with healing in his wings*, should be extracted from that Tribe. When *Joshua* was dead, and the children of *Israel* asked of the Lord, *Who shall goe up first for us to fight against the Canaanites?* It was answered, [h] *Judah shall goe up*. *Othniel* the first Judge was hence descended, and *David*, in whose royall line the Crown lasted for above four hundred years: and after the return from captivity, *Zorobabel* of the Tribe of *Judah* is honoured with the style of [i] *Governour*, which office for some time continued in his family. In a word (besides Princes) so puissant was the Tribe in Generalls, *Joab*, *Abishai*, *Amasa* &c. Statesmen, *Caleb*, *Ahitophel*, and Prophets, *Nathan*, *Amos*, *Micah*, that in dignity, as in strength and

The Soveraignty of this tribe.
e 1 Chron. 5. 2.
f Numb. 2. 3.
g Mal. 4. 2.
h Judg. 1. 2.
i Hagg. 1. 1.

number it surmounted all the rest. Yea, *Napthali's* fearfull Hinde durst not *bellow*, nor *Issachars* patient Ass *bray*; nor *Ephraims* strong Oxe *low*; nor *Benjamins* cruell Wolfe *howle*; nor *Dans* cunning Serpent *hiss*; if *Judah's* Princely Lion was pleased to *roare*, as Commander of all the beasts of the field and forest.

How the scepter departed not from *Iudah.*

§ 3. However, I dare not (with some) interpret *Jacobs* solemn prophecy, *the Scepter* [k] *shall not depart from Judah, nor the Law-giver from between his feet, untill Shiloh come*, of a constant Soveraignty immoveably fixed in this Tribe till the birth of our Saviour: a Tenet unteinable with truth, seeing of the many Judges in *Israel*, but two of this Tribe; *Saul*, the first King, of *Benjamin*, and the *Maccabees* of the Tribe of *Levi*, who after the captivity attained to Kingly honour amongst the *Jews*. Rather we understand *Jacobs* words of the whole nation, (whom he in the Spirit foresaw, should in process of time be called *Jews*, as the land *Judea*, from *Judah*) and expound them to be a prediction, that the *Jews* should never totally, and finally lose the visible being of a kingdome, or commonwealth, with a form of government amongst themselves, (though often changed and altered in the manner, obscured and eclipsed in the lustre, confined and empaired in the power thereof) untill *Messiah* should be manifested in the flesh. Which came to pass accordingly, when the *Jews* at our Saviours birth (and more completely at, and after his death) had lost all shadows of a free State, totally inslaved to the *Romane* Emperour. To whom alone belonged,

1 The *Militia* with the Castle, giving martial-law to the Temple it self.
2 Coine, stamped with the image and superscription of [l] *Cesar*.
3 Customes, collected, yea extorted by his Publicanes.
4 Power in causes capitall, by the Priests own confession, [m] *It is not lawfull for us to put any man to death.*

And the prophecy of *Jacob* thus expounded, is both clear in it self, and according to the interpretation of the [n] Ancients.

§ 4. This Tribe had *Dan* and *Simeon* on the west, *Benjamin* on the north, the *wilderness of Paran* on the south, and the *Dead-sea* on the east. Extending east and west, welnigh fourty miles; but from *Cadesh-Barnea* to *Jerusalem* was about sixty six. Where in this countrey was conteined a mountainous land, but fruitfull with all commodities for pleasure and profit. We begin with the Dead-sea, *Judah's* eastern boundary, and so shall proceed to surround it in our description.

The Dead-sea once a fruitfull countrey.

§ 5. This was [o] once a fruitfull countrey, called the *vale of Siddim, even* [p] *as the garden of the Lord*, Paradise it self. Too like indeed thereto, both for the pleasure thereof, and Serpent therein, the spreading wickedness of the vicious *Sodomites*. *Lot* chose to live here, not because the people were well nurtured, but the place well watered; though better watered (no doubt) during his living there, with his teares, from a soul [q] *vexed with*

l Mat. 22.2.

m Iohn 18.31.

n Iustin. Martyr in dialogo cum Triphone Iudæo.

The limits of the Land of *Iudea.*

o Gen. 14.3.
p Gen. 13.10.

q 2 Pet. 2.8.

Digitized by Google

with their filthy conversation. He lost by his dwelling among them, for whose sins he was carried [r] captive by *Chedorlaomer*; *They* gained by their dwelling so near him, for whose sake they were rescued by his uncle *Abraham*. Yea, afterwards *Abraham* endevoured to save the whole city of *Sodome*, beating down the price of Gods justice as low, as possibly it might consist with his honour, to [s] *ten righteous men*: and yet that too high a rate for the piety of *Sodome* to reach, so general was the wickedness therein. Hereupon, *Sodome*, with three neighbouring Cities, [t] *Gomorrah*, *Admah*, and *Zeboim*, was destroyed with fire and brimstone from heaven, and thereby the whole Countrey turned into a standing stinking lake.

r Gen. 14. 12.

s Gen. 18. 32.

t Deut. 29. 23.

How fire left water behind it

§ 6. Some will say, it was strange, that fire should beget water, a combustion produce an inundation. More proper it had been, that such an inflammation should have left an *Ætna*, *Hecla* or *Vesuvius* behinde it; fuming, if not burning always. The rather, because next morning this place presented it self to the eyes of *Abraham*, *as the smoke of a* [u] *furnace*. But such must know, that when the fire was once out:

u Gen. 19. 28.

1 The Countrey by nature was low and levell, being a depressed plain, and so more subject to drowning.

2 *Jordan* (running through this vale, and there sinking into the ground) had a quality in the first moneth to [w] overflow his banks, and so prone to occasion a deluge.

w Iosh. 3. 15. & 1 Chr. 12. 15 & Eccles. 24. 30

3 Probably, the river was formerly bridled with artificiall banks, which either were then broken down with that tempest, or afterwards decayed by degrees, when the people were destroyed.

4 *Jordan*, in the vacancy of the inhabitants, having got violent possession, fenced and fortified himself in the *slime-pits*, (as in so many castles) whereof great [x] plenty in that place, and could not afterwards be ejected.

x Gen. 14. 10.

Thus his title to this plain, though at first an unjust usurpation and incroachment, is made lawfull by the prescription of three thousand years possession.

Severall names of this sea.

§ 7. This sea is known by severall names. 1. The *Dead-sea*, either because the Charnel-house of so many dead carcasses then destroyed therein; or, because it kills all creatures coming into it; or lastly, because dull and dead, not enlivened with a tide, or quickned with any visible motion, one main cause of the offensive savour thereof, laziness disposing men to lewdness, and waters to putrefaction. 2. The [y] *Salt-sea* salt indeed, from the sulphurous combustions first occasioning it. 3. By Greek writers it is termed the *Asphaltite-lake* from Ἀσφαλτος, or *Bitumen*, growing plentifully thereabouts. This *Bitumen* (we are fain to retain the Latine word, our land neither affording the thing, nor our language the name to signifie it) is a clammy, glutinous substance, usefull in Physick to astringe, in Surgery to consolidate. Used by the rich as morter to build, (as in the tower of [z] *Babel*) by the poor as oile to burn,

y Gen. 14. 3.

z Gen. 11. 3.

therfore called חֵמָר in hebrew; quickly kindled, hardly quenched, flaming far and long, as partaking much of pitch, and more of brimstone in the nature thereof. And such as could not goe to the cost of richer spices, used it for imbalming their dead, being a great drier, and so preserver from corruption.

Neither ships nor fish in the Salt-sea.

§ 8. This *Salt-sea* was sullen and churlish, differing from all other in the conditions thereof. *David* speaking of other seas, saith, *there goe the ships,* [a] *and there is that Leviathan which thou hast made to play therein*: so instancing in the double use of the sea, for ships to saile, and fishes to swim in. But this is serviceable for neither of these intents, no vessels sailing thereon, the clammy water being a reall *Remora* to obstruct their passage; and the most sportfull fishes dare not jest with the edged-tools of this Dead-sea; which if unwillingly hurried thereinto by the force of the stream of *Jordan*, they presently expire. Yea, it would kill that *Apocrypha-Dragon*, which *Daniel* is said to have choaked with lumps of [b] pitch, fat, and hair, if he should be so adventurous to drink of the waters thereof; so stifling and suffocating is the nature of it. In a word, this sea hath but one good quality, namely, that it entertains intercourse with no other seas; which may be imputed to the providence of nature, debarring it from communion with the Ocean, lest otherwise it should infect other waters with its malignity. Nor doeth any healthfull thing grow thereon, save onely this wholesome counsell, which may be collected from this pestiferous lake, for men to beware how they provoke divine justice, by their lustfull and unnaturall enormities.

a Psal. 104. 26.

b Histor. of the Dragon ver. 27

Solinus his testimony of the Dead-sea.

§ 9. Heathen writers, *Tacitus* and *Pliny*, take notice of this lake, with the qualities thereof, but especially *Solinus*, whose testimony (but with some variations from Scripture) we thought fit to insert, and translate, though the latter will scarcely be done, without some abatement of the native elegancy, and expressiveness thereof. *Longo* [c] *ab Hierosolymis recessu tristis sinus panditur, quem de cœlo tactum testatur humus nigra, & in cinerem soluta. Duo ibi oppida, Sodomum nominatum alterum, alterum Gomorrhum. Apud quæ pomum gignitur, quod habeat speciem licèt maturitatis, mandi tamen non potest. Nam fuliginem intrinsecus favillaceam ambitio tantùm extimæ cutis cohibet: quæ vel levi tactu pressa fumum exhalat, & fatiscit in vagum pulverem. A good way side of Jerusalem lies ope a melancholy Bay, which the black soil being also turned into ashes, witnesseth to have been blasted from heaven. In it are two towns, the one called Sodome, the other Gomorrah. Wherein grows an apple, which though it seem fair and ripe, yet cannot be eaten. For, the compass of the outward rinde onely, holds within it an ember-like soot: which being but lightly pressed, evaporates into smoke and becomes flittering dust.*

c Solin. Polyhist. cap. 38.

Lots wife turned into a pillar of salt.

§ 10. But *Lot* was preserved, and God is said therein *to have* [d] *remembred Abraham*, though he might have seemed to have forgotten him, in refusing to grant to spare *Sodome* at his request. Thus, though divine providence may denie good mens prayers in the full latitude of their desires,

d Gen. 19. 29.

Digitized by Google

desires, he always grants them such a competent proportion thereof, as is most for his glory, and their good. *Lot* with his wife are enjoined onely not to look back, wherein she disobeyed the commandement, either out of

1 High contempt: Yet seeing for the main she had been a good woman, accompanying her husband many miles from his native to a strange Countrey, meerly depending on Gods providence, our charity believes her fact proceeding rather from

2 Carelesnes, or incogitancy, having for that instant forgotten the command; or

3 Curiosity, to behold the manner of so strange, and suddain a destruction; or

4 Infidelity, not conceiving it possible, so great a City could be so soon overthrown; or

5 Covetousnes, when she thought on the wealth she had left behinde her; or

6 Compassion, hearing the whining of swine, braying of Asses, bleating of sheep, lowing of kine, crying of children, shrieking of women, roaring of men, and some of them of her own flesh and bloud.

Were they any, or all of these, back she looked, and was turned into a [e] pillar of salt, which, Saint *Hierome* saith, was extant in his age. Mean time, how sad a case was *Lot* in, bearing about him life and death? one halfe of him quick, lively, and active; the other halfe, (his wife, both making but one flesh) so strangely, and suddainly, sensles, dead, and immoveable.

[e] Gen. 19.26.

¶ 11. Not far off is the City of *Zoar* (*Littleton* in English) so named by *Lot*, whereas formerly it was called *Belah*. I say by *Lot*, who was the best benefactor to this place, which otherwise had been sent the same way of destruction, with the other four Cities, had not his importunity [f] prevailed with God, for the sparing thereof. Yet I finde not any monument of gratitude made by the men of *Zoar*, to the memory of *Lot* their preserver; yea, they would not afford him a quiet and comfortable being amongst them, insomuch that *he* [g] *feared to dwell in Zoar*. Either suspecting that they would offer violence to his person, or infect his soul with their bad example, or that he might be involved in their suddain destruction, as a wicked place spared, not pardoned by God, and allowed to himself for his present refuge, not constant habitation. Their ill usage of so good a man, mindes me of *Solomons* observation, [h] *There was a little City and few men within it, and there came a great King against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisedome delivered the City, yet no man remembred the same poor man.* No more then

Zoar spared at *Lots* request.

[f] Gen. 19.21.

[g] Gen. 19.30.

[h] Eccles. 9.14. 15.

then *Lot* was remembred in *Zoar*, though the *tutelar Saint* thereof. But his clear conscience, in free doing this courtesie, rewarded it self in doing it; whilest mercenary souls, working onely for the wages of thanks, often lose their labour, especially in this ungratefull age.

Lots incest with his daughters. *i* Gen. 19. 30.

¶ 12. From *Zoar*, *Lot* removed to a neighbouring [i] mountain, and dwelt in a cave therein, which is shown to travellers at this day. Now, an hole in an hil could hold him, and all his family, whose substance formerly was so great, the whole Countrey could not afford room for his flocks and heard-men, without [k] striving with those of his uncle *Abraham*. Here made drunken by his daughters practise upon him, with them he committed incest. It is grace, not the place, can secure mens souls from sin, seeing *Lot* fasting from lust in wanton and populous *Sodome*, surfeited thereof in a solitary cave; and whilest he carefully fenced the castle of chastity, even to make it impregnable against the battery of forein force, he never suspected to be surprised by the treachery of his own family.

k Gen. 13. 7.

The utility of criticisme in boundaries.

¶ 13. So much for *Pentepolis*, once a countrey of five cities, now all turned into one lake. Come we now to survey the particular limits of this Tribe. That Maxime, *Qui bene distinguit, bene docet*, holds most true herein: the well distinguishing of bounds, conduceth much to the true knowledge of this Countrey; especially, seeing the *Holy Spirit* hath been so exact in assigning them. Where God is pleased to *point*, for man not to vouchsafe a *look*, sheweth, that proud *earth* valueth his *eyes*, as more worth then the *hand of heaven*.

The borders of *Iudah*. *l* Josh. 15. 3. &c.

¶ 14. The borders of *Judah* with all their particular flexure are thus described in [l] *Joshua*.

East.	South.	North.	West.
The Salt-Sea.	1 *From the south-side of the salt-sea, to the going up of Acrabbin.* 2 *Thence to the wilderness of Zin.* 3 *Thence to the south-side unto Kadesh-Barnea.* 4 *Thence to Hezron.* 5 *Thence it went up to Adar.* 6 *Thence fetched a compass to Karkaa.* 7 *Thence it passed to Azmon.* 8 *Thence unto the river of Egypt.* 9 *Thence went out at the Sea.* Observe we, that these south bounds of *Judah*, are for the main the same with the south limits of the whole land, assigned *Numbers* 34.	1 *From the end of Jordan at the salt-sea to Beth-hoglah* 2 *Thence by the north of Beth-araba.* 3 *Thence it went up to the stone of Bohan the son of Reuben.* 4 *Thence towards Debir from the valley of Achor.* 5 *So northwards looking to Gilgal, before the going up to Adummin, on the south side of the river.* 6 *Thence towards the water of Enshemesh.* 7 *Thence to Enrogel. Thence by the vally of Benhinnom unto the south of Ierusalē.* 8 *Thence to the top of the mountain at the end of the vally of Rephaim.* 9 *Thence to the fountain of Nephtoah.* 10 *Thence to the cities of mount Ephron.* 11 *Thence to Kiriath-jearim.*	1 *From Kiriath-jearim westward it compasseth unto mount Seir.* 2 *Thence it passeth along to the side of mount Iearim, or Chesalon.* 3 *Thence went down to Bethshemesh.* 4 *Thence passed on to Timnah.* 5 *Thence unto the side of Ekron northward.* 6 *Thence was drawn to Shichron.* 7 *Thence passed along to mount Baalah.* 8 *Thence went out unto Iabneel.* 9 *Thence the west border ended at the Great Sea.* These west bounds of *Judah*, were afterwards altered, falling into the middest of the Tribe of *Dan*.

Now,

Now, as in the body of a man, if an inspection might be made into it whilest he is alive, every nerve, and artery therein (then flushed up with the spirits) is easily to be discerned, which after death shrink almost invisible, past discovering: So each small angle, and turning of *Judah's* bounds in *Joshua's* time, was then plainly to be perceived, which now adays (the land long since, being in a manner dead, and desolate) are not at all conspicuous, nor fall they under any accurate observation.

¶ 15. Amongst all these limitary places, *Kadesh-Barnea* is onely of eminency, whither the children of *Israel*[m] came, and where they stayed some time, after their coming out of *Egypt*, in the very edge and entrance of the land of *Canaan*. Thus that land was like a rich robe, whose utmost hem the *Jews* were permitted to touch (onely that their fingers might feel the fineness thereof) but were denied to wear it, and remanded to wander another way many years, for the punishment of their infidelity. And thus many come to the *Kadesh-Barnea* of *common illumination*, who never attain to the true *Canaan* of holiness here, or happiness hereafter.

Kadesh-Barnea in the edge of *Canaan*.
m Num. 32. 8.

¶ 16. In describing this spacious Tribe, we will begin with the eleven royall Cities therein, whose Kings were destroyed by [n] *Joshua*. These according to their dignities may thus be reckoned up:

Method propounded.
n Iosh 10. 10, &c.

1 *Jerusalem*, whereof largely hereafter.
2 *Hebron*. 4 *Libnah*. 6 *Adullam*. 8 *Jarmuth*. 10 *Arad*.
3 *Debir*. 5 *Lachish*. 7 *Geder*. 9 *Eglon*. 11 *Hepher*.

These royall Cities, though scattered here and there in this Tribe, need no other Herauld in our map, to proclaime them to the Readers notice, being quickly found out by their *coronets* graven upon them. From these we shall proceed to other towns of eminency, reserving the rivolets, and wildernesses, to close this our description.

¶ 17. *Hebron* was the principall royall city belonging to *Judah*, seven years [o] senior in its building to *Zoan* a City in *Egypt*; more anciently it was called *Kiriath-Arba*, that is (say [p] some) the City of four men, because of four Patriarchs (as they reckon them up) *Adam*, *Abraham*, *Isaac*, and *Jacob* buried therein. But, I wonder any should delight in their own wild conjectures, when the text tendereth us a certainty herein, assuring us that this *Arba* (from whom *Kiriath-Arba*, or *Hebron* was named) was [q] *a great man among the Anakims*. This City stood in the vale of *Mamre*, so called from [r] *Mamre* a person of quality in this place, who with *Aner* and *Eshcol* were *Abrahams* loving associates, and valiant assistants, in conquering *Cheder-laomer*, and rescuing the captive *Sodomites*. *Abraham*, *Isaac*, and *Iacob* lived here successively, and from the *vale of Hebron*, *Ioseph* was [s] sent on a loving visit to his brethren, when for his good will they sold him to the *Ishmaelites*.

Hebron anciently *Kiriath-Arba*.
o Num. 13. 22.
p *Adricho.* in descr. of *Iudah.* num. 145.
q Iosh. 14. 15.
r Gen. 14. 24.
s Gen. 37. 14.

¶ 18. Hereabouts was that great entertainment made, wherein the covert of a [t] tree was the dining-room, the ground (probably) the board,

Entertainment of Angels.
t Gen. 18. 8.

board, *Abraham* the Caterer, *Sarah* the Cook, veal and welcome their cheer, Angels in the shape of men, Christ in the notion of an Angel, the guests, and the last promise of [u] *Isaac* the free-offering they gave for their entertainment. Yea, in *Hebron* *Isaac* was born, suckled, weaned, persecuted by *Ishmael*, till at last he mocked both himself, and his mother *Hagar* quite out of his Fathers family.

[u] Gen. 18. 10.

The cave of *Machpelah*.

§ 19. Near *Hebron* was the cave of *Machpelah*, purchased by *Abraham* of *Ephron* the *Hittite* (with the field about it, and all the trees therein) at the price of four [w] hundred shekells of silver, for the burying of *Sarah*, himself, and his family. For, here,

[w] Gen. 23. 16, 17.

[x] Gen. 25. 9.

[y] Gen. 35. 29.

[z] Gen. 50. 13.

Isaac [x], *Ishmael*, *Iacob* [y], *Esau*, *Ioseph* [z] and his brethren, — though formerly — the one persecuted the other; the one designed the others death; they envied and sold him, — lovingly agreed to bury — *Abraham*, *Isaac*, *Iacob* — their Father.

And thus, though branglings, and brawlings may happen betwixt brethren when young; all animosities ought to be buried in the grave of their Fathers.

Royall turned into Sacerdotall Cities.

[a] Josh. 10. 37.

[b] Josh. 20. 7.

[c] Josh. 21. 13.

§ 20. In the time of *Joshua* [a] *Hebron* had a King, whom he conquered, and subdued; and afterwards this place was made a *City* [b] *of Refuge*, and assigned (with twelve moe in this Tribe, and *Benjamin*) unto the [c] Priests, the sons of *Aaron*, who were above common *Levites*, as employed in ordinary attendance about the Tabernacle. Herein God provided not onely for their conveniency, accommodating them with habitations near *Jerusalem* (as the place hereafter intended for his publick service) but chiefly for their conscience, placing *them* in these two Tribes, whom he foresaw would alone persevere in, when the others would apostate from the true Religion. Yea the Priests had the best and biggest places in *Judah*, as *Hebron*, *Debir*, *Libnah*, formerly Royall, afterwards Sacerdotall Cities: God allowing his Ministers large maintenance; and indeed a *beggerly* Clergy, is the forerunner of a *bankrupt* Religion.

The suburbs of *Hebron* given to *Caleb*.

[d] Josh. 14. 13.

[e] Josh. 14. 11.

[f] Amos 2. 9.

§ 21. But although the City of *Hebron* pertained to the Priests, the suburbs thereof by Gods appointment belonged to [d] *Caleb* and his posterity. This *Caleb* was that young-old man, whose strength contradicted his years, so able and active at [e] fourscore and five, either for advice, or execution. But here he *eate not the bread of idleness*, being first to clear and conquer *Hebron* (before he could possess it) from the *Giant-Amorite-Anakims* dwelling therein. These *Amorites*, though (as the Prophet describes them) *high as the Cedars, and strong as the Oakes*, had notwithstanding (to follow this Metaphor) much wastfull *sap* in their mighty big bodies: whilst *Caleb* (*all heart*, as his name imports) though less and lower, by Gods assistance easily overcame them. If any demand, How came *Anakims* hither, seeing *Hebron* so lately was smitten by *Joshua*? A learned [g] author answers, that it is probable, whilest *Joshua* afterwards

[g] *Bonfrerius in locum Ioshuæ.*

Digitized by Google

wards was employed in the north in conquering the [h] *Canaanites*, some remnant of the *Anakims* which escaped his hand, did in his absence return, possess *Hebron*, and put *Caleb* to a new task of a second subduing them.

[h] Josh. 11. 7.

¶ 22. *David* afterwards made *Hebron* the Metropolis of this kingdome (as being the most eminent City of his own Tribe of *Judah*) and reigned almost seven years therein. In the third year of his reign *Abner* repaired hither, with full intent to reduce all *Israel* to his obedience, had not *Ioabs* sudden murdering him frustrated his design. Probably some mixture of jealousie might put *Ioab* on this foul action, fearing to be outed of his office, that if *Abner* made *David* King, *David* would make *Abner* Generall over all *Israel*. Certainly, revenge of his brother *Asahels* bloud prompted him thereunto. *Ioab* sending messengers to fetch *Abner* back from the well of *Siriah*, slew him treacherously as he was entering the [i] gates of *Hebron*.

Ioabs cruell killing of *Abner*.

[i] 2 Sam. 3. 27.

¶ 23. Forget we not that *Hebron*, in the gate whereof *Ioab* so basely and barbarously murdered him, was a *City of Refuge*, appointed by God for the saving of such, as had killed one unawares. Did not *Ioab* therefore, in such a place acting wilfull murder, in an high hand relie on his own greatness to beare him out in so bloudy a deed, as if he neither feared the justice of man, nor needed the mercy of God? No wonder then, if many years after he [k] flying to the horns of the Altar, was denyed the protection of that place, who formerly so cruelly, despightfully, and presumptuously had defiled the *City of Refuge* with innocent bloud.

Aggravation of *Ioabs* murder. * Josh. 30. 7.

[k] 1 King. 2. 31.

¶ 24. Thus died *Abner*, very loyall to *Saul*, whilest *Saul* was living, and too loving to his [l] concubine, when he was dead. Never man was killed more cowardly, or buried more honourably: *David* himself [m] *following the biere*, weeping as *chiefe mourner* at his funerall. In the same sepulcher the [n] head of *Ishbosheth* was afterwards interred. Though some jars were betwixt them whilest living, their dust well agreed in the same grave. Nor durst the ashes of *Ishbosheth* cross the others, who when alive (though checked, and chidden by him) [o] *could not answer Abner a word again, because he feared him.* As for the bodies of *Baanah* and *Rechab* the murderers of *Ishbosheth*, they had, by order from *David*, their hands and feet cut off, and they hanged up over the [p] pool in *Hebron*.

Abner and *Ishbosheth* buried together.

[l] 2 Sam. 3. 7.

[m] *Ibid.* v. 31.

[n] 2 Sam. 4. 12.

[o] 2 Sam. 3. 11.

[p] 2 Sam. 4. 12.

¶ 25. After the death of *Ishbosheth*, all *Israel* repaired to *Hebron* to make *David* their King, whose severall numbers deserve our observation.

Numbers repairing to *David* in *Hebron*.

[q] 1 Chr. 12. 24.

1 Out of [q] *Judah* six thousand, and eight hundred.
2 *Simeon*, seven thousand & one hundred.
3 *Levi*, eight thousand & three hundred twenty two.
4 *Benjamin*, three thousand.
5 *Ephraim*, twenty thousand and eight hundred.
6 *Half Tribe of Manasseh* on this side *Jordan*, eighteen thousand.
7 *Issachar*, two hundred officers, and all their brethren at ther cōmandment.
8 *Zebulun*, fifty thousand.
9 *Naphtali*, thirty seven thousand, besides a thousand Captains.
10 *Dan*, twenty eight thousand and six hundred.
11 *Asher*, fourty thousand.
12 *Reuben*, *Gad*, and *Manasseh* beyond *Jordan*, an hundred and twenty thousand.

Behold here those Tribes which lived fartheſt from *Hebron*, appearing in the higheſt equipage; as if they endevouring to be revenged on the diſtance of their habitation, purpoſely advanced with the greateſt number. Here it will be enquired, why *Iudah* largeſt in dominion, next in poſition, neareſt in relation, (as *Davids* native Tribe) made here the ſlendereſt appearance of all the reſt, *Benjamin* alone excepted; the thinneſs of whoſe numbers are excuſed in the text, becauſe [r] *hitherto the greateſt part of them kept the ward of the houſe of Saul.* What! doth it fare with *Princes*, as with *Prophets*, that they are not [f] *without honour ſave in their own Countrey, and in their own houſe*, that *David* found feweſt attendants from his own Tribe? Oh no, he was abundantly loved, and honoured therein. But,

Toſtatus anſwers:

1. *Davids* daily attendance (both civill in his Court, and military in his camp, and garriſon) hitherto chiefly conſiſted of the Tribe of *Iudah*.
2. The reſt of *Iudah* remained at home, to make [t] proviſion, and give entertainment to this confluence of people from all parts.

Adde hereunto:

1. *Six thouſand eight hundred* were a ſufficient repreſentation of *Iudah*, and moe not onely needleſs, but burdenſome for the preſent, to peſter *Hebron* too populous already. The reſt keeping home, and living hard by, were ready (no doubt) on competent warning, to come quickly, if need required, or *David* commanded their attendance.
2. *Iudahs* main work was done two years before, when *David* was ſolemnly made their King. And they now, rather ſpectators, then actors at his ſecond Coronation over all *Iſrael*.

Now no leſs politick then thrifty were the other Tribes in bringing their [u] victualls along with them, leſt otherwiſe they ſhould be held as occaſioners of ſcarcity in *Iudah*, and enhauncers of the prices of proviſions.

§ 26. Afterwards *Abſalom*, when he intended a rebellion againſt his Father, choſe *Hebron* as the fitteſt City, from whence he meant to mount into the Throne. Hither he came under pretence to doe ſacrifice, [w] with his chariots, and horſes, and fifty men running before him: but, which was moſt to be pitied, he brought with him from *Ieruſalem* [x] two hundred men, which were (as one may ſay) *Loyall traitors*, coming in the ſimplicity of their hearts, and meerly *drawn-in* to treaſonable practiſes. But *Hebron* proved not a place ſo ſucceſſull to *Abſalom* the ſon, as formerly fortunate to *David* his father. This Traitours ſoveraignty ſoon expired, when forſaken of *God*, *Man*, and *Beaſt* (his own Mule going away from him) he was ſlain of *Ioab*, as [y] formerly related.

§ 27. Some ten miles ſouth of *Hebron* lay *Debir*, anciently called *Kiriath-*

r *Ibid.* v. 29.

f Mat. 13. 57.

t So ſaith the text (1 Chr. 12. 39.) *For their brethren* (meaning *Iudah*) *had prepared for them.*

u *Ibid.* v. 40.

Abſalom repaireth to *Hebron.*

w 2 Sam. 15. 1.

x *Ibid.* v. 11.

y In our deſcription of *Gad.* *Debir* a *Canaanitiſh* Univerſity.

Digitized by Google

Kiriah-Sepher [z], *the City of a book*, conceived a *Canaanitish* Universitty. And although the Giant *Anakims* dwelling hereabouts, may be presumed but little *bookish*, yet civilized Countreys, in all ages, have allowed such places for the education of youth, who are better unborn, then unbred. *Caleb* proffered [a] *Acsah* his daughter in marriage to any one that should conquer this City, which was accordingly performed by *Othniel* his younger brothers son, and first Judge of *Israel*. What, were not the glory of God, and good of his Countrey, enough to set an edge on his valour, but the promise of a wife needed also to whet his resolution? No doubt the scales of his resolution went down formerly on the right side, before this match was cast in as *overweight*. It is no unlawfull Bigamy of the soul, when wedded to Gods glory in the first place, to embrace also therewith the [b] *recompense of reward*: and grand is the difference betwixt an [c] *hireling* whose minde is meerly mercenary, and him that works for his hire; with *Othniel* taking it (not as the main *motive*, much less as the *end*, but) onely as a welcome encouragement of his undertakings.

[z] Judg. 1.11.

[a] Num. 1. 12.

[b] Heb. 11.26.

[c] John 10.13.

§ 28. Thus all parties were pleased; *Israel* recovered *Debir*, *Othniel* got *Acsah* to wife, *she* gained a blessing from her Father, that blessing brought the possession of the *upper*, and *nether springs* along with it. Know also, in after ages the south part of *Judah* was called *Caleb*, probably from the large inheritance, *Caleb* obtained in these parts, and puissance of his posterity therein. Thus the *Egyptian* giving an account of the passages of the army of the *Amalekites*, confesseth they had been roving upon *the coast that belonged to Iudah, and upon the south of* [d] *Caleb*.

The south of *Iudah* called *Caleb*.

[d] 1 Sam. 30.14

§ 29. *Libnah* is the third in honour, of the nine royall Cities in the days of *Ioshua*, assigned afterwards for the Priests habitation: Long it continued loyall to the Crown of *Iudah*, untill in the days of *Iehoram* (that ungodly, unmercifull, unsuccesfull, unbeloved, unlamented King) *Edom revolted from under the hand of Iudah, unto this day, then Libnah* [l] *revolted at the same time*. Was it casualty, or confederacy (by mutuall intelligence) that both thir defections bare the same date? Surely, *breach of faith* is a catching disease, yea infectious from one to another. But, how could the inhabitants of *Libnah*, being Priests, (whose best livelyhood depended on their personall officiating in the Temple at *Ierusalem*) subsist, being cut off from their service, and the salary thereof? Yea, did they not thereby necessarily apostate from their religion to God, desert his Temple and their own profession? Except any will say (easier spoken, then proved) that at this present, not the Priests, but some other persons were possessours of *Libnah*. We finde not this City afterwards reduced to the Kings of *Iudah*, whereupon some [m] conceive, that henceforward it stood on its own bottome, as an absolute Common-wealth.

Libnah a rebellious city.

[l] 2 King. 8.22.

[m] Dr *Heylyn Microc. in Palest. p.571.*

§ 30. If any object it impossible, that *Libnah* so small a City, should subsist here as a free State against all the powers of the Kings of *Iudah*; let such look on little *Lucca*, in *Italy*, and less *Geneva*, in *France*, defended

Libnah how it might subsist a free State.

Digitized by Google

by their foes from their foes; environed with enemies on all sides, yet so, that rather then any one shall subdue them, all the rest will assist them. Such probably, was the position, and politick State-poizing of *Libnah*, seated in the vicinity of the Kings of *Judah*, *Israel*, and the *Philistines*, (not to say, *Egypt*, though far off, might come in as a protectour thereof) that it might make a Cordiall of a self-subsistance, from the very poisons of its enemies. Afterwards we finde [n] *Sennacherib* fighting against *Libnah* (whence he sent a railing message to *Hezekiah*) but read nothing of the taking thereof; yea, probably here the * *Angel* by night did that memorable excution, slaying an hundred fourscore and five thousand of his numerous army.

n 2 King. 19.8.

*2 King. 19.35

Lachish an Idolatrous one.

§ 31. *Lachish* must not be forgotten, whose [o] King was destroyed by *Joshua*. King *Amaziah* conspired against by his subjects in *Jerusalem*, fled hither in vain; for, *They sent after him to Lachish, and slew him* [p] *there*. It was a *leading* City in Idolatry, infected from *Israel*, and infecting of *Judah*. [q] *Micah* propheseied in particular against this City, warning it to prepare for speedy captivity from its enemies. [r] *O thou inhabitant of Lachish, binde the charet to the swift beast; she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.* And although we finde not *Lachish* taken by *Sennacherib* who [f] warred against it, yet it escaped not the fury of *Nebuchadnezzar*, though one of the [t] last Cities by him subdued.

o Iosh. 12.12.

p 2 Kin. 14.19.

q Micah 1.1.

r Mic. 1.13.

f Isa. 37.8.

t Ier. 34.7.

Adullam Davids retraiting place.

§ 32. But *Adullam*, another regall City in *Judah*, was more ancient; where [u] *Hirah*, *Iudah's* fast friend, dwelt, though employed by him but as a *pandar post factum*, to carry *Tamar* the hire of her whoredome. In a cave hereabouts repaired to [w] *David*, *every one that* was *in distress*, *and every one that* was *in debt*, *and every one that* was *discontented*, *and he became a Captain over them*. Was this well done of him to be *Protector Generall of Out-laws*, thereby defying justice, defrauding creditours, defeating Gods command, which provided, that the debter, if not solveable, should be [x] sold for satisfaction? Alas, his need is all that can be alleadged in his excuse. Sure I am *David* [y] promised (when in power to make his own choice) that his houshold, or Court, should consist of persons better qualified. However these men freely resorting to him, were better then those hired by *Abimelech* [z], *vain and light persons*, and as far to be preferred before them as want is more excusable then wickedness. Yea, we may charitably believe *Davids* consorts impoverisht not by their own *carelessness*, but their creditors *cruelty*.

u Gen. 38.1.

w 1 Sam. 22.2.

x Exod.

y Psal. 101. *ad finem*.

z Iudg. 9.4.

Baal-Hanan inverted *Hannibal*.

§ 33. As for *Gedar* it hath formerly been described in *Simeon*, onely we will adde, that [a] *Baal-hanan* the *Gederite* was of this place, *Davids* Overseer *over the Olive trees, and Sycamore trees in the low plain*. This name of *Baal-hanan* inverted is the same with *Hannibal* that great Generall of the *Carthaginians*. See here the affinity of the *Hebrew*, with the *Phœnician*, or *Carthaginian* tongue. Wonder not that *Baal-hanan*, or *Hannibal* was a fashionable name for potent persons in these parts, (we finde also a King of

a 1 Chr. 27.28

Edom

Edom (so called) seeing it signifieth *a Lord in grace* himself, or, doing *favour* to others; and our Saviour hath told us, *such as exercise authority over others are called* [c] *Gracious Lords*. As for *Iarmuth*, *Eglon*, and *Arad*, we read nothing of them remarkable, since their severall Kings were destroied by *Ioshua*. Of *Hepher* we shall speak more properly in the close of this Description.

¶ And now, what a fall must our Description have, from the Cities of Kings, to the Manor of a clown; the fruitfull *Carmell* not far from the Dead-sea? Here folly, and wisdome dwelt under the same roof, sate at the same table, slept in the same bed, *Nabal* and *Abigail*. Are matches made in heaven, and was *Abigail* so ill beloved there, as to be condemned to such a choice? Surely, God saw it most for his own glory and her good, for the improvement of her patience. This *Nabal* proved himself a perfect Miser, both by his niggardlines to *David*, and prodigality of the [d] King-like dinner he made to his shepheards. But both he and his family had been utterly destroyed by *David*, had not the discreet mediation of *Abigail* been seasonably interposed.

¶ 35. After his gluttonous supper *Abigail* next morning serves *Nabal* with a thrifty breakfast, telling him of the great danger he so narrowly had escaped. Hereupon [e] *his heart dyed within him*. Thus some drunkards have been said to have swooned when sober, at the serious review of such perils they so neerly escaped in the fits of their distemper. Probably feare encreased his sadnes, suspecting to fall into a relapse of *Davids* disfavour, and that his anger might revert to give him another visite hereafter. Thus the *wrath* [f] *of a King* (though but in reversion) *is as the roaring of a Lion*. Yea, *Nabal* became as a stone, and no wonder, being little better then a stock before, such his senseles stupidity. But, though he was a churl in his miserable living, he was bountifull in his seasonable dying, freeing *Abigail* from an unequall yoke, and fitting her with an husband better suiting with her deserts, even *David* himself.

¶ 36. But, *Carmel* had not such a fool, but that [g] *Giloh* hard by had as wise a man for the owner thereof, even oraculous *Ahithophel*. This was he that gave the wholesomest, but *Hushai* the toothsomest counsell to *Absalom*, best pleasing the palate of a vainglorious traitour. *Ahithophel* advised as *a cruel hunter*, that *David* should presently be [h] pursued, not giving him any breath, but either running him down outright, or killing him in the *form*, where they should finde him: *Hushai* [i] counselled to prolong the sport for their greater pleasure; and, seeing all the *game* was surely in their own hand, to give *David* the larger *law*, to shift away a while for himself, that so he might be put to death in the greater state, and with more ceremonious magnificence. *Ahithophel* seeing his counsell neglected at Court, and foreseeing (in the causes) *Absaloms* ruin, and *Davids* return, to prevent farther shame, and save the executioner the paines, fairly went home, set his house in order, and [k] hanged himself.

¶ 37. *Tekoah* is not far off, where a wise woman once lived (the subtilest

b Gen. 36. 38.

c Luk. 22. 25.

Carmel Nabaths Manor.

d 1 Sam. 25. 36.

The death of *Nabal*.

e *Ibid.* v. 37.

f Prov. 19. 12.

Giloh the possession of *Ahithophel*.

g 2 Sam. 15. 12

h 2 Sam. 17. 2.

i *Ibid.* v. 11.

k *Ibid.* v. 23.

Tekoah the birth place of *Amos*.

Digitized by Google

[l] 2 Sam. 14. 2. subtileſt manager of *Ioabs* deſign to *David*, for the bringing back of *Abſalom*) and a wiſer man [m] *Amos*, called from an heardſman, and a gatherer of wild figs to be a Prophet. Near *Tekoah Iehoſaphat* obtained a memorable victory againſt the children of *Ammon*, *Moab*, and Mount *Seir*, though at the firſt hearing of their coming, *Iehoſaphat* is ſaid to have been [n] *affraid*. Did he not diſcover much cowardice herein, conſidering what multitudes of men *Iehoſaphat* at that time did command? Namely,

[m] Amos 1.1.

[n] 2 Chr. 20. 2.

1 *Under* [o] *Adnah the chief of Iudah three hundred thouſand mighty men of valour.*

[o] 2 Chr. 17. 14.

2 *Next to him* [p] *Iehohanan captain over two hundred and fourſcore thouſand.*

[p] *Ibid.* v. 15.

3 *Next him* [q] *Amaziah with two hundred thouſand mighty men of valour.*

[q] *Ibid.* v. 16.

4 *And of Benjamin* [r] *Eliada with two hundred thouſand armed with bow and ſhield.*

[r] *Ibid.* v. 17.

5 *Next him* [ſ] *Iehoſhabad with an hundred and fourſcore thouſand ready prepared for the war.*

[ſ] *Ibib* v. 18.

What need then *Iehoſaphat* fear (except as in *Gideons* caſe ſuſpecting he had too [t] many for God to give victory by) having an Army (if well diſciplined with advantage of time and place) able to to encounter all mankind, eſpecially on the defenſive ſide, to make good their own Countrey againſt any invaſion?

[t] Iudg. 7. 2.

Why *Iehoſaphat* might juſtly fear.

¶ 38. It is anſwered, the ſuddenneſs of the news might adde much to his fright, that an enemy was come into the bowels of his Countrey [u] [*Behold they be in Hazeron-Tamar, which is Engedi*] before the firſt intelligence was brought thereof. Secondly, *Iehoſaphat* feared not ſo much his foes, as his faults, guilty to himſelf of great offences, (good men the leſs ſinfull, the more ſenſible thereof) and chiefly of his matching at home, and marching abroad with the Idolatrous family of *Ahab*. Laſtly, thoſe vaſt numbers of his ſouldiers lately ſpecified, were not all at any [w] one time, but ſeverally, and ſucceſsively, during the five and twenty yeans of *Iehoſaphat* his reign. Wherefore thoſe words in the liſt of *Iehoſaphat's* Generalls thrice repeated, *Next him*, *Next him*, *Next him*, imply not a gradation in honour, as if all of them, though ſubordinately, were extant together, but import a ſucceſsion of time, the latter entering with his men on the office of a Generall, after the diſplacing, or death of the former.

[u] 2 Chr. 20. 2.

[w] Sir *walter Rayleigh li.* 2. *part* 1. *pa.* 440.

Iehoſaphats admirable victory.

¶ 39. However, *Iehoſaphat* puts his people into a penitent poſture, falling to faſting and prayer, and obtains a memorable conqueſt, which was purely heavens *Donative*, *Sine cura*, without mans care, coſt, or charge to atchieve it. Prince and people ſtand ſtill, look on, believe God, ſing Pſalmes, accounting their conqueſt gotten, becauſe promiſed by the Prophet. Mean time, their enemies amazed with [x] ambuſhments of Gods ſetting, fall foul one on another, till *Moab*, and *Ammon* had deſtroyed, firſt the *Edomites*, then themſelves. Three days are the men of *Iudah* employed in gathering the ſpoile, and ſo return to *Ieruſalem* with wealth

[x] 2 Chr. 20 22.

Digitized by Google

wealth in their hands, joy in their hearts, musick in their mouths, having left behind them the name of [y] *Berachah*, or *blessing*, imposed on the place, where this celestiall victory was bestowed upon them.

y *Ibid.* v. 26.

Davids severall removals.

§ 40. But now it is high time that we enter on the severall Stages and removalls of *David* in or near this Tribe, after that he (having formerly suffered much from *Saul* as a private person) began to *Prince it*, and to *stand on his guard*. The text saith he and his men went [a] *whereſoever they could go*. *David* herein being like the Son and Lord of *David*, *who* [b] *had not where to lay his head*. Indeed *David* confesseth that God made the *stony rocks for the* [c] *Conies*, but yet he himself was glad to be their *In-mate*, and share with them in their [d] habitations; and yet his soul was never so discomposed in any hole or cave, but that in the darkest of them he could see to make *Psalmes*, and praise his *Maker*. No place came amiss to his pious soul, above or under ground, all alike to him to serve his God therein. Now seeing it is *Davids* expression of himself, that he was hunted *as a* [e] *Partridge on the mountains*: *Partridge*, a bird innocent whose fine flesh is its greatest guilt, and impotent, (not armed with beak or talons) whose chiefe might consisteth in the flight thereof: Now whilest *Saul* followed him, we will follow *Davids* Metaphore in our ensuing description. But be it premised, that *Saul* was no fair Faulconer, who more desiring the prey then the sport, came with his nets and setting dogs, with full intent to kill *David* wherever he might catch him.

a 1 Sam. 23. 13

b Luk. 9. 58.

c Psal. 104. 18.

d 1 Sam. 23. 25.

e 1 Sam. 26. 20.

From *Adullam* to *Mizpah*.

§ 41. We begin at the cave of *Adullam* (which we may call his nest) wherein he composed the fifty seventh, and the hundreth fourty second *Psalme*. Hence he made wing, taking a long and strong flight to *Mizpah* in the land of *Moab*. Here the *Partridge* shewed much of the *Stork* in him, feeding his parents, and taking order with the King of *Moab* for the maintenance of his [f] Father and mother.

f 1 Sam. 22. 3.

To *Keilah*.

§ 42. Hence (by the advice of the Prophet [g] *Gad*, not to trust himself again in the cave of *Adullam*) by *the forest of* [h] *Hareth* to the City of *Keilah*. The Inhabitants whereof *David* had lately obliged to himself, by saving them from the *Philistines*, notwithstanding which favour, God assured him of their intentions to [i] betray him to *Saul*. If a skilfull Gardiner can in the depth of winter, by beholding the bare root, and knowing the *kind thereof*, foretell when and what flowers the same will bring forth many moneths after, well may the God of heaven, the *searcher of hearts*, know mens [k] *thoughts afar off*, and infallibly conclude what they will be, before they have any being. Base *Keilites*, who had rather pick thanks with *Saul*, then pay thanks to *David* to whom they were due! Thus deliver an ungratefull man from a danger, and he will be the first to bring you into the same condition. This sad occasion did spring the Partridge hence.

g 1 Sam. 22. 5.
h *Ibid.*

i 1 Sam. 23. 12.

k Psal. 139. 2.

To *Hachilah* hill.

§ 43. To *Hachilah hill in a wood in the wilderness of Ziph, south of Iesimon*. Here *Jonathan* came and renewed his amity with *David*. Behold how they

l 1 Sam. 23. 16.

two

two *is* embracing one another, (Reader my phrase treſpaſſeth on the rules of *Grammar*, not of *friendſhip*) and *made a Covenant before the Lord* Nor was it a ſmall comfort to *David*, (though *Saul*, and *Doeg*, and *Keilites*, and *Ziphites* were againſt him) that, beſides his own innocence, he had the *Prince*, the *Prieſt*, and the *Prophet*, *Jonathan*, *Abiathar*, and *Gad*, good mens prayers, and Gods providence on his ſide. Here the *Ziphites*, *Sauls ſetters*, having winded *David*; *Saul*, to catch him, comes with his net, but either made too much noiſe, or too little ſpeed, for before he came thither the Partridge was flown.

To the rock of Diviſion.

¶ 44. To *the wilderneſs of Maon.* Here onely a mountain was betwixt *David* and *Saul*, and that not long likely to keep them aſunder, ſeeing *Sauls* men, being many in number, began to compaſs *David* round about. But ſeaſonable ill news was brought that the [m] *Philiſtines* had invaded the land, which made *Saul* turn his forces another way againſt a forein foe. Commendable his ingenuity, that he preferred rather to oppoſe an enemy of another Religion, then to diſpatch a domeſtick adverſary, whom he now had at advantage. However judicious eyes behold not this as an act of *Sauls* pity, but Gods providence: hereupon *David* called the place *Sela-hammahlekoth*, or *the rock of Diviſion.*

m 1 Sam. 23. 27

To the cave in *Engedi.*

¶ 45. Hence he fled to the holds at *Engedi*: Here he had *Saul* in a cave, and was ſeemingly courted by heaven, certainly urged by [n] men to deſtroy him, and yet he refuſed. O why is a golden opportunity put into a leaden hand, which wants activity to make uſe of it? What hard heart could have thruſt away ſo fair an advantage? But oh, (though all things elſe were here) one thing was wanting, a *Lawfull command.* A Crown is over bought which coſts a ſin. *David* durſt not kill him, onely he cut off the skirt of his garment, and withall felt a greater gaſh in his [o] conſcience, then he made in *Sauls* clothes, for being too bold with Gods Anointed. This courteſie of *David* in ſparing his life, made *Saul* half a convert, drawing [p] tears from his eyes, fair words from his mouth, but what intentions from his heart, *He* onely knows, that knew the ſecrets thereof. It is ſuſpicious that *Sauls* truth therein was not much, becauſe *Davids* truſt therein was none at all; who (notwithſtanding the *Court-holy-water* of *Sauls* tears) gat him and his men again *up into the* [q] *hold.*

n 1 Sam. 24. 4.

o 1 Sam. 24. 5.

p 1 Sam. 24. 16

q 1 Sam. 24. 22.

To *Carmel.*

¶ 46. Hence *David* took a voluntary flight unto *Carmel.* Here the *Partridge* was like to turn *Hauke*, and become a *Bird of prey*, to kill all the innocent family of [r] *Nabal*, (as we have already obſerved) had not that God who formerly protected him from *Sauls*, here preſerved him from his own ſword; and *from* [ſ] *avenging himſelf with his own hand.*

r 1 Sam. 25. 22.

ſ 1 Sam. 25 33.

Again to *Hachilah-hill.*

¶ 47. Hence he fled back again to *Hachilah* hill, which is before *Jeſimon.* Here the *Ziphites* bring *Saul* ſecond tidings of his being there. So boundleſs was the ſtock of their malice, no danger of *breaking*, who though they failed at their firſt return, would adventure again. Onely their

their malice did this good, that it gave *David* the occasion to make the fifty fourth Psalme. Here he had *Saul* at a second advantage, finding him with *Abner* and his men round about him *fast* [t] *asleep*, even as still as the Spear and Cruse of water that stood at his head. These *David* took away, but with intent truly to restore them after he had kept them a while as monuments of his own integrity. Hereupon *Saul*, a second Convert, clears *David*, chargeth himself, prayeth for pardon, and promiseth amendment, whilest *David* having had experience of his former falshood, gives him the hearing, not the beleeving. For

t 1 Sam. 26. 7.

¿ 48. Hence he flew to *Gath* in the land of the *Philistines*, and [u] *Saul sought no more again for him*, leaving off his pursuit now the Partridge had took *Covert* in an enemies Countrey; whence he removed to *Ziglag*, and thence made many incursions against the [w] *Geshurites*, *Gezrites*, and *Amalekites*, but withall telling King *Achish* that he marched the clean contrary way against *Judah* and the friends thereof. Here the *Partridge* had in him too much of the *Lapwing*, which by its hypocriticall fluttering pretends its nest far distant from the true place thereof. Such dissimulation in *David* cannot be excused, must not be imitated. From *Ziglag* he marched along with *Achish* King of *Gath* to *Aphek* in the Tribe of *Issachar*, where he was dismissed and [x] cashiered by the *Philistines* from any further service. Returning home he found *Ziglag* his nest spoiled, yea all his *Covie* therein (wives and children) catched in a snare, as hath formerly been described in the Tribe of *Simeon*. After the recovery of his losses, from *Ziglag*

To *Ziglag*.
u 1 Sam. 27. 4.
w 1 Sam. 27. 8.
x 1 Sam. 29. 3.

¿ 49. He flew to *Hebron*. Here the *Partridge* turned *Eagle*, being solemnly made Soveraign first of *Judah*, then of all *Israel*. And now being quietly setled in his Throne, he may joyfully sing, *Many are the afflictions of the* [y] *righteous, but the Lord delivereth him out of them all.*

Lastly to *Hebron*.
y Psal. 34. 19.

¿ 50. But besides these eminent and noted *Gests* of *David* he had many more which were obscure and intermediate, as appears by the *list* of the places [z] *where he haunted*, and to whom he sent part of his spoils taken from the *Amalekites*, *viz.*

Davids other haunting places.
z 1 Sam. 30. 31.

1 *Bethel* in *Benjamin*.
2 *South Ramoth* in *Simeon*.
3 *Jattir* in *Judah* a *Levites* City.
4 *Aroer* in the tribe of *Gad*.
5 * *Siphmoth*.
6 *Eshtemoa* a *Levites* City in *Judah*.
7 *Rachal*.
8 *Cities of the Jerahmeelites*, (descended from *Jarahmeel* an [a] eminent man in *Judah*.)
9 Cities of the *Kenites*.
10 *Hormah* } in *Simeon*.
11 *Chorashan* }
12 *Athach*.
13 *Hebron*, eminent in *Judah*.

a 1 Chr. 2. 26.

* Possibly the same with *Sibma* in the tribe of *Reuben*.

As for *Siphmoth*, *Rachal*, and *Athach*, because they appear not again in Scripture, their position is unknown, but may be presumed in or near

the Tribe of *Judah*. The best is, though our tracing of *Davids* travels may be imperfect, and we fail in the reckoning thereof, yet Gods Arithmetick is exact, and what is defective in our's, is supplied in his observations: [b] *Thou tellest my wanderings, put my tears in thy bottle, are they not written in thy book?*

[b] Psal. 56. 8.

The totall sum of *Iudah's* Cities.

§ 51. Now besides the Cities mentioned in our description, many more remain which were obscure, without any memorable act atchieved in them: and are thus reckoned up in *Joshua*.

1 Towards the coast of *Edom* south-ward, [c] *twenty nine.*

2 In the vale, [d] *Fourteen* in the first, [e] *Sixteen* in the second, [f] *Nine* in the third, } Catalogue.

3 On the Sea two, [g] *Ekron* and *Ashdod.*

4 In the mountains, [h] *Eleven* in the first, [i] *Nine* in the second, [k] *Ten* in the third, [l] *Six* in the fourth, } Catalogue.

5 *Two* by themselves, *Kiriath-Baal* and *Rabbah.*

6 In the wilderness, *Six.*

In all an hundred and fourteen.

[c] Josh. 15. 21. [d] Josh. 15. 36. [e] *Ibid.* v. 41. [f] *Ibid.* v. 44. [g] *Ibid.* 46. [h] *Ibid.* 51. [i] *Ibid.* 54. [k] Vers. 57. [l] Vers. 59.

So that the Tribe of *Judah* alone had more Cities then all the Island of *Crete*, which had but just an hundred, and therefore called *Hecatompolis*. But many of these Cities were small, and a good share of them was given to the Tribes of *Dan* and *Simeon*, as formerly hath been observed. But amongst such as remained to *Judah* let not * *Maresha* be forgotten, (in the north-west part of this Tribe) both because thereby, in *the valley of Zephathah*, *Asa* conquered † *Zerah* the *Ethiopian*, whose army consisted of more then a million of men, and because the Prophet * *Micah* was born therein.

* Josh. 15. 44.

† 2 Chr. 14. 9.

* Micah 1. 1.

§ 52. In Saint *Hieromes* time somewhere in *Judah* flourished a fair City called *Eleutheropolis*: from which that [m] Father measureth the distance of most southern places in *Palestine*; as he computeth the *northern* from *Legion* a City in *Galilee*. But (the more the pity) that Father hath not acquainted us with the exact location of either of these two places. Whilest *Adrichomius* and others condemn Saint *Hieromes* carelesness herein, it better befits us to condole our own unhappiness, who cannot read the accurate distance of places in his book of that subject, because though he have lent us his *Characters*, he hath not left us the true *Key* thereof.

Eleutheropolis uncertain in situation. [m] In his book *de locis Hebraicis.*

Rivolets in *Iudah.*

§ 53. The Tribe of *Judah* had no great river therein, saving a little piece of gasping *Jordan* now ready to expire in the *dead-sea*; but with rivolets it was sufficiently stored, lending the brooks of *Sorek* and *Bezor* to *Dan* and *Simeon*; borrowing *Kedron* from *Benjamin*, whence it fetcheth its fountain: and keeping the brook *before the wilderness of* [n] *Jeruel* wholly for its own use, as rising, running, and falling entirely in this Tribe. Nor must that brook be forgotten, which I may call the

[n] 2 Chr. 20. 16.

brook

brook of David, becauſe being to encounter *Goliah*, he took thence [o] five *ſmooth ſtones* (*ſtore is no ſore*, eſpecially not being ſure, but his firſt might faile) and furniſhed his ſcrip therewith.

[o] 1 Sam. 17.40.

¶ 54. This was that *Goliah* whoſe *ſtrength* was equall to his *ſtature*, his *armes* ſutable to his *ſtrength*, but his *Pride* above all. Betwixt him and *David* firſt paſſed a tongue-combate. The one diſcharging oſtentation, and preſumption, which the other as quickly returned with faith and confidence in Gods promiſes. Come they then to encounter: ſee the lower man had the longer arme, who with his ſling could reach death at diſtance to his adverſary. The beaver of *Goliahs* helmet was open: not that he thought his brazen brow ſufficiently armed with its own impudence, but either that he might ſee, breath, and boaſt the more freely, or becauſe he diſdained to *buckle* himſelf againſt ſo unequall a match: The ſtone from *Davids* ſling flies directly to his forehead, whereby the Giant is mortally wounded, and notwithſtanding his *ſpeare was as great as a* [p] *weavers beame*, his life was *ſwifter then a* [q] *weavers ſhuttle*; *ſo ſoon paſſed it away and he was gone*, *David* cutting off his head with his own ſword.

Battell betwixt *David* and *Goliah*.

[p] 1 Sam. 17.7.
[q] Job. 7.6.

¶ 55. Many were the wilderneſſes in this Tribe, as thoſe of [r] *Zin*, [ſ] *Ziph*, [t] *Maon*, [u] *Engedi*, [w] *Jeruel*, [x] *Tekoa*, and [y] *Judah* lying ſouth of *Arad*. Now as once it was the queſtion of the Diſciples to our Saviour, *From* [z] *whence can a man ſatisfie theſe men with bread here in the wilderneſs*? So here it may materially be demanded, Where did the men of *Judah* finde food to ſuſtain themſelves, whoſe countrey ſeems a heap of wilderneſſes caſt together? Here we muſt know that the whole land of *Paleſtine* was dreſt and kept like a garden plot, and incloſed into Olive-yards, Vine-yards, and arable fields, ſave ſome extravagant places which lay common, where wild beaſts did harbour in the woods, commonly called *Wilderneſſes*. Such notwithſtanding were full of fruitfull [a] paſtures, and had fair [b] towns, though more thinly inhabited then other parts of the Countrey; ſo that this Tribe was more frighted then hurt with the multitude of *Wilderneſſes* therein.

Many wilderneſſes in *Judah*.
[r] Joſh. 15.1.
[ſ] 1 Sam. 23.14.
[t] 1 Sam. 23.24.
[u] 1 Sam. 24.1.
[w] 2 Chr. 20.16.
[x] *Ibid.* v. 20.
[y] Judg. 1.16.
[z] Mark 8.4.

[a] Joel 1.19.
[b] Joſh. 15.61.

¶ 56. Paramount over them all was *The wilderneſs*, having ſix Cities therein, and was part of *the* [c] *wilderneſs of Judea*, (extending alſo into *Benjamin*) wherein *John the Baptiſt* preached: feeding here on *Locuſts* (flying inſects, [d] whereof four kindes were clean, and permitted the *Jews* to eate) and *wilde honey*. Either ſuch as fell down in [e] dews from heaven, or was made by wild Bees, not civilized in hives, but neſting on the ground or in hollow trees. In a word, he was content with ſuch courſe fare as the Countrey afforded, his rough clothes being ſuited to his homely diet, and both to his hard doctrine of Repentance. Hereupon ſcandalous tongues condemned him for *having a* * *Devill*, as afterwards they belyed our Saviour

John Baptiſt preaching in the wilderneſs.
[c] Mark 3.1.

[d] Levit. 11.22.

[e] 1 Sam. 14.26.

* Mat. 11.18.

(using a more liberal diet) to be a *Winebibber*, so impossible it is to please affected frowardness either *full* or *fasting*.

Nothing befriendeth the *Eremites*.

§ 57. Some make *John Baptist* the first founder of *Eremites*. But how little his precedent befriendeth their practise, who, not out of any impulsion, but meer election, delight to dwell in deserts, will appear by the ensuing Parallel.

Hee,	*They,*
1 By immediate command from God to fulfill the prophecy of[f] *Isaiah*.	1 By dictates of their own fancy, following the principles of will-worship.
2 Went into a wilderness; a place more thinly peopled then the rest of the land.	2 Goe into a wilderness indeed, conversing with solitarines, and shunning all society.
3 Where he daily busied himself with preaching to multitudes of people repairing unto him.	3 Where they bury themselves alive in lazines with the talents God hath bestowed on them.
4 And at last did end his life in a place of greater concourse, even the[g] Court of King *Herod* himself.	4 And binde themselves with a vow to live and dye in that solitary condition.

[f] Isa.40,3.

[g] Mark 6,20.

Behold here the large difference betwixt him and monking *Eremites*. Who, if men of parts, ought to help others with their society; if of no parts, need to be helped by the society of others. Yea whatsoever their endowments were, this running into the wilderness was but a *Bank-rupt trick*, to defraud the Church and Common-wealth their Creditours, to both which they stood bound by specialty of Gods command to discharge all Civill and Christian relations to the utmost proportions of their abilities. In a word, though we stedfastly beleeve, that *Jabal was the father of all such as dwell in tents*, because the Scripture[h] affirmeth the same, yet for the reasons aforesaid, we utterly deny *John Baptist* the founder and Author of all those which live wilfully in hills and holes an eremiticall life.

[h] Gen.4.20.

Iudah for the main freed from *Solomons* Purveyours.

§ 58. The Son of *Hesed* was *Solomons* Purveyor in * *Aruboth*, to him belonged *Sochoth*, and all the land of *Hepher*. A land which lay, as we gather by other proportions, in the north-west part of this Tribe. And indeed we finde a King of *Hepher* amongst those which

* 1 King.4.10.

which *Joshua* [i] destroyed, but dare not confidently averre him to have been of the Tribe of [k] *Judah*. However, it appears that for the main, the whole body of the Tribe of *Judah* (with *Simeon* lying therein) fell not under any of *Solomons* Purveyour-ships. The reason whereof, if inquired into, may perchance be reduced into some of these considerations.

1 It was referred to defray extraordinaries, on casuall entertainments, and occasionall solemnities; or

2 It was kept for the expences of the thirteenth, or intercalary moneth (the product of the eleven supernumerary days) which commonly was every third year inserted into the Hebrew [l] Kalendar.

3 *Judah* might by speciall indulgence be exempted from such taxations; either because *Jerusalem*, the royall City, was principally seated therein; and therefore to prevent scarcity of victualls in so populous a place, the Court-purveyours went farther off, that the City might be better provided; or, because *Solomon* did ease, and favour that Tribe, whence he himself was extracted.

This very probably was some cause, why, when the other ten Tribes, grinded with grievous oppressions, deserted the house of *David*, *Judah* alone, as having formerly tasted of his Fathers favour, entirely clave to *Reboboam*.

§ 59. The armes of *Judah* are *Gules*, *a Lion couchant Or*, according to *Jacobs* prediction, *Judah he stooped down, he couched as a* [m] *Lion, and as an old Lion, who shall rouze him up*? This is a posture which that princely beast is pleased to accept for his own ease: otherwise no chastisement shall impose it on him, no force but his own free pleasure can make him to crouch. The Analogy is obvious to every eye, the Lion being *the* [n] *strongest amongst beasts, which turneth not away for any*. As *Judah* was *the chief of Tribes* for number, strength and largeness of possessions, and the *Tribe of Chiefes*, so many Kings, yea Christ himself according to the flesh deriving his extraction from the same.

i Josh. 12. 17.

k See more hereof in our objections against the tribe of *Iudah*.

l *Vide Kalendarium Hebraicum Munsteri. pag.* 62.

The armes of *Iudah*.

m Gen. 49. 9.

n Prov. 30. 30.

THE

Digitized by Google

Here the Map of the Land of Moriah *is to be inserted.*

Digitized by Google

Digitized by Google

Digitized by Google

NTRIO
BENJA-
MIN
Tigurium S.t Pelagiæ
Sacellum
Hortus Oliveti
Templum Chomosh
Gethsemanc
Templū Molech
Hortus Regius
VALLIS
MONS
OLI
VETUS
Bethany
Dom.s Simonis
Bethphage
Sepulcrū Lazari
Bahurim
Ficus arida
Hac David fugit ab Absolone
Villa exaduorsū
Columna Absalon
VALLIS
JEHOSAPHAT
Enrogel
ORIENS.
Vivat Rex Adoniah
Zoheleth
SAVEH
Sive
REGIS
JUDAH
Gloria Deo in excelsis.
Kidron torrens
TERRA
MORIATH
Sive
SOLYMARVM
AGER
SUBURBANUS
1
2
3
Scala Miliarium
Guil. Marshall sculp:

Digitized by Google

THE LAND OF MORIAH.

CHAP. 14.

§ 1. BEcause the Countrey about *Jerusalem* is very fruitfull of observable places, it is therefore here presented in an intire Map. Nor do we meet with a fitter, and more adequate name to express the same, then to style it *The land of Moriah*, as it is named in Scripture: [a] Herein we shall onely insist on signall places of certain truth; otherwise the work would be almost infinite: for what is said of the people of *Israel*, [b] *There shall not one be barren amongst them*, is true of every petty place near *Jerusalem*, not a Hill, Hole, Stick, Stone, Cave, Grave, but is pregnant with some History, and vulgar beliefe is the Midwife to deliver it; we will therefore confine our selves to Scripture alone in our following description.

The adjacent parts to *Jerusalem*.

a Gen. 22. 2.

b Exod. 23. 26.

§ 2. We begin with the *Brook of Kidron*: which we may call the *Brook of Reformation*; for often the current thereof carried away the Reliques of Idolatry; once when the Idol of his grandmother *Maachah* was by King *Asa* [c] *burnt by the banks thereof*; Again, when [d] in *Hezekiahs* time the people (no doubt by his command) threw the Idolatrous Altars therein. Thirdly, when the dust of the *Altars* erected by King *Manasses*, was by *Iosiah*, *cast into the channel of* [e] *Kidron*. I dare boldly say that the water of this brook, was no whit the less the sweet in taste, or clear in colour for washing away these monuments of superstition. However this *Kidron* may be ranked amongst those Rivolets whereof [f] *Iob* speaks, *My brethren have dealt deceitfully as a brook and as a stream of brooks which passeth away*; not that the water onely slideth away, other succeeding in the room thereof (which is common to the greatest channels) but this very *Brook* it self slides away in the Summer and is dryed up, as having no fountain to feed it, but the waters running down from *Mount Olivet*; Thus *Kidron* is the too lively emblem of our souls, which having no naturall spring of

The brook *Kidron*.

c 1 King. 15. 13. 2 Chr. 30. 14.

d 2 King. 23. 6.

e 2 King. 23. 12.

f Job 6. 15.

Digitized by Google

of goodneſs in themſelves, flow no longer then they are watered from above, with the infuſion of celeſtiall Grace.

The valley of *Iehoſaphat.*

¶ 3. This Brook runs through the *Valley of Iehoſaphat*, being a hollow dale interpoſed betwixt *Ieruſalem* and *Mount Olivet*, but why ſo named I finde no ſatisfactory reaſon alledged; for I cannot agree to what generally is reported, that in this place *Iehoſaphat* got his miraculous victory over the [g] *Edomites*, *Moabites* and *Ammonites*: becauſe on ſerious peruſall of the text, that battell appears fought far off in the wilderneſs of *Tekoah*. Many are of opinion, that as *Mount Olivet* ſhall be the Tribunall, erected for the Judge; ſo this *Vale of Iehoſaphat* ſhall be the Gaol and Bar where all offenders at the laſt day ſhall be arraigned, founding their conceit partly on the words of the Prophet [h] *Ioel, I will alſo gather all Nations, and bring them down into the valley of Iehoſaphat, and will plead with them there for my people*; partly on the expreſsion of the Angels to the Diſciples after *Chriſts* aſcenſion, [i] *that in the ſame manner he ſhould return again.* But theſe are too low, carnall, and reſtrictive conceits of Gods glorious judiciall proceedings, it being improbable he would appoint the certain particular *place*, who in his wiſdome hath cauſed the *time* to be concealed; yea if one day be as a thouſand years with God, why may not, according to the ſame proportion, the whole earth be meant by the *Valley of Iehoſaphat?* Wherefore waving curious inquiries about the circumſtances belonging onely to the Judge to aſsigne; let us carefully provide our ſelves for thoſe Aſsiſes, the proper work for us to performe.

g 2 Chr. 20. 20.

h Ioel 3. 2.

i Act. 1. 11.

¶ 4. In this *Vale of Iehoſaphat*, on the other ſide of *Kidron* ſtood the village of *Gethſemane*, ſo called in Hebrew for the plenty of Oile, that there was preſſed out: But a far more precious liquor was once afforded in this place, which in the Garden hard by, fell from our Saviours face in his Agony, [k] *Clods of ſweat like bloud*: Surely the heat of the weather had no influence on this his diſtemper: being the open aire, in ſo cold a night, that the ſtout ſervants of the high Prieſt, though houſed in a Hall, found need of a fire to warm themſelves thereat. [l] It was not then without cauſe that the *paſchall Lambe* was commanded to be eaten, neither raw nor ſodden with water, but roſted with fire, as *Chriſt*, the truth of this Type, was at this time bathed in his own ſweat. Here *Chriſt* thrice conditionally begged, *that his cup might paſs away*, preferring three ſeverall ſhort prayers, before one entire continued petition; partly that in a tripled ſuit his importunity might be more conſpicuous: partly, to get breath, and gain ſtrength in the intervalls: and partly, in the ſame time to viſit his Diſciples, being never ſo buſie about himſelf, but he was ſtill at leaſure to look how it fared with them.

k Luke 22. 44.

l Joh. 18. 18.

Chriſt betrayed in this garden.

¶ 5. Hither into this *Garden* repaired *Iudas* in the night time [m] *with Lanthornes and Torches*, (no more light then needed in ſuch a deed of darkneſs, otherwiſe it had been ſuperfluous to ſeek the Sun it ſelf with a Lanthorn) to betray our Saviour; bringing with him *a band of ſouldiers*

m Ioh. 18. 3.

(too

(too many to attach Christ as meer man, too few to encounter him as God) *from the high Priest*, gown-men, sword-men, young, old, *Jew*, *Gentile*, all contriving his death, as all sorts and conditions of people were afterward to reap benefit thereby: at the first all [n] *fell flat down* at the sound of his voice, demanding of them, *whom seek yee?* If the report of a bare question gave such a blow, ô had his mouth been charged with a curse against them, what execution would it have done! Here *Peters* wild love almost had done our *Saviour* that harm, which the malice of his enemies might despaire to effect, by making him guilty not onely of the breach of peace, but of a plain Riot, by that dangerous wound he gave unto *Malchus*, whereby no doubt he had invited many swords about his own ears, had not the miracle of *Christs* [o] quick cure restrained them: This was that *Peter* now so forward to draw his weapon, from whom afterward a word could not be drawn in acknowledgement of his Master; so unequally beats the pulse of blind zeal, either too fast, or not at all.

n Ioh. 18.6. Luk. 22.52.

o Luk. 22. §1.

§ 6. From this Garden *Kidron* runs south-ward, and seems loth to behold on his western bank the hill before *Jerusalem* whereon *Solomon* befooled in his old age with his wives, built high places for *Chemosh* and *Molech*, the Idols of *Moab* [p] and *Ammon*; Could not Idolatry be content to whisper in a hole, but she must hollow on a hill, and with a brazen brow out face the Temple, yea in a manner challenge, and defie it, to try which of them had the truest worship therein? *Thou shalt have no other Gods before me*, or, *in my sight*, is the first commandment. Now, though all places are in the sight of an omniscient Deity, yet this Idolatry was done in the presence, of the presence of God, who more immediately and particularly is said to dwell in his Temple: Alas! what an eye-sore were these high places to all the Godly in *Ierusalem*? It spoiled the east and best prospect of all the windowes in the City, for none could see the rising of the Sun, but withall must behold the rising of Idolatry. *Adrichomius* tells us that the hill whereupon these Idols stood, was commonly called the [r] *Rock of offence*, which name the Scripture gives to our Saviour himself, but in different consideration: *Christ* was a Rock of Gods laying; this of mans making: He a Rock of offence unjustly taken at him by the wicked; this too justly given by it to the godly.

The Rock of offence.

p 1 Kin. 11.7.5.

q Exod. 20.

r Rom. 9.33.

§ 7. *Kidron* continueth his course south-ward by the *Vale of Saveh*, or *King Vale*: haply so called from two [s] Kings meeting of *Abraham* in this place, namely *Melchisedec*, and the *King of Sodome*; the former with a blessing, the latter with a request in his mouth: yea let *Abraham* at this royall enterview pass for the third King, seeing it is more honourable to make, then to be a King, who so freely here restored the subjects to the *King of Sodome*. Many hundred years after in this vale *Absalom* then issueless (as being before their birth, or rather after the untimely death of

Absaloms pillar in the Kings dale.

s Gen 14.17.

t 2 Sam. 18. 16.

his children) erected a [t] *Pillar* to perpetuate his memory. Pilgrims at this very day passing by the place use every man to cast a stone upon it; and my request to the Reader is, if he should ever goe thither, that when he hath first served himself, and satisfied his own revenge, he would then be pleased to cast one stone more upon that heap, in my name, to express my detestation of so damnable a Rebellion.

The stone of *Zobeleth*.

u 1 King. 1. 9.

¶ 8. Hence the River *Kidron* turneth his channell full east to finde out his way to the dead sea, and leaveth at some distance on his northern side *the stone* [u] *Zobeleth*, whereon *Adonijah*, who advanced himself to the kingdome, offered sacrifices, while the people cryed out, *God save King Adonijah*; but this echo was quickly checkt and countermanded with a lowder and greater, showted fourth from *Mount Gihon*, *God save King Solomon*. Wonder not that this latter noise was heard hither, at six miles distance, much befriended in the far and speedy conveyance thereof with a hollow *Vale of Jehoshaphat*, reverberated with *Mount Olivet*, and improved in the sound thereof by the advantage of the waters of *Kidron*; besides it was mainly lowd in it self, so that (though much of Hyperbole must be allowed in the expression) *the earth* [w] *rent with the sound of it*; worse was *Adonijahs* heart rent at the hearing thereof, who now exchangeth his hopes of a Crown, for desire of Life, which he requested and obtained by his submission to *Solomon*. So ended the short government of *Adonijah* never sleeping in his reign, which began after the rising, and ended before the setting of the Sun.

w 1 King. 1. 40

Three tops on *Mount Olivet*.

¶ 9. Thus taking our farewell of *Kidron* in this Map, we pass over the current thereof to *Mount Olivet*, on the eastern side, so famous in Scripture, consisting of three eminent Tops.

1. The most Northern, hereon the Cell of Saint *Pelagia* was built, leading there a solitary life some hundred years after Christ: no doubt a devout woman, especially if her heart was as holy as her house was high.
2. The middlemost, from which Christ made his ascension to heaven, and after ages erected a fair Chappell in memoriall thereof.
3. The most Southern, whereon the villages of *Bethany* and *Bethphage*, the house of *Simon the Leper*, the grave of beloved *Lazarus*, with the barren figtree which Christ cursed.

All three over-spread with Olive trees, (whence it hath its name) and plenty of Palmes, of so quick growth, that those who *cut down their* [x] *branches*, when our Saviour on an Asses Colt (which with her Colt was tyed hard by in the meeting of two ways) rode to *Jerusalem*, did no considerable trespass to the owners of those trees, so speedily they sprouted again.

x Mat. 21. 8.

David flying from *Absalom*.

¶ 10. Over the southern part of *Mount Olivet David* fled from *Absalom*, for perceiving that his son by State-felony had stolne away his peoples hearts,

hearts, he politickly resolved not to be pent in *Jerusalem* (where the land-flood of a popular mutiny, might presently drown him) but to retire to the uttermost bounds of his kingdome, mean time giving his subjects leasure and liberty to review what they had done, dislike what they reviewed, revoke what they disliked; that so on second debates they might seriously undoe, what on first thoughts they had furiously attempted: knowing full well that Rebellion though running so at hand is quickly tyred, as having rotten lungs, whilest well breathed Loyalty is best at a long course. As *David* was flying this way, the Priests proffered their service to carry the [y] *Arke* along with them; Indeed how could it well stay behinde, and what should the *Arke* and *Absalom*, Religion and Rebellion do together? Was it not fit, that as once it was joifully brought into *Jerusalem* with *Davids* [z] dancing: so now it should dolefully depart hence with *Davids* weeping? Howsoever he accepted their good will, and on better [a] reason declined their attendance. Coming [b] *a little past the top of the hill, Ziba meets him with a couple of Asses*, loaden with bread, Raisons, summer fruits and wine for the refection of *David* and his company. But, ô the Bran in that Bread, rottenness in those Raisons, dregs in that wine he brought, joining with them a false accusation of his Master *Mephibosheth* to be a Traitour; whilest, alass! all the disloyalty that good man was guilty of, was onely his lame legs, his lying servant; and his over credulous Soveraign *David* did rashly believe this information.

y 2 Sam. 15.24.

z 2 Sam. 6.14.

a 2 Sam. 15.25.

b 2 Sam. 15.30. & 16. 1.

¶ 11. A little farther east-ward was *Bahurim*, where *Shimei* (Lord of that place) cursed *David*, casting stones and dust at him. What meant the mad man thus to raile being within the reach of *Davids* Armies, except he intended to vent out his venome, and life together? But causeless curses rebound on their Authors, and *Ziba's* gifts did *David* more harm then *Shimei's* curses; for those betrayed him to an [c] act of injustice, whilest these improved his patience. Indeed his railing gave an Alarum to the martiall spirit of *Abishai*, who [d] desired a Commission *to take off the head of this dead dog* (blood so let out in the neck vein is the soonest and speediest cure of such a traiterous Phrensie.) But *David* who desired not that *Shimei* should be killed for his words, but rather that his own heart should be mortified by them, by heavenly Logick *à majore ad minus*, argued his own soul into [e] humility; that seeing his Son had conspired against him, the ill words of an open Enemy ought patiently to be indured. Well! Let *Shimei* know though he pass unpaid for the present, yet either *David* himself, or his Executors, Administrators or Assignes, shall one day see this debt duly discharged.

Bahurim where *Shimei* rayled on *David*.

62 Sam. 16.4,5

d 2 Sam. 16.9.

e 2 Sam. 16.11.

¶ 12. To this place of *Bahurim Phaltiel* the son of *Laish* followed *Michal*, his (or rather *Davids*) wife, [f] weeping, when *David* demanded the restitution of her, as unjustly detained from him. Wherefore all *Phaltiels* tears move no pity of mine; *Caveat raptor*, let him beware, who violently takes

Spies at *Bahurim* concealed.

f 2 Sam. 3.16.

takes another mans wife, seeing shame and sorrow are the issue of such ungodly marriages. Here in a mans [g] Court at *Baburim*, *Jonathan* and *Ahimaaz Davids* Intelligencers were concealed in this manner; an equivocating covering was spread on the ground, pretending nothing but ground Corn laid upon it, but having under it the reservation of a dry wel, into which the messengers were put, and by it a woman to manage the fallacy with the less suspicion: she tells the pursuers after them [h] that they were gone over the river, which nigh *Enrogell* falls into *Kidron*; ô that I could in the same instant commend her Loyalty, and condemn her Lying; which being impossible, we must be contented, successively first to praise her charity, and then to protest against her falshood.

[g] 2 Sam. 17.18.

[h] 2 Sam. 17.20.

Rachel buried nigh *Bethlehem.*

§ 13. Come we now to survey the south parts of *the Land of Moriah*, where we meet some seven miles from *Jerusalem* with the famous City of *Bethlehem-Ephrath*: The first mention of this Place we finde, was when *Jacob* near to it buried his beloved wife [i] *Rachel*, dying in child-bed. This was that *Rachel* who said in her [k] fury, *Give me children or else I dye* (as if she would have had them begotten, conceived, bred, and born all in an instant) and now she had not onely her fill, but a surfet of her own wish, had children and dyed. It seems, dying in child-bed her corps required speedy interment: otherwise (no doubt) *Jacob* would have conveyed them to the *Cave of Macpelah* the solemn sepulcher of his family. She was buried by the high way, the ancient custome both of *Jews*, and Heathen, partly to minde passengers of their mortality, and partly to preserve the memory of the dead the longer, by so making their monument the more publick and visible. Heathen used in like manner to interre their dead in high-ways: yea their sepulchers served to measure the distances of places.

[i] Gen. 35. 14. & 48. 7.

[k] Gen. 30. 1.

[l] *Virgil. Ecl. 9*

[l] *Hinc adeò media est nobis via: namq; sepulchrum Incipit apparere Bianoris.* ——— *Hence ev'n mid way it is for us: for near Bianors Tomb beginneth to appear.*

Nor is it amiss to observe that the self same place where *Benjamin* was born, and his mother buried, fell afterwards to the lot of the [m] *Benjamites*, as if *Rachels* body all the while had but kept possession for her posterity.

[m] 1 Sam. 10.2.

Ruths gleaning in *Bethlehem.*

§ 14. *Bethlehem* in Hebrew is *the house of bread*; principally so called in reference to *Christ*, the bread of life, who in fulness of time was here to be born: otherwise time was, when in this house of bread, little bread was to be had, namely when God brake the staffe thereof in *Israel*, by a [n] ten years famine. This caused *Elimelech* with his wife *Naomi* and her sons to remove into *Moab*, whence after ten years stay she returned home to *Bethlehem* with *Ruth* her daughter-in-law, who here became an extraordinary [o] Gleaner on the field of *Boaz*. Here harvest being ended, *Ruth* by the advice of *Naomi*, went afterwards to glean a husband for her self, and came in the night to the [p] threshing floor of *Boaz*, to challenge

[n] Ruth 1. 4. 6.

[o] Ruth 2.8.

[p] Ruth. 3.6.

Digitized by Google

lenge in him the right of the next kinſman; ſome herein will cenſure her carriage, to come at ſo unſeaſonable a time, to ſurprize a man for her huſband: ſo that, *ſe defendendo*, to vindicate his credit, he muſt be forced to marry her. But let theſe dainty dames, which condemn *Ruth* herein, firſt follow her faithfulneſs in attending, then imitate her induſtry in maintaining her mother-in-law, and this done, they will have leſs wanton thoughts in themſelves, and more charitable opinions of *Ruth*. Beſides, in the innocence and ſimplicity of thoſe days, ſome paſſages might be harmleſly performed, which in our age (grown ripe in wit, and riſe in wickedneſs) carry with them more then the appearances of evill. She brought forth here *Obed*, the father of *Jeſſe*, and grandfather of *David*.

¶ 15. *David* afterwards was born, and keept ſheep in *Bethlehem* (therefore called the City of *David*) here he made an experimentall ſyllogiſme, and from moſt practicall propoſitions (*Major* a Lion, *Minor* a [q] Beare) inferred the direct Concluſion, that God would give him victory over *Goliah*. Hence he was fetched *from following the Ewes big with young*, to goe before the people of *Iſrael*; and *God* intending to raiſe *David* high in honourable old age, that the building might be the firmer, laid the foundation thereof very low in his laborious and religious education. Being then better imployed, when thirſting after *Gods* honour, then afterwards, when not far from this place, he fondly longed for the [r] *water of the well of Bethlehem, which is by the gate*, the *Philiſtines* Army then encamping about it. But it ſhall not be ſaid, that *David* deſired, what *Davids* ſubjects durſt not perform; three of his Worthies boldly marched through the midſt of their enemies, quickly draw, ſafely beare back, humbly preſent to their Soveraign this *Aqua vitæ*, the procuring whereof coſt them the hazard of their lives. But though *Davids* fancy was above his judgement in deſiring, his conſcience was above his fancy in refuſing to drink of that water, [s] but *powred it out unto the Lord*.

Davids birth and life in *Bethlehem*.

q 1 Sam. 17. 54.

r 2 Sam. 23. 15.

s 2 Sam. 23. 16.

¶ 16. But that that gave the greateſt luſtre to *Bethlehem*, was that *Jeſus Chriſt* [t] *the Prince of peace*, was born herein of the bleſſed virgin *Mary* in a time of peace, to procure and eſtabliſh a peace betwixt God and Man, Man and Angels, Man and Man, Man and his own Conſcience, Man and other Creatures. Publick the place of his birth, an [u] Inne, (every mans houſe for his money) and poor the manner thereof, ſo defeating the *Jews* towring fancies of a temporall King, who long looking to ſee their *Meſſiah* ſitting on a throne, would rather *ſtumble* at him, then *ſtoop* to behold him *lying in a manger*. The firſt tydings of the *Lambe of God*, by intelligence of Angels, is told to poor [w] ſhepheards watching their flocks by night, whileſt the Prieſts the pretended ſhepheards of *Iſrael*, were ſnorting on their beds of ſecurity. The place of this apparition not being far from the tower of *Eder* (or, *the tower of flocks*) where [x] *Jacob* ſometime pitched his tent, and

Ieſus born in *Bethlehem*.

t Eſay 9. 6.

u Luk. 2. 7.

w Luk. 2. 8.

x Gen. 35. 21, 22.

and kept cattell, and where *Reuben* defiled his Fathers Concubine.

The wisemen directed by a star to *Bethlehem.*

¢ 17. And now the wise men of the East make speed to their Saviour, directed unto him by a star, in its progressive motion probably pointing at *Judea*, as if it had been but the bare reflexion of a brighter star which was there to be seen. These wise men, well read in the volume of heaven, perceiving this to be no hypocrite star, or blazing Comet, (usually portending not the Cradle but Coffin of some Prince) yea, no light constantly Leiger in the skies, conclude it an extraordinary Embassadour sent upon some peculiar service, and advantaged with the Prophecy of [z] *Baalam*, current among the children of the East, haste to *Jerusalem*, and put it to the question, [a] *where the King of the Jews was to be born.* Here *Gentile* and *Jew* confer their notes, and compare their intelligence together concerning *Christs* birth; the former collecting the time from the star; the latter concluding *Bethlehem* the place from the [b] Scripture. How much knowledge might men attain, if mutually they would lend their light one to another! To *Bethlehem Herod* sends the wise men to seek this new King, promising to come himself, and worship him, but secretly smiling at their diligent devotion, whilest *God* in heaven laughed at his dissimulation.

[z] Num. 24. 17.

[a] Mat. 2. 2.

[b] Mica. 5. 2. Ioh. 7. 42.

Return to their Countrey another way.

¢ 18. To *Bethlehem* they come to make enquiry after *Christ*, whom none ever sincerely sought, but they found him. The star by moving (probably in the low region of the aire) shews them their way; by standing still, the end of their journey: coming into the house they finde the royall Babe, and present him with gifts; Then warned by *God* in a dream, they return into their own Countrey another way. Say not that they were more wise then honest, in not making good their promise to goe back to *Herod*, seeing

1 No such promise made by them appears in Scripture, who being certainly foreiners, and probably free Princes, owed no obedience to *Herods* injunction.

2 Had such promise been made by them, yet being done in consideration of another from *Herod*, to come and worship *Christ*, they were now remitted to their former liberty, his fraudulent intent being revealed unto them by divine information.

3 Suppose their promise to return bound with an oath, yet herein the breach thereof made no forfeiture, because their *Recognisance* was taken in *Gods* name, who freely delivered up *the band* unto them again.

Homewards they goe, whilest *Herod* wonders at their long delay, yet comforts himself, that the slowness of their searching, will at last be recompensed with their sureness of finding what he desired.

The babes of *Bethlehem* massacred.

¢ 19. Weary at last he is with waiting, seeing no *King of the Jews* was found, and they lost, which were sent to seek him: But this old Fox had two holes: fraud failing him, he betakes himself to force, and sends

sends executioners to kill all the children of *two years old and under*[c] in *Bethlehem*, and all the coasts thereof; *Herods* cruelty, being of greater compass, then the City of *Bethlehem*, took in that circuit which the walls thereof left out, so cunning he was to overdoe, rather then leave any thing undone. Here no pen can express the mothers sorrows for their children, whilest one stood amazed, as if she had lost her son and senses together: another bleeds out sorrow in her eyes, to prevent festering in her heart: a third vents her passions in exclamations, and it gives her some ease, though she could not recall her dead child, to call him Tyrant that murdered it; All their mourning going several ways, meet in one common misery, whilest the soules of these children are charitably conceived by the Primitive Church all marched to heaven, as the *Infantry of the noble Army of Martyrs*. *Herod*, the while, huggs himself, that he had fitted their new King with a short reign, being confident, that burning the *Hive*, he had killed the *Master-Bee*, though *Christ* was all the while safe in *Egypt*, where his Policy could not finde, whence his power could not fetch him.

c Mat. 2. 16.

¶ 20. *Bethlehem* is on all sides compassed with places of eminent note. On the North stood *Ramah*, nigh which was the execution of those infants. *In Ramah was a voice heard, lamentation, and weeping, and great mourning,* [d] *Rachel weeping for her children &c.* Some will say *Leah* had more cause of sorrow (to make her eyes watry [e] by nature, worse with her tears) *Bethlehem* belonging to the Tribe of *Judah*. But let such know, that the cruelty of *Herod* extended to all the coasts of *Bethlehem*, and so also reached to *Benjamin*, in whose confines *Bethlehem* was situated. Besides it is the opinion of some learned men, that the land about *Bethlehem* was called *Rachel*, from her sepulcher so eminent in these parts. *Zelzah* is hard by (in Hebrew *a place shadowed*, and therefore we have presumed to cover it with trees) where *Saul*[f] according to *Samuels* prediction first heard tydings, that his Father had found his Asses, and feared the loss of his Son, who had found a kingdome.

Ramah nigh *Bethlehem*.

d Mat. 2. 18.

e Gen. 29. 17.

f 1 Sam. 10. 2.

¶ 21. South-ward we finde *Asahels* sepulcher [g] *buried in the grave of his Father*: and south-west-ward in the way to *Hebron*, *Geruth-Chimham*, the Manor or Mansion of *Chimham*, son of *Barzillai*, no doubt bestowed on him by *David* according to his Princely promise, [h] to give him *whatsoever he should choose* or *require*. Many years after, *Johanan* the Son of *Kareah* with the remnant of the poor *Jews*, which had escaped the *Babylonish* captivity, dwelt at *Geruth-Chimham*[i], untill contrary to Gods express command, hence they departed into *Egypt*. Almost full west lay *Bezek*, whose King *Adonibezek* was punished according to his own cruelty, who having *cut off the Thumbs and Toes of threescore*[k] *and ten Kings*, caused them to *gather their meat under*[l] *his table*. Now if *Isaac's* question to *Jacob* concerning his kid, was of consequence, *how he came so quickly by it?* The Quere here is more considerable, how came *Adonibezek* by so many Kings,

How so many Kings in *Bezek*.

g 2 Sam. 2. 32.

h 2 Sam. 19. 38

i Jer. 41. 17.

k Judg. 1. 7.

l Gen. 27. 20.

Digitized by Google

Kings, to have them all at one time? With what Royall drag-net did he fish to catch so many together? Where got he these Kings? and where got they their kingdomes? *Canaan* being so small a Countrey. In answer hereunto, in the acception of the word King, we must grind the honour thereof the smaller, to make the number thereof the greater, communicating it to the Sons and Nephews of Toparchicall Princes, as honours in *Germany* equally descended to all in the family, and so the number is quickly made up.

The vale of *Rephaim.*

¶ 22. North of *Bethlehem* lay the *Vale of Ephraim*, or *Vale of Giants*, men of vast proportions, which the ancient Ages plentifully afforded. Yea, our English Antiquary [m] tells us, that *Risingham* a village in *Northumberland* in old Saxon, is nothing else then the dwelling place of Giants. In this *vale of Rephaim*, the *Philistines* (little less then Giants) were twice subdued; once at [n] *Baal-perazim*, where God by the hand of *David brake forth upon them as the breach of waters*: and again, where *God* not onely gave the success, but laid the design how the battell should be managed, namely as soon as he himself had sounded a charge out of the [o] Mulberry trees, *David* was to fetch a compass, and fiercely to fall on his enemies. Well is *God* styled *a man of war*, who here ordered the battell himself, and well did *David* confess *Thou teacheſt my hands to war, and fingers to fight*, who here received from *God* particular instructions, how to regulate his Army.

m Camd. Brit. in Northumberland.

n 2 Sam. 5. 18. 20.

o 2 Sam. 5. 22, 23, 24.

Mulberry trees and silke plentifull in *Paleſtine.*

¶ 23. Mulberry Trees (pardon a digression) were plentifull in *Paleſtine*; A tree which may pass for the emblem of prudence, slow in consultation, swift in execution; for it putteth forth its leaves the last of all trees, but then (as it is said) all in one night, as if sensible of, and ashamed for its former neglect, she endevours to overtake other trees with her double diligence. Men feed on the fruit, Silkworms on the leaves thereof: Creatures contemptible in themselves, admirable in their qualities, appearing *Proteus*-like in sundry shapes in the same year, eggs, wormes, flies, finishing for the most part yearly their life and work together. But we leave these mysteries to be discussed by Naturalists, and will onely adde, that if the originall of silke were well considered, Gallants had small cause to be proud of gay clothes, for from wormes it came, and to wormes shall the wearers thereof return.

Saul first made bravery frequent in *Israel.*

p Ezek. 16. 10.

q Mat. 11. 18.

r 2 Sam. 1. 24.

¶ 24. Store of the best silks were made and used in *Paleſtine*; amongst other favours bestowed by *God* on the ungratefull *Jews*, this was one. *I have girded thee about with fine linen, and covered thee with* [p] *silk.* King *Saul* was the first, who made bravery frequent, and fashionable in *Israel* (little state and gallantry being used under the *Judges*) when the Court and costly clothes began together, according to our Saviours [q] saying, *They that weare soft clothing are in Kings houses*: I say in the reign of King *Saul*, rich rayment began generally to be worn by the *Jews*: [r] *Yee daughters of Israel weep over Saul, who clothed you in Scarlet and other delights*: yea by the confession

confeſsion of the heathen writers, beſt ſilks both for fineneſs and colour were in *Paleſtine*.[f] *Pauſanias* writes Ἡ καὶ βύσσος ἐν τῇ Ἤλει λεπτότητος μὲν εἵνεκα οὐκ ἀποδεῖ τῆς Ἑβραίων, ἔστι δ' οὐχ ὁμοίως ξανθὴ. *The ſilk* (ſaith he) *of Elis in Greece gives not place in point of fineneſs to ſilk of the Hebrews, but is not like it in yellowneſs*: whereby it appears, that the *Hebrew* ſilk-wormes were as good ſpinſters, and better Dyers then thoſe in *Greece*, ſetting a better gloſs and luſtre on their work. So much for the ſilk in *Judea* called *Sheſh* in Hebrew, whence haply, that fine linen or ſilk is called *Shaſhes* worn at this day about the heads of eaſtern people.

[f] In *Eliacis. lib.* 1.

¶ 25. But to return to our deſcription, north-weſt from the *vale of Giants* lay the City of *Emaus*, afterwards called *Nicopolis*. Hither the two Diſciples were a travelling, being about ſixty furlongs from *Jeruſalem*, whē *Chriſt* after his reſurrection unknown joined himſelf to their cōpany. They tax him for not knowing the news in *Jeruſalem*, he reproves them for being ignorant of the ſenſe of the Scriptures, which he began to declare unto them. O excellent expoſitor! Chriſt Commenting on his own prophecies, all which he firſt inſpired, afterwards fulfilled, and now interpreted. As he put light into their heads; ſo alſo heat into their hearts, which [t] *burned* all the while he communed with them: onely *their eyes were held that they knew him not*. They, and their journey drew both to an end, when Chriſt makes *as if he would goe* [u] *farther*; Truth cannot lye, but did ſimulate, onely to try how welcome his company was to them. They conſtrain him to ſtay, (ſuch civill violences prevaile on heaven it ſelf) and *in breaking* [w] *of Bread*, he brake himſelf unto them: their eyes being opened, he left them full of joy and amazement. Nor have I ought elſe to obſerve of *Emaus* but that many years before, *Judas Maccabeus* in that place got an eminent conqueſt, and defeated the voluminous Army [x] of *Lyſias*.

Emaus where Chriſt appeared to the two Diſciples.

[t] Luk. 24. 13.

[u] Luk. 24. 28.

[w] Verſ. 30.

[x] 1 Mac. 4.

¶ 26. Hard by *Emaus* even at this day are ſhowen the ruines of *Zachariah* his houſe, where *John* the Baptiſt was born, being the *voice of a* [y] *cryer*, begot of a dumb Father. This was that *Zachariah* who would not beleeve *God* without giving him a ſign, and was puniſhed that men could not underſtand him, without making of ſignes. To this place (then in a City in the Hill country of *Judea*) the bleſſed virgin *Mary* came with haſt to congratulate the pregnancy of *Elizabeth* her Couſen; at the muſick of whoſe ſalutation, the babe danced for joy, and *leaped in* [z] *the womb of Elizabeth*.

Zachariah his houſe.

[y] Mat. 3.

[z] Luk. 1. 41.

¶ 27. Hard by is the City *Gebah* belonging to the [a] Prieſts; afterwards made a [b] garriſon of the *Philiſtines*, who therein were ſmote by *Jonathan*. King *Aſa* afterwards built, that is, repaired and enlarged this City, as alſo *Mizpah*, with the remainder of thoſe materials, which King *Baaſha* had provided for the fortifying of *Ramah*: Cities ſo neer in ſituation, that after the captivity, their inhabitants are counted together in one [c] ſum, *the men of Ramah and Gebah ſix hundred twenty and one*, which returned from *Babylon*.

Gebah a City of the Levites.
[a] Ioſh. 21. 17.
[b] 2 Sam. 13. 3.

[c] Nehem. 7. 30.

David dancing before the Arke.

¶ 28. We have hardly recovered into this map, the house of *Obed-Edom*, whence *David* in a most solemn procession brought the Ark to *Jerusalem*, dancing himself before it in a linen *Ephod*, which was not so white, but that *Michal* found spots therein, or rather cast dirt thereon, censuring *David* [d] a fool for his indiscretion. But, when holy zeal is arraigned at the bar of profaneness, and condemned either for *folly*, or [e] *madness*, it may appeal from that sentence, and challenge its right to be tried by its *Peers*; carnall eyes being incompetent judges of spirituall actions. Yea, *God* himself here took the matter in hand, so ordering it, that for the future, *Michal's* daughter should never mock her husband on the like occasion, punishing her with perpetuall barrenness.

d 2 Sam. 6. 20.

e Act. 26. 24.

Store of *Storks* in *Palestin.*

¶ 29. Look on the prospect of this map, especially the eastern parts thereof, and behold it overspread with trees of all sorts, *Olive, Pine, Mulberry, Firre &c.* Of the last saith the Psalmist, [f] *and the fir-trees are a refuge for the Storkes*, breeding here in the greater abundance, because forbidden by the [g] Leviticall law to be fed upon. A speckled bird (therefore Πέλαργος in Greek from πελὸς *niger*, & ἀργὸς *albus*, black and white) and is remarkable for their love to their parents, feeding them in their old age. Hence called *Chesida* in Hebrew, that is, *the mercifull bird*; and in Dutch **Oudevaer**, that is, *the carrier of the old one*, because every Stork is an *Æneas* bearing his *Anchises* on his back, carrying his Parent, when for age it cannot fly of it self. Some have confidently reported, that Storks will not live, save in a Republick; who may with as much truth affirm, that an Eagle, the Soveraign of birds, will not breed in a Commonwealth. Not to say, that Storks were named in the Monarchy of *Adam*, preserved in the Arke in the Monarchy of *Noah*. *Jeremy*, who lived in the kingdome of *Judah*, upbraided the ignorance of the people therein, *Yea the* [h] *Stork in the heaven knoweth her appointed times*. Which birds had they *known their times*, and the *Jews not known the birds*, as frequent, and familiar with them, both the Prophets illustration had been obscure, and exprobration improper for his present purpose.

f Psal. 104. 17.

g Levit. 11. 19.

h Ier. 8. 7.

Finis Libri Secundi.

TO

Digitized by Google

To the Right Honourable

JOHN

LORD *ROSSE*,

Son to the Right Honourable

JOHN

EARL OF *RUTLAND*.

My Lord,

IT *hath been charged by Foreiners on our Engliſh Gentry, that many of them very knowing beyond the ſeas, have been ſtrangers in their native Countrey; as able to give a better account of the* Spaw, *then our own* Bath; *the diving of the* Spaniſh Anas *under ground, then of our own Rivers* (Diverill *in* Wiltſhire, *and* Mole *in* Surrey) *wherein the ſame wonders of Nature are ſet forth in a leſſer Edition.*

How juſt this accuſation is, for the preſent I have no lea-

sure to enquire, but am afraid, that too many of our nation are guilty of a greater Ignorance; That being quicksighted *in other kingdomes, and Countreys, they are altogether* blinde *as touching* Judea, *and the land of* Palestine; *the* Home *for their meditations, who are conversant in all the historicall passages of Scripture.*

Yet I would not have any wilfully to expose themselves (as Saint Paul *was against his will) to* [a] perils of waters, perils of Robbers, perils by the Heathen, &c. *personally to pace and trace the land of* Canaan: *who rather conceive that precept to* Abraham, [b] Arise, walk through the land in the breadth thereof, and in the length thereof, *may be performed by us, even whilest we also follow the counsell of* Joash *to* Amaziah, [c] Abide now at home.

a 2 Cor. 11. 26.

b Gen. 13. 17.

c 2 Chr. 25. 19.

This may be done by daily and diligent perusing of the Scriptures; and comparing the same with it self; (Diamonds onely cut Diamonds) as also by consulting with such as have written the description of that Countrey. Amongst whom give me leave (though the unworthiest of thousands) to tender these my endevours, to your Honours serious perusall, and patronage, hoping my pains herein may conduce to the better understanding of the History of the Bible.

I confess the doctrinall part of the Scripture is in it self most instructive to salvation. But as the rare relation of the woman of Samaria, * *first drew her neighbours to the sight of our Saviour, which afterwards believed on him, not for her words, but his own worth; so the delightfull stories in the* Bible *have allured many (youth especially) to the reading thereof, the* light (*the historicall part*) *first inviting their eyes, whose hearts were afterwards inflamed with the* heat, *the* holy fire *in the doctrine of Gods word.*

* John 4. 39.

Give

Give me leave therefore my Lord, humbly to commend to your Honour, the constant reading of that, which eminently is termed The Scripture *and the* Bible *or* Book, *all other being but* scribling *and* Pamphlets *in comparison thereof. They contain what will make you* wise unto salvation; *and the study thereof will render your Lordship more truely honourable then your outward extraction.*

Great indeed was the priviledge of Ruth, *for whom purposely some handfuls were*[d] *let fall, for her to gather up. But greater the honour done to your Ancestors by our English Kings, above an hundred years since, who scattered some* flowers (*and other ornaments*) *out of their own* Armes, *therewith to deck and adorn those of your* family.

[d] Ruth 2. 16.

Yet know my Lord that the Bereans *are*[e] *pronounced* more noble *then those of* Thessalonica, in that they received the word with all readiness of minde, searching the Scriptures daily, whether those things were so: *And by the same proportion your exact skill industriously attained in Gods word, shall make your soul increase* with the increase * of God; *far more honourable then that* Augmentation *in* Heraldry, *which was conferred on your Ancestours.*

[e] Acts 17.11.

* Colos. 2. 19.

Remember I pray what David *writes,* I[e] have seen an end of all perfection, but thy commandement is exceeding broad. *Oh imperfect perfection which hath an end! And indeed* David *lived in an Age, wherein he saw* Goliah[f] the strongest *overcome*, Asahel the[g] swiftest *overtaken*, Achitophel[h] the wisest *befooled, and* Absalom the[i] fairest *deformed with a violent death. Yet still the* immortall word *outlived all casualties, and triumphed in defiance of opposition.*

[e] Psal. 119.96.

[f] 1 Sam. 17.51.

[g] 2 Sam. 2.23.

[h] 2 Sam. 17.23.

[i] 2 Sam. 14.25.

Where-

Wherefore as the Jews *were to provide a cheſt by the ſide of the Ark wherein the Law* [k] *was to be placed and kept, ſo I wiſh your Honour a* large heart *to be a repoſitory for this* Broad commandement *of God, that therein you may carefully lay up and treaſure the ſame, which when all earthly perfections prove falſe and fading, will furniſh your ſoul with holineſs here and happineſs hereafter: which is the daily prayer of*

[k] Deut. 31. 26.

Your Honours

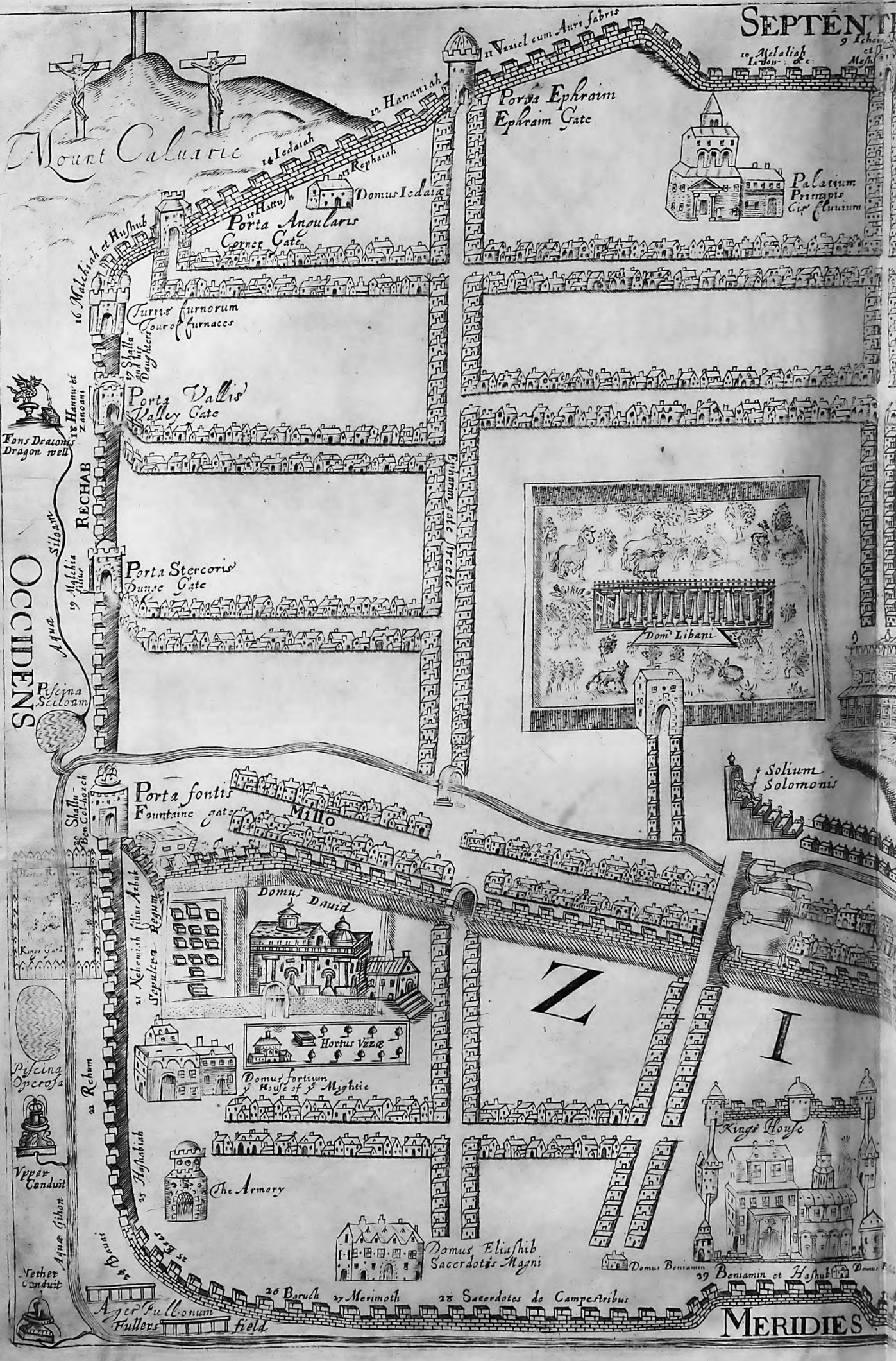
moſt humble ſervant

THO. FULLER.

Here followeth the deſcription of Jeruſalem.

Digitized by Google

Digitized by Google



Digitized by Google

IERUSALEM

qualis (vt plurimum) extitit ætate

Solomonis

Eduardo Montagu
Armigero, inter Iuvenes doctos nobilissimo, nobiles doctissimo, Quasi posthabita natalium claritate se totum litteris destinasset,
filio
Honoratissimi Eduardi Baronis Montagu, qui me languidum, exulem, nullâ primus fouit, hospitio excepit, munificentia recreauit,
quin et
quod omnium caput est, filiolum meum, (senectutis meæ spem vnicam) liberè instituendum curauit.
Hierosolymarum
Typũ dedico S. T.

ORIENS

Basis

Montis

Olivеti

Vallis

Benhinnom

siue

Tophet

O

N

Porta Vetus
Old Gate

Porta Piscium
fish Gate

Porta Benjamin

Turris Hananeel

Turris Meah

Probatica
Sheepe Market

Porta Ovium
Sheepe gate

Piscina Bethsaida

Domus filiæ Phaaronis

Porta Iudicij

Porta Aurea
Golden gate

Porta Equorũ
Horse gate

Porta Aquarum
Water Gate

Hors gate

Palatium Solomonis

Ophel

Atrium Custodiæ
Court of Prison

Domus Azariæ

Cubitus 1ma Mensura

50	100
200	300
100	400

Digitized by Google

Digitized by Google

THE DESCRIPTION OF THE CITY OF *JERUSALEM.*

The third Book.

CHAP. I.

Of the ſeverall names and generall ſituation of Jeruſalem.

¶ 1 WHen a woman often altereth her ſurname, it is a ſigne ſhe hath been many times married; denominating of his wife from him, being parcell of the [a] *maritall priviledge*. But when a City in diverſe Ages hath different names, this ſpeaks her ſucceſſive ſubjection to ſeverall *Lords*, new *owners* impoſing on her new appellations, as in our preſent ſubject plainly appears. For the City which we are to deſcribe was called

a Iſa. 4. 1.

1 [b] *Salem*, in the days of *Abraham*, when *Melchiſedec* was King, and probably firſt founder thereof. Then it was but a ſmall place, (the greateſt *Giant* had once the cradle of his infancy) when mount *Moriah* (afterwards in the midſt of the City, and *a foreſt of houſes*) was as yet but *a thicket of* [c] *thornes*, wherein the *Ram*, the exchange for *Iſaac*, was caught by the hornes.

b Gen. 14. 18.

c Gen. 22. 13.

2 *Jebus*. A name either of the whole or principall part thereof; ſo we read of the *Levite** that he *came over againſt Jebus, which is Jeruſalem*.

* Judg. 19. 10. *It is of the dual number in Hebrew, becauſe firſt conſiſting of two principal parts, Zion and the Lower City.

3 *Jeruſalem**; ſo called, as the Fathers generally affirme, as the product of the union of *Jebus* and *Salem*, *B*, for *ſounds ſake* being changed

changed into R, which notwithstanding the propriety of the *Hebrew tongue* will not permit. For though chopping of letters be her cómon practise, yet, the *Jews* (as they always married within their own Tribe, so they) exchanged letters of the same Linage, (same *Instrument*) *Labials* for *Labials*, *Gutturals* for *Gutturals*, whereas betwixt *Beth*, & *Resh* in Hebrew no such affinity. Besides the turning of a tender melting B. into a surly rigid R. is not to levigate or mollifie, but to make the name the harder in pronunciation. This drives others to seek out the Etymology thereof, as signifying in Hebrew, *The vision of peace*. But seeing *Abraham* called an eminent place whereon it stood, *Jehovah-Jireh*, *The Lord will be seen*; perchance from the echo of the name *Iireh* added to *Salem*, (that is, *peace shall be seen* or *provided*) the City might be called *Ierusalem*, where having the essentiall Consonants, the most various point-vowels are not so considerable. Forget we not that even in *Davids* time, when the name of *Ierusalem* was in fashion, the City was sometimes still called *Salem*: *For in* [e] *Salem is his Tabernacle, and his dwelling in Sion*. Thus it is usuall in *England* in common discourse to cut off the former part of long-named Cities, *Westchester*, *Southhampton*, *Kingstone on Hull*, whilest the remnant *Chester*, *Hampton*, *Hull* sufficiently express them to ordinary capacities.

d Gen. 22. 14.

e Psal 76. 2.

4 *Hierosolyma*, which indeed is no new name, but the old name in a new language, translated into *Greek*. Some [f] Fathers will have it compounded from the *Greek* word ἱερὸν a *Temple* and שלמה *Solomon*, that is, *Solomons Temple*, as if the mixing of these Languages did promise, if not prophesie, in after ages a joint interest of *Iew* and *Gentile* in the mysteries of Religion. But Saint [g] *Hierome* is zealous against this Fancy, impatient that in the name of the principall City of the *Iews* a Greek word should not onely be mingled with, but preferred before the Hebrew. It is safer therefore to say, that *Hierosolyma* is nothing else but *Ierusalem* grecized, or made Greek, and the conceit of the Temple of *Solomon* rather a witty allusion thereto, then a solid deduction thereof.

f *Euseb. li. 9. præpar. evange. Ægesippus. l. 5. ca. 9. & Niceph. Calixt. l. 10. cap. 33.*

g *Absurdum esse peregrinæ linguæ mixtura demonstrat. Hieronymus Evagro.*

5 *Solyma*, being onely the half of the former. For whereas *Hierosolyma* being a confluence of six short syllables was unmanagable in ordinary verse, Poets served this name (as the *Ammonites* the cloaths of *Davids* [h] Ambassadours) cut it off in the middle.

h 2 Sam. 10. 4.

An [i] *Solymum cinerem Palmetaq; capta subibis?* — *Wilt thou go under Salems dust forsaken, Under the palme-trees lately captive taken?*

i *Statius sylvar. li. 5. in protreptico ad Crispinum.*

I conceive the name of *Solyma* not used by Authors till after our Saviours suffering, though *Josephus* (and probably out of him *Tacitus*) writes that *Homer* makes mention thereof, as indeed we finde it [k] twice in his Poems, never for this City in *Judea*, but for

k *Iliad. Zeta, & Odyss. Beta.*

Digitized by Google

for a place and people in *Lycia*. I will not say that the curtling of *Jerusalem* into *Solyma* after our Saviours time, was a sad prognostick that this spacious City should suddenly in the fire of civill war be boiled away to the half, yea afterwards shrink to so unconsiderable a smalness that a monosyllable, yea a bare letter were too long a name for it.

6 *Ælia*, so named from *Ælius Hadrianus* the Emperour, who built some part of it again, and made it a Garrison.

7 *Jerusalem*, recovering the ancient name again, whilest for some hundred of years it was in the possession of the *Christians*.

8 [l] *Cuds*, so called at this day by the *Mahometans*, who are the present owners thereof, which signifies *Holy* in their language.

Here we omit those many appellations given *Jerusalem* in Scripture: *The* [m] *faithfull City, the City of the great* [n] *King, the* [o] *holy City*, because these are not proper names, but glorious Epithets thereof.

§ 2. Concerning the generall situation of *Jerusalem*, three things herein are remarkable: first it was placed, as [p] *Josephus* reports, in the very middle of *Judea*. But herein criticall exactness is not to be observed, (the heart it self is not so unpartially in the midst of the body, but that if not in position, yet in motion it propends to the left side) for *Jerusalem* inclines more to the south of the Countrey. As *Ierusalem* was the navell of *Iudea*, so the Fathers make *Iudea* the middest of the world, whereunto they bring (not to say, bow) those places of Scripture, *Thou hast wrought salvation in the midst of the earth*. Indeed seeing the whole world is a *round Table*, and the Gospell the *food* for mens souls, it was fitting that this *great dish* should be set in the midst of the *Board* that all the guests round about might equally reach unto it; and *Jerusalem* was the *Center* whence the *lines of salvation* went out into all lands. Yea *Ptolemy* dividing the (then-known) world into seven Climats, placed *Ierusalem* as the *Sun*, in the fourth Climat, proportionably to what is said in the [q] Prophet, *I have set it in the midst of the Nations, and the Countreys that are round about her.*

§ 3. Secondly, it had high [r] mountains under it, and lower about it, which as dutifull servants at distance seemed to attend it. *Ierusalem* had a mountain for her foot-stool, and her floor was higher then the roof of other Cities: no doubt the Emblem of the strength, stateliness, and stability of Gods Church in glory. High and hard climbing thither, but plain and pleasant dwelling there.

§ 4. Lastly, it was distanced from the sea welnigh forty miles, having no navigable River near unto it. For God intended not *Ierusalem* for a staple of trade, but for a *ROYALL EXCHANGE OF RELIGION*, chiefly holding correspondency with Heaven it self, daily receiving blessings thence, duly returning praises thither. Besides, God would not have his virgin people the *Iews*, wooed with, much less wedded to outlandish fashions. And if [s] *Eusebius* may be credited, for the self same reason,

l Sands Trav. li. 3. pag. 155.

m Isa. 1. 21.
n Mat. 5. 35.
o Mat. 27. 53.

p De bello Iud. lib. 3. cap. 4.

q Ezek. 5. 5.

r Eusebius saith that *Ierusalem* was called anciently, *Algariza*, that is, *The high mountain.*

s In præp. Evang lib. 12. cap. 27.

reason, *Plato* in imitation of *Ierusalem*, would have that City, wherein the modell of his imaginary *Common-wealth* should be set up, to be seated some miles from the sea, lest forein merchandize should by degrees bring in forein manners into it.

CHAP. II.

The particular Situation, Circuit, Populousness, Beauty and strength thereof.

¶ 1. IT will be pain-worthy to enquire into the exact situation of *Jerusalem* in what Tribe it was placed, the rather becauſe ſeverall teſtimonies of Scripture entitle both *Judah* and *Benjamin* unto the poſſeſſion thereof.

For *JUDAH.*

Joſh. 15.63.

And for the Iebuſites, the inhabitants of Ieruſalem, the children of Iudah could not drive them out, but the Iebuſites dwell with the children of Iudah at Ieruſalem unto this day.

Judg. 1.8.

Now the children of Iudah had fought againſt Ieruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the City on fire.

For *BENIAMIN.*

Joſh. 18.28.

And Zelah, Eleph, and Iebus, (which is Ieruſalem) Gibeah and Kiriath. This is the inheritance of the children of Benjamin according to their families.

Judg. 1.12.

And the children of Benjamin did not drive out the Iebuſites that inhabited Ieruſalem, but the Iebuſites dwell with the children of Benjamin in Ieruſalem unto this day.

FOR BOTH:

Nehem. 11.4.

And at Ieruſalem dwelt certain of the children of Iudah, and of the children of Benjamin.

This fifth and laſt place is a good Comment on the four former, namely, that this City (though the *Jebuſites* long diſturbed their quiet poſſeſſion) jointly belonged to both Tribes, neither claiming it totally as *his*, both truly as *theirs*; Nor[a] was this any confuſed mixture of their inhetances (flatly forbidden in the law) but methodicall (if not myſticall) meeting thereof, ſo that *Iudah* and *Benjamin* (which alone perſiſted loyall to God and their King) had their poſſeſsions lovingly ſhaking hands in *Ieruſalem*, the ſolemn place appointed for Gods publick ſervice.

[a] Num. 36.9.

¶ 2. *Ieruſalem* was fifty[b] furlongs in circuit, which reduced to our Engliſh account amounts to ſix miles and a quarter. In which compaſs multitudes of People did inhabit, and three different degrees of the populouſneſs of this place are very remarkable.

[b] Ioſephus contra Appion. lib. primo.

1 Ordinary, even in *vacation-time*, when there was nō *ſpring-tyde*, or

or usuall confluence of people more then the proper Citizens thereof, and those no fewer then one hundred and fifty [c] thousand. c Iosep. ibid.

2 Extraordinary, at the three annuall *Termes*, (as I may call them) I mean the three Feasts general of the *Iews*, Passeover, Pentecost, the feast of Tabernacles, when all the able males [d] of *Israel* appeared with an offering before God. d Exod. 34, 23.

3 Superextraordinary, when this City was sacked by the *Romans*, and when all sorts, and sexes (some drawn with devotion, more driven for protection) flocked thither, insomuch that by fire, famine, sword, civill discord, and forein force, eleven hundred [e] thousand are said to be slain therein. e Iosep. Bel. Iuda. ca. gr. 45. lat. 17.

Incredible it seems that so many should be pent in this place, except the people therein (as when they crouded about Christ, ὄχλοι [f] συνέχουσί σε καὶ ἀποθλίβουσι) did *throng* and *presse* one on another. But we must consider that flying thither for shelter, they had room enough, if they had but room enough, not aiming at any convenient, (much lesse delightfull habitations,) but onely a bare lodging in *Ierusalem*, where for the time being, every single *chamber* was made a severall *family*, and every *story* multiplyed into a *street* whilest the siege continued. f Luk. 8. 45.

¶ 3. And therefore it is most justly recounted asone of the *ten wonders* (whereof the *Rabbins* take especiall notice amongst the *Iews*) that *never* * *any man did say to his fellow, I have not found a bed in Ierusalem to lye in; nor did ever any man say to his fellow, My lodging is too strait for me in Ierusalem.* As if the place were of a *Cheverell* nature, to extend to the proportion of the People therein. Indeed it was part of Gods goodnes when he brought *his Vine out of Egypt*, then also *to prepare* * *room for it*, which he performed here accordingly, even to admiration. * Aboth. R. Nathan per. 34 * Psal. 80. 9.

¶ 4. Now amongst the natives of *Ierusalem*, many no doubt were the eminent Persons born therein, especially, if the Rabbinicall tradition be true, that *whersoever the particular place of any Prophets birth is not set down, there it is to be presumed that he was of Ierusalem.* By this observation, *Nathan*, *Gad*, *Isaiah*, *Daniel*, *Hosea*, *Ioel*, *Habakkuk*, &c. should be town-born children of *Ierusalem*. But we leave it uncertain whether this place gave the cradles to these, being too sure that it gave the coffins to too many worthy messengers of God, *O Ierusalem*, [g] *Ierusalem, thou that killest the Prophets, and stonest them that are sent unto thee.* g Mat. 23. 37.

¶ 5. The structure of this City was beautifull and high, of hewed free stone, very uniform, whether in respect of the houses, or streets, one to another: [h] *Ierusalem is builded as a City which is at unity in it self.* Their roofs were flat and fenced with battlements, by speciall [i] command from God, to prevent casualties of people falling thence. These roofs were the *Iews* watch-towers for prospect, galleries for pleasure and (which was the worst) their *high places* for Idolatry. Which causeth the Prophets complaint more h Psal. 122. 3. i Deut. 22. 8.

Digitized by Google

more then [k] once, *That thereon they burnt incenſe unto all the hoſt of Heaven.* Surely the weight of this wickedneſs did break the ſtrongeſt beams, and ſtiffeſt rafters in the Palaces of *Ieruſalem*. For, though *Idols be lighter then vanity it ſelf*, in point of power, and efficacy; they are heavier then lead to preſs the place down with divine vengeance.

[k] Ier.19.13. & Ier.32.29.

§ 6. As for the ſtrength of *Ieruſalem*, we muſt in the firſt place liſten to *Iudah* his ſong, [l] *We have a ſtrong City, ſalvation will God appoint for walls and bulwarks.* The *Spaniards* come off poorly with their brag, that they have *Madrid* a City in *Caſtile* walled with [m] fire; which at laſt proves nothing elſe but that there be many quarries of flint found round about it. But, moſt true it is that God promiſed *Ieruſalem*, [n] he would *be unto her a wall of fire round about*: which promiſe he for his part, would moſt ſurely have kept, and performed, had not the ſins of the *Iews* forced him to break it, in vindication of his own juſtice.

[l] Iſa. 26.1.

[m] Ioan. Mena Poeta Mercat. pag.118. in Atlante.

[n] Zech.2.5.

§ 7. As for the outward fortifications thereof, it was incompaſſed with a [o] treble wall, ſave where it was begirt with unpaſſable vallies, and there one wall did ſuffice. This wall was fenced with a ditch, cut out of a rock, ſaith [p] *Ioſephus*, and [q] *Strabo*, ſixty foot deep, and two hundred and fifty foot broad; the former not acquainting us with the authour thereof, ſo prodigious a work may well be conceived, a performance of many ſucceſsive Princes therein. It ſeems, it was made the deeper becauſe it was dry: [r] ἐντὸς μὲν ἔυυδρον, ἐκτὸς δὲ παντελῶς διψηρὸν, *well watered within, and dry without*, is the character our author gives of the City. This I dare ſay, the breadth of this ditch exceeds the proportion of al modern regular fortifications, for in *Breda* it ſelf (the platform wherein, may be the platform for other places) the *ditch* is no broader then the *rampire* at the bottome thereof. And now, what [s] *David* principally intended myſtically, comes to our place literally to endevour, *Walke about Sion, and goe round about her: tell the towers thereof. Mark yee well her bulworks, conſider her palaces, that yee may tell it to the generation following.* And to follow the motion of the Sun, we will begin at the Eaſt, and ſo forward.

[o] Ioſeph.lib.6. Bell.Iud.ca.6.

[p] Con. App. lib. 1.

[q] Geogr.li.16. pag.762.

[r] Idem ibidem.

[s] Pſal.48.12.

CHAP. III.

Of the Gates thereof.

Four ſorts of Gates in *Ieruſalem.*

§ 1. BE it premiſed, that many difficulties in this ſubject have been cauſed by mens unwary confounding of the ſeverall natures of the gates in *Jeruſalem*, which for the clearing of the truth, muſt carefully be diſtinguiſhed into four ſorts, in ſundry places ſerving for different employments.

Gates

Gates
1 In the *out-wall*, giving ingress and egress to passengers, the sole subject of our present discourse.
2 In the *in-walls*, (like *Temple-bar* opening out of *Fleet-street* into the *Strand*) being partitions within *Jerusalem*. Such the *Iron-gate* through which [a] Saint *Peter* went out of prison, to the house of *Mary* the mother of *John Mark*.
3 *Leading to the Courts of the Temple*: (as Saint *Austins-gate* into Saint *Pauls* Church-yard) such the [b] *beautifull gate &c.*
4 *Of the Kings palace*: (like *Bulwark-gate*, and *Iron-gate* leading to *London tower*) as the gate [c] whereby the *horses came into the Kings house.*

[a] Act. 12. 10.
[b] Act. 3. 2.
[c] 2 Chr. 23. 15.

Now such as promiscuously make all these to be out-gates of *Jerusalem* ingage themselves in difficulties, and deceive others thereby. For prevention whereof we will onely insist on the gates of the first qualification.

¶ 2. Begin we with the *Sheep-gate* on the east of *Jerusalem*, in [d] *Nehemiahs* time owing the reparation thereof to *Eliashib* the high Priest, and his brethren. Through this gate the sheep were driven in, and all other cattell designed for sacrifice, as the neareſt way to the Temple.

The Sheep-gate.
[d] Nehem. 3. 1.

¶ 3. Next followeth the *Golden-gate* (not mentioned in Scripture, but meerly depending on [e] humane authority,) so called because gilt all over, vulgar beholders (who carry no touchstones in their eyes) accounting all massie gold which is richly gilded. Popish [f] authours adde that when our Saviour in an humble but solemn equipage rode on an Asse colt to the Temple, this gate opened unto him of its own accord: a prety proportionable fiction. For, if the [g] *Iron-gate* opened to *Peter* a Disciple, no less then a *Golden-gate* could offer entrance to Christ his Master. Onely here's the difference, we receive the one as recorded in Scripture, and refuse the other as not reported therein, especially our Saviour having so fair an occasion to make mention thereof. For when the Pharisees questioned him for not silencing the Childrens *Hosannahs*, and when he returned, that *if they* [h] *should hold their peace, the stones would immediately cry out*, how easie had it been for him to adde, that *the very walls of the City had already opened their mouthes* (their gates) *to receive him*?

The Golden-gate.
[e] *Broc. iti. 6. Sal. tom. 9. c. 4. Breid. 14. Iul. Pasch. d. 184.*
[f] See *Adricho. Theatrum Terr. sanct. pa. 167.*
[g] Act. 11. 9, 10.
[h] Luk. 19. 00.

¶ 4. Thirdly, the *Horse-gate* by the Kings palace, through which the grooms brought the Kings horses, to water them in the brook of *Kidron*, yet some erroneously make this the same with the *Water-gate*. The Prophet points at the exact position thereof *towards* [h] *the east*, and we finde the mention, but not the reedifying of this gate in [i] *Nehemiah*; a Presumption, that it was not so ruinous as the rest, and not needing much reparation. As for *Athaliah*, who cryed *Treason, Treason*, (*the fox the finder*) when she was the greatest Traitour her self: on the [k] comparing of Scripture it will appear that the *Horse-gate* whereat she was killed, was not this City gate, but another so named leading from the Temple to the the Kings Palace.

The Horse-gate.
[h] Ier. 31. 40.
[i] Nhem. 3. 28.
[k] Compare 2 King. 11. 16. with 2 Chr. 23. 15.

Digitized by Google

The Water-gate.

§ 5. Fourthly, the *Water-gate.* In a fall, or declivity of ground, [l] *full east.* So called, becauſe thereat, all the ſewers, channels, and water-courſes of the City, flowed out, and ran into the brook *Cedron.* No mention in *Nehemiah* of the repairing hereof, for the reaſon aforeſaid. Indeed, if in his time the *Jews* had *de novo* from the very ground begun the building of the walls, and gates thereof, it had been impoſsible, they could have finiſhed that work [m] *in two and fifty days.* Whereby it appears, they onely mended thoſe places, which were moſt in dilapidation. This was the *Eaſt-gate,* emphatically ſo called [n] by the Prophet, and opened into the valley of the *children of Hinnom.*

l Neh. 12. 37.

m Neh. 6. 15.

n Jer. 19. 2.

Why no gates on the ſouth of *Ieruſalem.*

§ 6. Thus far the gates on the eaſt of *Jeruſalem.* On the ſouth thereof, where *Sion* (or *the City of David*) lay, we meet with no gates at all, the precipice of the rock affording no paſſable aſcent on that ſide, ſo that men muſt goe firſt through *Jeruſalem,* and then into *Sion.* I dare not ſay that herein *Jeruſalem* was a type of the *Militant,* as *Sion* (more mounted) of the *Triumphant* Church, although there be no acceſs for thoſe which *are without* into the happineſs of the latter, but by taking the holineſs of the former in their paſſage thereunto.

The Fountain-gate.

§ 7. Come we now to the weſt, in the ſouthermoſt part whereof, we light on the *Fountain-gate,* near the pool of *Shiloah* whence it took its [o] name, nigh to which on the inſide, were thoſe [p] ſtately ſtaires, whereby men went up to the *City of David.* This gate was in *Nehemiahs* time repaired by [q] *Shallum* the Son of *Col-hozeh.*

o Nehem 3. 15.

p Neh. 12. 37.

q Nehem 3. 15.

The Dung-gate.

§ 8. Next to this the *Dung-gate.* A gate in greatneſs, though but a poſtern for the private uſe thereof, through which the offall, and excrements of the City were conveyed. Appliable to this place, is that which the [r] Apoſtle ſpeaketh, of ſome parts of the body; *Nay, much more thoſe members of the body, which ſeem to be feeble, are neceſſary.* This gate, though of ſmall honour, was of great uſe, and all *Jeruſalem* had been a *Dung-City,* but for the *Dung-gate.* Yea, the noiſomer ſoile carried out hereat, and conveyed hence into the gardens thereabouts, was by natures Chymiſtry converted into wholeſome herbs, and fragrant flowers growing there. The *Dung-gate* in the days of *Nehemiah,* was ſet up, with the doors, locks, and bars thereof, by [s] *Malchiah* the ſon of *Rechab.*

r 1 Cor. 12. 22.

s Nchem. 3. 4.

The Valley-gate.

§ 9. Next follows the *Valley-gate,* commonly but wrongfully placed on the eaſt ſide of the City; chiefly on this account, becauſe the *valley* of *Kidron* lyeth on that ſide thereof. As if this valley alone was near *Jeruſalem,* which by the Pſalmiſt is deſcribed [t] *with the mountains round about it,* and ſo by neceſſary conſequence muſt be ſurrounded with vallies interpoſed betwixt it and thoſe mountains. This gate ſtood in the north-weſt, opening into the *valley of Carcaſes,* lying betwixt it, and *Mount Calvary.* Here *Nehemiah* began, [u] and ended his ſurveying the ruins of the walls, going by night, becauſe loth to be ſeen, and loth to ſee ſo ſad a ſight. This valley-gate was in his time repaired by [w] *Hanun and the inhabitants of Zanoah.*

t Pſal. 125. 2.

u Neh. 2. 13. 15.

w Neh. 3. 13.

§ 10. Having

§ 10. Having thus surveyed the east, south and west, come we now to the northern part of the City. Where, first, we finde the *Corner-gate*, whose angular position speaks it to participate of two points, being seated in the very flexure of the wall from the east to the north. It was distanced from the gate of *Ephraim* just four hundred cubits, all which space of the wall was broken down by *Joash* [a] King of *Israel* when he conquered *Amaziah*, that his Army might march in triumphantly with the greater state. Pride we see hath not onely an high neck, but also a broad breast (especially when setting her armes by her side) so large a passage must be cleared for her entrance. Afterwards King *Uzziah* rebuilded this gate, and adorned it with towers, yea fortified *all the* [b] *turning of the wall*. For, as the elbows of garments ought to be made the strongest, as most subject to wearing out: so (walls being the cloaths of Cities, without which they are naked) wise *Uzziah* adjudged it necessary, that this *Corner-gate*, and wall bending thereabout, should have most cost and care expended in the fortification thereof.

The Corner-gate.

a 2 Chr. 25. 23.

b 2 Chr. 26. 9.

§ 11. No mention of the repairing of this gate in *Nehemiah*, which prompteth us with these conjectures:

1. Either that it was then dammed up. *Jerusalem* after the captivity being large in extent, and thin in people, (many uninhabited places being left therein) probably in policy they contracted the number of their gates, the multiplying whereof did require more money and men to guard them. Or [c] rather,
2. Being so lately built by *Uzziah*, it might not need much mending, as left standing, and undemolished by the *Babylonians*.

Why not repaired in *Nehemiahs* time.

c For this gate is mentioned Zech. 14. 10.

For, in the sacking of a City it often fareth with the gates as with the men thereof, it is hard if some doe not escape, and survive the destruction. Yea, sometimes conquerours are pleased to spare some parcell of walls, out of pity (not to the place but) to themselves, finding the structure thereof of so firme constitution, that it requires more pains then it will return profit in the levelling thereof.

§ 12. Next comes the gate of *Ephraim*, so called, not because standing in, but opening towards the Tribe of *Ephraim*. I deny not, but that some *Ephraimites*, after their return from captivity, dwelt in [d] *Jerusalem*, from whose habitations hard by, this gate might, in probability, borrow his name; but prefer the former notation as most naturall. For usuall it is, both for streets and gates, to take their denomination from such places (though at great distance) to which they lead. Witnes *Kentish-street* in [e] *Southwark*, for that it is the way (saith my authour) *leading into that County*, the street it self otherwise being in *Surrey*: and witnes *Winchester-gate* in *Sarisbury*, so named, because through it travellers pass to *Winchester*, a City twenty miles off: and (an instance best known to Scholars) *Trumpington-street* in *Cambridge*, so called from a village some two miles thence. This gate was probably destroyed, when * *Joash* King

The gate of *Ephraim*.

d 1 Chr. 9. 3.

e *Stows* survey of *London*. pag. 448.

* 2 Chr. 25. 23.

of *Israel* entring *Jerusalem*, brake down four hundred cubits of the wall, *from the gate of Ephraim, to the Corner-gate*, where I conceive, the particle *from* is to be taken inclusively (so that both the gates were cast into that account) the rather, because *Pride*, and *Cruelty*, always, when they make *measure*, give in *the advantage*.

The Old-gate. ¶ 13. Next the *Old-gate*: so called (as *Bonfrerius* will have it) because extant here, ever since *Melchisedec* was the founder thereof. If so, it was an *Old-old-gate* indeed. But, as men having out-lived all Registers, account themselves; so gates having outlasted all memories, are accounted by others, more ancient then truely they are. However, no wonder, if in *Nehemiahs* time the decays of so old a fabrick, called to the charity of * *Jehoiada* the son of *Paseah*, and *Meshullam* the son of *Besodajah* jointly to repair them.

* Nehem. 3. 6.

The Fish-gate. ¶ 14. Next the *Fish-gate*. By mistake generally placed in the west wal, meerly because *Joppa* on the Mediterranean sea, whence they fancy all fish (*as if no moe ways to the water, then one*) must come to *Jerusalem*, lay on the west thereof. Whereas in Scripture we finde no expresse of fish for mans eating (but one which eat a man, *Jonah* his Whale) mentioned from that place, whilst whole sholes were caught in the *Sea* of *Galilee*, or *lake* of *Tiberias*, lying north of *Jerusalem*. Indeed *Tyre*, lying almost full north from this City, was the staple place, which furnished it with fish (as appears in f *Nehemiah*) which through this gate was brought to *Ierusalem*. Surely, the provisions of any populous place in long time will tire, if onely going on feet, or flying on wings, and not also swimming with fins, having fish as well as flesh and fowl for their repast, as here in *Jerusalem*. And although no sacrifices of fish were by God appointed to be offered unto him, yet hence the less wholesomeness, or cleanness of them cannot justly be inferred; because they were improper for offerings, living in an element wherein men had no conversation. This gate was g repaired by the sons of *Hassenaah*.

f Nehe. 13. 16.

g Nehem. 3. 3.

The gate of *Benjamin*. ¶ 15. The *gate of Benjamin* doth onely remain, he the least in his fathers family, this the last amongst the gates of *Ierusalem*, standing in the north-east part thereof. Indeed we finde two gates of *Benjamin* in *Jerusalem* (two of the same name, in one City, no wonder, the double *New-gate* in *London*, the later new made postern into *Moor-fields* may be an instance thereof) one called the *high-gate* of *Benjamin*, where *Pashur* put the h Prophet *Jeremy* in the stocks, *which was by the house of the Lord*, and therefore probably a gate of the Temple. The other was an out-gate of the City leading into the land of *Benjamin*, whither *Jeremy* was going to separate himself, when the Captain of the i guard in this gate, seised him in his passage, falsly accused him, and occasioned his imprisonment.

h Jer. 20. 2.

i Jer. 37. 13.

A strange mistake in learned men. * *Arias Montanus, Adrichomius*, & M. *Moor*. ¶ 16. Here I cannot but wonder at many * learned men, who make this *Gate of Benjamin*, to be the same with the *Corner-gate*. I deny not but that in many Cities it is usuall, for one and the same gate to have severall

names

names, as I have learnt from my industrious, and judicious [k] friend in his description of *Canterbury*, how *Burgate*, and Saint *Michaels-gate* are the same, and so *Newin-gate*, and Saint *Georges-gate* in that ancient City. But the fancy of the foresaid authors, is directly opposite to the words of the [l] Prophet, foretelling that *Jerusalem* should be inhabited *from Benjamin gate, unto the place of the first gate, unto the corner-gate &c.* where we may behold these two gates, *Benjamin*, and the *Corner-gate*, set at terms at great distance, and a considerable space interposed. This gate was not repaired in *Nehemiahs* time for the reasons formerly alledged.

[k] M. *William Somner* in his Antiquities of *Canturbury pa.* 16. & 17.
[l] Zech. 14. 10.

¶ 17. These are all the gates of *Jerusalem*, whereof expres mention in Scripture. Some fancy another, called the *Needles-eye*, so low, and little onely men might enter thereat. These conceive our Saviours expresion, [m] *It is easier for a Camel to goe through the eye of a needle, then for a rich man* [n] *trusting in his riches*] *to enter into the kingdome of God*, intended this small postern; where, the *bunch* on the *Camels back*, was the *Porter* to shut it against him, for entering in thereat. But, we listen hereunto, as to a fable, and account the *threading of* [o] *Saint Wilfrides needle*, as a conceit (though much later and of a different nature) to have as much gravity, and truth therein.

The Needles-eye.

[m] Mat. 19. 24.
[n] Mark. 10. 24.
[o] *Camden. in York-shire pag.* 700.

CHAP. IV.
Of the Towers on or about Jerusalem.

¶ 1. BEsides these gates, *Jerusalem* was beautified, and fortified with many towers proportionably interplaced, though we finde but few of them recorded by name. Amongst these we meet with the tower of [t] *Meah*, that is, *the hundred tower*, so called either because so many cubits high, or so many distanced from some other tower, or because a just *Century* of towers was at it begun or finished. It was built after the captivity by *Eliashib* [u] and his brethren the Priests.

The Tower of *Meah*.

[t] Nehem. 3. 1. & 12. 39.
[u] Nehem. 3. 1.

¶ 2. The *Tower of furnaces*, standing in the West, north of the *Valley-gate*, jointly repaired by [w] *Malchiah*, and *Hashub*. So called (thinks *Adrichomius*) from fire kept there as a signall to seafaring men; But oh woefull those Mariners, who in a dark night had no better direction then what they received thence, above forty miles from the sea, and many mountains interposed! rather it might serve for some Beacon, or land-mark, or might take its name from some fire in the *corpse du gard* constantly preserved therein.

The tower of furnaces.
[w] Neh. 3. 11.

¶ 3. *The tower of Hananeel* in the east part. So called, no doubt, from the first builder thereof. It was in *Nehemiahs* time repaired by *Eliashib* the [d] high Priest, and his brethren.

The tower of *Hananeel*.
[d] Nehem. 3. 1.

¶ 4. The *Tower* [e] *that lyeth out from the Kings high house*, nigh unto which *Palal* the son of *Uzai*, repaired in *Nehemiahs* time. Not that the prominency of this extravagant Tower, hindred the uniformity of the walls, but

The tower that lyeth out.
[e] Nehem. 3. 25.

but the fencing of the City, required such situation thereof.

The great tower that lyeth out.

f Nehem.3.27.

§ 5. The *Great* [f] *tower that lyeth out*, different from the former, else the builders of the wall in *Nehemiahs* time, made no progress in the work; in the east of the City, over against which the *Tekoites* did repair.

The tower of *David*.

g Nehem.3.19.

b Cant.4.4.

§ 6. The *Tower of* [g] *David*, furnished with an armory, at the south-west turning of the wall, over against which *Ezer* the son of *Joshua* repaired. Christ compareth the neck of his [h] spouse to this Tower for the whiteness and proportionable length thereof.

The tower of *Siloe*.

* Luk.13.4.

§ 7. But among all these, most remarkable was the Tower of *Siloe* (near unto the water of *Siloe* whence it fetcht its name) on the west side of the City, which killed * eighteen men with the fall thereof. Yet the stones of this tower fell not more heavy on their bodies, then the censure of uncharitable *Iews* did on their memories, condemning them for the greatest sinners in all *Ierusalem*, as whose offences were mounted so high, that nothing less or lower then the fall of a tower, could depress their Persons, and impieties to the pit of perdition. False position to maintain, that those have wrought the most sin, who are brought to most shame, and confuted by our Saviour, assuring the *Iews*, if they did not repent, *they should likewise perish*: *likewise*; *certitudine, non similitudine pœnæ*. Yea, in a mysticall meaning, those incredulous *Iews* who rejected our Saviour, did not onely *fall on a stone*, and so *were broken*, but also *the stone fell* on them, by reason of their infidelity, and [h] *ground them to powder*.

b Mat.21.44.

The tower of *Ophel* where the *Nethinims* dwelt.

* Indeed *Manasseh* built it *veey high*, 2 Chr.33.14.

i Nehem.3.26.

k Ezra 2.70.

§ 8. We will conclude with the *Tower of Ophel*, so named from *darkness*, as some would have it, because always cloudy and misty at the high top * thereof: But though the Etymology of *Ophel* be obscure, the situation and use thereof is clear in Scripture, over against the [i] *Water-gate*, where the *Nethinims* had their habitation. Understand not all of them at once, but so many of their society, as for the time being, were in ordinary attendance about the Temple, whilest the rest lived in other [k] Cities assigned unto them.

Their service, and privilledges

l Josh.9.27.

m 2 Sam.21.2.

n Ezra 8.20.

o Ezra 2.62.

§ 9. These *Nethinims* were descended from those *Gibeonites*, who for their fallacy put on *Ioshua*, and the people of *Israel*, were condemned to the drudgery of Gods service. Thus the fathers lying tongues, cost their children many aking armes, and weary backs, with *hewing of wood*, and *drawing of water*. *Saul* was a great [m] persecutour, *David* a grand preserver of them, who first made them a *Corporation*: [n] He and his Princes appointing them for the service of the *Levites*, when first we finde them called *Nethinims*, (to bury the odious name of *Gibeonites*) that is, persons *given* to to pious uses. These for many generations approving their industry in Gods service, washed out the *staines* of their Fathers falshood, with the *sweat* of their fidelity: and in process of time, (though *Hivites* by extraction) attained to some honour above the natives of *Israel*. For whereas the sons of *Barzillai* were put by their places in the [o] Priesthood, because they could not clear their pedegree; the *Nethinims* continued in their office

place whose [p] genealogies were exactly derived. Yea, whereas other *Israelites* were subject to heavy taxes, after their captivity, the *Nethinims* were exempted from all tribute (pity their purses and persons should both bear burdens) by the bounty of the Kings of *Persia*. Whose liberality, though a Pagan, to Gods worship (*like the precious ointment on* [q] *Aarons head which ran down to his beard, even to the skirts of his garment*) flowed from the *Priests* and *Levites*, by the *singers*, and *porters*, to the *Nethinims* (the very verge, and utmost hem of Temple officers) by his especiall grace taking [r] order, that it should not be lawfull to *impose toll, tribute, or custome upon them.*

[p] Ezra 2.43.

[q] Psal.133.2.

[r] Ezra 7.24.

§ 10. Many moe towers not mentioned in Scripture, were about *Jerusalem*, as the [m] *Tower of women*, remarkable in *Josephus*. But, why it was so called (what have women to doe with war?) I will give him a satisfactory answer, who first resolves me, why the *Roman* Fortification of twelve acres of ground [n] neer *Dorchester*, is called *Maidens-castle*. But, we refer all the towers of *Josephus* his reporting (not appearing in Scripture) to our particular Map of *Jerusalem*, as by him described. Come we now to make some observations on such as were the builders of the City walls, in the days of *Nehemiah*, because it was built on the same Area or floor with that in *Solomons* time, and we meet with many remarkables in the history thereof.

The Tower of women. [m] *Ioseph. Bel. Iud. li.6.c.2.5.*

[n] *Camd. Brit. in Dorset-shire.* And another so called in *Yorkshire.*

CHAP. V.

Observations on the repairers of the walls of Jerusalem, *in the days of* Nehemiah.

§ 1. MInisters ought to *leade the Van*, and be the first, and forwardest in all pious projects. Behold here *Eliashib* the high Priest, with the Priests his brethren, begin the work, and built the Sheep-gate. A gate ministeriall unto the Temple, (through which the sheep were brought intended for sacrifices) and therefore, as it was fit it should have the prehemінence to be first repaired: so the Priests were the most proper persons to be imployed therein. Of this gate it is solely, and singularly said, that they [a] *sanctified it*, which dedication speaks it set apart to holy service as introductory of the *offerings* into *the house of God.*

The high Priest begins the building.

[a] Nehem. 3.1.

§ 2. Great is the influence of the Pastours example, on the peoples practise. *Many hands make light work*, behold a troop of builders cometh,

People of all sorts second them.

of

of all { Professions, private persons, publick officers, whole families jointly, *Levites*, Merchants, Gold-smiths, Apothecaries &c.
Places, from *Jericho*, *Tekoa*, *Gibeon*, *Mizpah*, *Zanoah* &c.
Sexes, both men and women. *Next repaired Shallum the son of Halloesh, the ruler of the half of Ierusalem, he,* [d] *and his daughters.*

[d] Nehem. 3. 12.

What, had their tender hands any skill to carve stones, or weak shoulders any strength to carry morter? Or, was it suitable with the modesty of their sex, to clime ladders, clamber scaffolds, seeing there is no acting for any builders, but upon such stages? Surely they refused no pains proportionable with decency to their power; and what was wanting in their persons, supplied with their purse, expending it (perchance) out of their own portions. And, if orphans money put into the *Chamber of London*, be accounted so sure; God (no doubt) did repay, what they laid out on the *walls of Ierusalem*.

Why after the captivity, two governours to one city. [e] *Vide ejus Annot. in* Nehem. 3. 12.

¶ 3. Now whereas *Shallum* their Father is styled *ruler of the half part of Ierusalem*, rather subtile then solid is the note of *Tremellius* [e] thereupon. For, saith he, *Jerusalem* being in two Tribes (*Iudah* and *Benjamin*) had therefore two rulers thereof. Not considering, how in the same Chapter, other smaller Cities, and those undoubtedly whole and entire in one Tribe, had notwithstanding two governours over them, and those benefactours to the building of *Ierusalem*;

As { *Malchiah the son of Rechab, the ruler of* [f] *part of Beth-haccarem.* [f] Ibid. ver. 14.
Shallum the son of Col-hozeh, the ruler of part of Mizpah. [g] Ibid. ver. 15.
Nehemiah the son of Azbuk, the ruler of the [h] *half part of Beth-zur.* [h] Ibid. ver. 16.
Hashabiah, the ruler of the half [i] *part of Keilah.* [i] Ibid. ver. 17.
Banai the son of Henadad, the ruler of the [k] *half part of Keilah.* [k] Ibid. ver. 18.

Now the dividing of the command of one City betwixt two Governours, so usuall at this very time, and not notably extant in Scripture, before, or after the days of *Nehemiah*, leads us to this probable opinion, that immediately upon the *Iews* return from *Babylon*, the *Persian* Emperour (from whom all Commissions were derived) would not entrust any *Iew* with the sole rule of a strong City, but for the better security, parted it betwixt two, who had joint, but distinct dominion therein: That whilst they with mutuall jealousie observed the actions each of other, both might preserve the interest of their Master.

The builders of one gate. [l] Nehem. 3. 6.

¶ 4. In building the Old gate two co-founders were joined together, namely,

1 *Iehoiada the son of* [l] *Paseah.*
2 *Meshullam the son of Besodaiah.*

[m] *Camd. Brit. in the descrip. of York-shire.*

I will not say that as *York* Minster was built by *Percy* [m] and *Vavasour*, the one giving stone, the other timber to that structure: so the building of this gate was in like manner advanced betwixt them; but hence observe, that it is no shame for one to admit a partner in that weighty work, which he caunot weild by himself. Blame worthy their pride, or peevishness, who

who will not have that good design done at all, which can not all be done by themselves.

¶ 5. Whereas *Malchiah* the son of *Rechab* is recorded builder of the Dung-gate (no needless port in that City, seeing in populous places, Perfumers may be spared with less loss to the publick, then Scavangers) some[n] conceive this *Malchiah* to have been a *Rechabite* by descent, and a ceremonious observer of their Ancestours instructions, *not to drink*[o] *wine, nor build house, but to live in tents*, with other Canonicall obediences. Nor was this building of the wall of *Jerusalem* any breach of their vow; partly, because a publick, no private edifice; and partly, because those their ceremonious observances, probably terminated at the *Babylonish* captivity. This *Malchiah* they make heir of the family of the *Rechabites*, according to the Propheticall promise, that one of that house[p] *should not fail to stand before God for ever*. But, whether herein Interpreters doe not take more then the text tenders unto them, be it reported to others.

The founder of the Dung-gate conceived by some a *Rechabite*.

n Villalpandus in locum.

o Ier. 35. 6.

p Ibid. ver. 19.

¶ 6. It is signally observed, that *Hanun* the[q] sixth son of *Zalaph*, repaired a piece of the wall. But, where were his five elder brethren? Were they dead, or absent, or idle, or impotent? The Scripture giveth no account of them, onely the sixth son is recorded for his forwardness herein. In matters of piety, there is no standing on useless (yea on dangerous) modesty. No breach of good manners, to goe before our betters in goodness, or for the younger brother in nature, to gain the birthright in grace.

Younger before the elder in goodness.

q Neh. 3. 30.

¶ 7. It is said of *Baruch the son of Zabbai* verse 20. (and of him alone it is said) that he *earnestly*[r] *repaired the other piece*. What, did the others work but in jest, because this Accent *earnestly*, is onely put over the piece he repaired? Is not this mark of honour on him, a brand of infamy on the rest? No surely, though probably his zeal was paramount in the employment; and what if the word *earnestly* (set there almost in the very midst, amongst all the builders) be to be taken ἀπὸ κοινοῦ, relating to all the rest, before, and behind it?

Baruch repaired earnestly.

r Neh. 3. 20.

¶ 8. It is observed, that many men repaired onely *against their own*[s] *houses*. This, though at the first sight it may seem the fruit but of a narrow soul, and private spirit, yet effectually advanced the work. Yea, it is particularly recorded of *Meshullam* the son of *Berechiah*, who likely was but a lodger, and no house-keeper, that he repaired over[t] *against his Chamber*. Oh, if order were observed for every one to mend his own heart, or house, how would personall amendment by degrees quickly produce family-city-countrey-kingdome-reformation? How soon are those streets made clean, where every one sweeps against his own door?

Persons repairing against their own houses.

s Ibid. ver. 28. 29. &c.

t Ibid. ver. 30.

¶ 9. Some doubled their files, as *Merimoth the son of Urijah the son of Coz*, who having formerly been a repairer (verse 4.) comes again the second time to build (verse 21.) out of doubt the same person, as having the

Doublers with credit in the work.

same name, father, and grand-father. Let him have double praise, for his double pains; who not being weary of well doing, dealt with the wall of *Jerusalem*, as the *Philippians* with Saint *Paul* [u], *once and again relieving the necessity thereof.*

[u] Phil. 4.16.

The degenerous nobles of *Tekoah*.

[w] Nehem. 3.5.

¶ 10. The nobles of *Tekoah* are taxed *for not putting their necks to the work* [w] *of their Lord.* Strange that now they should discover such unseasonable pride. Had they not lately returned from *Babylon*? Could not seventy years banishment from their own, and captivity in a forein land, humble them to purpose? Me thinks, so long suffering should have broken (though not their hearts) their stomacks. But, oh the difference betwixt being *low*, and being *lowly*! No afflictions, except seasoned, and sanctified, are sufficient to bring down mens naturall corruption. This negligence of the *Tekoite nobility in Gods cause* was so much the more conspicuous, because of the double diligence of the *Tekoite Commoners* therein; for, they had two shares in this adventure, building, *Nehem.* 3. v. 5. and again they had verse 27. another bout in the same service. Except any will say, that by the *Tekoites* in the second mention of them, their nobility are intended; who, sensible of their own dishonour, for their former backwardness, played an after-game, to repair their credit; which is affirmed without any proof, and with little probability.

Quære concerning *Nehemiah*.

[x] Mat. 23.4.

¶ 11. Some here will demand, What did *Nehemiah* himselfe all the while? did he onely look on, work with his eyes, and command others to labour? Or was he like the *Scribes* [x] and *Pharisees, who bind heavy burthens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers?*

Answer, with his privative and positive bounty to this building.

¶ 12. It is answered, his zeal was active, and exemplary in Gods work, and therein expressed it self,

1 Privatively, in forbearing the salary of the Governour, which his predecessours did, and he might justly receive. In this respect, one may truly say, that each gate, tower, and piece of wall in *Jerusalem*, was in part repaired with *Nehemiah's* money, because the builders thereof were the better enabled for that work, by his remitting unto them, the taxe due to him as Governour.

2 Positively, not onely forbearing his own right, but also bearing a large proportion in the work. He kept a daily Ordinary (thanks being the onely shot his guests were to pay) for an hundred and fifty *Jews*, and Rulers, besides strangers of the Heathen. How many attendants then dined on the reversion, at the waiters table? and how many poor feasted on the fragments, at the Porters lodge? It may be presumed many laborers at the wall had gone supperless to bed, had they not repaired to *Nehemiah's* house for their refection.

As for the opinion of *Tremellius*, that *Nehemiah* built the Kings palace at his own charge, grounding the same on his own translation of the text, because

because I finde no other Authours to follow him therein, it is enough barely to mention his opinion.

§ 13. At the Sheep-gate they began to repaire, and thereat also they ended. The Gold-smiths and Merchants brought up the Rere of the work, [y] *betwixt the going up of the corner unto the sheep-gate.*

The conclusion of the work.

y Nehem. 3. 32.

§ 14. Within the circumference of the walls, lay much ground uninhabited, people being loth to live therein, except [z] *by lot* compelled thereunto, and all [a] *blessed* such as *willingly offered themselves to dwell therein.* Strange, that the chiefe City should run so low in generall reputation, the Gallants of our age being otherwise minded, all posting unto the principall place of the kingdome, as the fountain of fashions, and all delights. I read indeed of *Histria* a province under the *Venetian* Common-wealth, that they are fain to [b] hire people to inhabit there. But the reason thereof is visible, because of the unwholsomeness of the aire, whereas no such pretence for any to decline the City of *Jerusalem*, whose elevated situation, conduced much to the purity, and wholsomeness thereof.

Ierusalem emptied of inhabitants, when rebuilded by *Nehemiah.*

z Neh. 11. 1.

a Ibid. ver. 2.

b *Boterus.*

§ 15. But mens unwillingness to dwell therein, took the rise from other reasons, as namely,

Why men loth to live in *Jerusalem.*

1 The common enemy beheld it with most envious eyes, as the proper object of his malice.
2 The vast circuit of the City, put them to hard duty to guard it.
3 Trading was dead therein, and little wealth to be gotten at the new erection thereof.
4 All coveted the countrey, for the privacy, pleasure, and profit thereof.

However in after ages, *Jerusalem* grew exceeding populous, and had all the vacuities thereof filled, yea crowded with inhabitants. Thus, as it is most easie and thrifty, to make childrens garments too big for their bodies, because they will quickly grow up to their clothes: so providence advised *Nehemiah*, to make the circumference of Infant-*Jerusalem* the larger, as which, in process of time, would soon spread it self, to the repleni shing thereof.

CHAP. VI.

Of the waters in and about the City.

No great rivers near *Ierusalem.*

§ 1. PAss we now from the walls, to the water of *Jerusalem*, a most necessary commodity for the well being of mankind. True it is, *Jerusalem* was so far from boasting of any navigable river, that it had no stream, near, or about it, to drive any water-mils. If it be demanded, how without such mils so populous a place could subsist, and not be famished for want of grinders? (as a chap-fallen man for lack of use of

his teeth) Know this was principally supplyed by hand-mils, here ordinarily used, where multitudes of slaves were in every family. As for other waters, both for necessity, and pleasure, *Jerusalem* had, (though no superfluity) a self-sufficiency thereof.

Three sorts of waters.

§ 2. The waters, in and about *Jerusalem*, are reducible unto three several kinds.

1 Partly artificiall, as *Pools* and *Conduits*.

2 Partly naturall, as the *brook Kidron* (whereof [a] formerly) and *the fountain of Siloam*.

3 Partly supernaturall, as the miracle-working *Pool of Bethesda*.

[a] In the *Land of Moriah*.

Of the former sort were the *Kings fishponds*, on the south-west, not far from the fountain gate, and near thereunto *the pool* [c] *which was made*, (no doubt with great care and cost) betwixt *the sepulchres of David* and *house of the mighty men*. Also the *conduit of the* [d] *upper or old pool*, *in the path to the fullers field*, and probably another of the *lower pool*, all referred by learned men [e] to *Solomon*, as principall Author thereof.

[b] Neh. 2. 14.
[c] Nehem. 3. 16.
[d] 2 Kin. 18. 17.
[e] *Iosephus* expressly called the first *Solomons pool*.

§ 3. For in the *Inventory of his vanities* he confesseth of himself; *I made me pools of water to water therewith the wood that bringeth forth* [f] *trees*. Thus he sought for *felicity* in the aire, climbing up with his lofty buildings; in the earth, diving low in his deep minings; in the water, wading therein through costly *aquaducts*; but found at last that happiness was *super-elementall*, and not to be found but in heaven.

[f] Eccles. 2. 6.

§ 4. Some may conceive that King *Uzziah* had a hand in promoting the *water-fabricks* near *Jerusalem*, finding him a very *active Engineer*, and of whom it is expresly recorded that *he digged* [g] *many wells*. But what followeth? *for he had much cattell both in the low Countrey, and in the plain.* The *scene* therefore of his *watry discoveries*, was laid at greater distance, where his cattell were kept, and where he was more commendably imployed in his *husbandry*, then afterwards in *Gods house*, any instrument better befitting his hand, then a [h] *Censer*.

Uzziah a dealer in water works.
[g] 2 Chr. 26. 10.
[h] 2 Chr. 26. 19.

§ 5. Not long after, probably in the reign of King *Ahaz*, (as may partly be collected from the time of *Isaiah's Prophecy*, and placing of this passage therein) when the siege of *Jerusalem* was suspected from *Rezin* King of *Syria* [i] and *Pekah* King of *Israel*, the *Jews* fell to the fortifying of their City, both with wall and water-works. Hereupon the [k] Prophet when the *new line* about *Jerusalem* was finished, complaineth thereof as followeth. *Yee have seen also the breaches of the City of David, that they are many, and yee have gathered together the waters of the lower pool: And yee have numbered the houses in Jerusalem, and the houses yee have broken down to fortifie the wall. Yee made also a diteh betwixt the two walls for the water of the old pool, but yee have not looked unto the maker thereof, neither had respect unto him that fashioned it long agoe. And in that day did the Lord God of hosts call to weeping and mourning &c.*

The *Iews* busie about drains and trenches.
[i] Isa. 7. 1.
[k] Isa. 22. 9.

§ 6. Not that the Prophet herein reproved the people, for provident preventing

Three faults taxed herein.

preventing of danger, or politick endevouring of safety, or moderate delighting in pleasure, but justly taxed them,

for
1 Too much confidence in the arme of flesh.
2 Unseasonable rejoycing in carnall comforts, when drains and ditches *down their own cheeks*, had been more proper *water-works* for the present sad occasion.
3 Admiring their own handy works, (without thankful relating to God the principall) as if they had created those pools and springs of their own industry and ingenuity.

Whereas all *Grottoes, conduits*, and *Aquæducts*, though allowed the lawfull *issue* of art, and *off spring* of humane invention, are but *stilborn babes* at the best, except God quicken and enliven them, mediately or immediately, with moisture from above. He onely is the *Father* [l] *of the rain*, and is by consequence the *Grand-father of all pools* and *conduits* whatsoever. Justly therefore were the *Jews* reproved, for having their *flegmatick Souls*, dabling too much in water, without once looking up to God, according to *Davids divinity*, freely confessing, [m] *All my fresh springs are even in thee.*

l Iob 38. 28.

m Psal. 87. 7.

Hezekiah stops out the water.

§ 7. But how well soever, the ponds, pools and conduits were perfected at this time, soon after all their curiosities were discomposed, when *Sennacherib* sent the railing message and letter, (though words whether spoken, or written, storme no Cities) to King *Hezekiah* in *Jerusalem*. Who fearing a siege, by the assistance of his Princes and people in a short time stopt *all the* [n] *fountains and the brook which ran through the midst of the land, saying, Why should the Kings of Assyria come and finde much water?* *Hezekiah* knew that *Sennacheribs* blasphemous tongue would be sooner silenced, and his roaring throat easier stopt, with *Thirst* then with any other answer. And although *Sennacherib*, out of the plentifull *Magazeen* of his malice, *shot his arrows, even bitter* [o] *words*, against *Hezekiah*, yet according to Gods promise he came not into *Jerusalem*, nor did [p] *he shoot an arrow there*, having all his Army soon after confounded from heaven, and he himself, (reprieved from the *Angels*) was executed by his own Sons sword, in his own Country.

n 2 Chr. 32. 4.

o Psal. 64. 3.

p Isa. 37. 33.

Gihon brook meant hereby.

§ 8. Here if any demand, what is meant *by stopping the brook which ran through the midst of the Land*; we understand not *Cedron* thereby, which to save them the pains in summer stops it self, (as onely the cistern to receive the land-flouds from mount *Olivet*) but rather, conceive the constant waters of *Gihon*, or *Siloam*, therein intended, running through the midst of the *Land of* [q] *Moriah*, wherein *Jerusalem* is seated.

q Gen. 22. 2.

Reopeneth and improveth it.

§ 9. After *Sennacheribs* departure, *Hezekiah* fell a fresh on opening those springs hee had formerly obstructed, yea to make them reparation, he improved them to an higher perfection then at first he found in them: for,

1 He made *a pool* [r] *and a conduit.*
2 He *stopped up the upper* [s] *water-course of Gihon, and brought it straight to the west side of the City of David.*

r 2 King. 20. 20.

s 2 Chr. 32. 30.

3 He

a 2 King. 20. 20.

3 He *brought water* IN TO THE CITY *of Jeruſalem.*
Hereby no doubt *Hezekiah* got many a bleſsing and hearty prayer from the poor ſervants in the City, whoſe weary ſhoulders had formerly fetched their water ſo far off for the uſe of their maſters family.

Such altering rivers not unlawfull.

¶ 10. Here ſome will object, that ſuch an altering of the *courſe* of this river, from the ancient *channel* thereof, and the enticing of it by Art into a new *paſſage*, was a violence, and a treſpaſs offered to Nature. Yea did not *man* herein pretend to more wiſdome then his *maker*, as if by ſuch *variation*, he could direct the *veines* in the *body of the earth*, to a fitter poſture, then that wherein God himſelf had diſpoſed them. But let ſuch know, that when God *gave the earth* [with the water therein, as making up one Globe] *to the Sons of men*, in the ſame charter he derived a right unto them, to mold it as might be moſt convenient and advantageous for their habitation. And although it belongs to God alone, to put a *ſandy girdle* about the loins of the Ocean, (becauſe otherwiſe a giant too great for men to manage) *Hither ſhalt thou come, and no farther*, yet leſſer brooks fall under the juriſdiction of humane induſtry, to order them for mans moſt commodity.

Hezekiah ſupplies *Solomons* omiſſion.

¶ 11. Others will admire, that this *new river* was brought no ſooner to *Jeruſalem*, and that a project, ſo honourable, profitable, neceſſary, and feaſable lay ſo long unperformed. How came this deſign to eſcape the ſearching eyes of *Solomon*, eſpecially, ſeeing (as he confeſſeth himſelf) he dealt much in that moiſt b *Element*? See we here, *Solomon himſelf ſaw not all things*, and *Hezekiah* coming many years after him, might ſupply his omiſsions. And to ſpeak plainly, many of *Solomons* projects, were but *voluptuous eſſays* for his own perſonall (not to ſay carnall) contentment, whereas holy *Hezekiah* in his undertakings might have a more *publick ſpirit* for the generall good of his kingdome.

b Eccleſ. 2. 6.

The *Dragon fountain.*

¶ 12. The *well* or *fountain* of the *Dragon* c near the *Valley gate* might be made at the ſame time, probably taking its denomination from ſome artificiall reſemblance of a Dragon about it. A conduit in a *Dragon-faſhion*, (though ſuch *Anticks* are more commonly preſented *ſpitting of fire* then *venting of water*) is made here by *Adrichomius*. *Tremellius* conceiveth it called *Dragon*, or *Serpent well*, becauſe the waters thereof (which contrary to other Authors he maketh the ſame with *Siloam*) glide, *ſnake-like*, ſoft and gentle, yea crooked and winding with many intricate flexures thereof. But it is impoſsible to aſsign the certain cauſe of ſuch names as are meerly *ad placitum*, finding a *Well* and *Gate* in the *Coſe* of the City of d *Sariſbury* of the ſame name, yet hitherto could never hear any probable reaſon thereof.

c Nehem. 2. 13.

d Dragon gate in *Sariſbury.*

Pool of *Siloah* a Type of Chriſt. l Neh. 3. 15.

¶ 13. Amongſt the waters meerly *naturall*, the *fountain* or *pool of* l *Siloah*, with the ſtream flowing thence into the brook of *Kidron*, juſtly claimeth the preheminence. Fountain which both in the name and nature thereof, was the lively embleme, if not the reeall type of our Saviour. Name

which

which is by interpretation, [m] *SENT*; and we know, *When* [n] *the fulneſs of time was come, God SENT forth his Son, made of a woman, made under the law.* Nature; for the waters thereof, as the [o] Prophet obſerved, ran

softly	1 To the eye, *ſine impetu*, moving flowly, and not ruſhing with a rapid ſtream like an impetuous torrent.	So Chriſt	1 Was leaſurable and treatable in his *going* (on foot, but if mounted, onely on a ſlow paced Aſs) and *doing*, not raſhly precipitate in his proceedings.
	2 To the eare, *ſine ſtrepitu*, ſtil & quiet, not offenſive to the neighbours with the noiſe threof.		2 Not querulous or clamorous in his diſcourſe; *He ſhall not ſtrive nor cry* [p], *neither ſhall any hear his voice in the ſtreets*; but meek and quiet.

Now as God was eminently in the *ſtill* [q] *voice*, ſo alſo was he effectually once in this *ſtill water*, when our Saviour ſent the blind-born man hither [r] to waſh, and thereby he recovered his ſight.

¶ 14. This was he, who afterwards proved ſo conſtant a confeſſor of Chriſt, avouching him a Prophet, and his cure by him really effected notwithſtanding the Phariſees menacing to the contrary; Hoping in vain, though Chriſt had opened his eyes, that they could ſtop his mouth, from the acknowledging thereof. His conſtancy herein coſt him an excommunication and a *caſting* [s] *out* of the Synagogue. The beſt was, the *power of the Keys* when abuſed, doth not *ſhut the door of Heaven*, but in ſuch caſes onely *ſhoot the bolt beſides the lock*, not debarring the innocent perſon entrance thereat.

The blind man cured therewith.

¶ 15. The ſupernaturall *pool of Betheſda* by the [t] *Sheep-market* remains, whoſe waters, when *at a certain ſeaſon moved* by an Angel, were medicinall to cure the firſt commer thereinto, *whatſoever diſeaſe he had.* A learned * man conceiveth, that when *Eliaſhib* the high *Prieſt*, (after their return from *Babylon*) with his brethren, firſt began hereabouts to build the *ſheep-gate*, and *ſanctifie it* to divine ſervice, (as leading to the Temple) God then and there in approbation of his Act, indued the *Pool* hard by, with this ſoveraign ſanative quality: but this we leave with the Author.

The pool of *Betheſda*.

¶ 16. By this Pool an *Infirmary* was built, for maimed folk to lodge in, and attend the troubling of the waters. How well was Gods bounty and mans charity here met together? Commendable it was that rich men did not engroſs *this Spaw* to themſelves, but permitted poor people not able to uſe Phyſick and Surgery the benefit thereof. This Hoſpitall for building conſiſted of *five* [u] *Porches*; not that the defective in the five ſenſes, lame, blinde, deaf, &c. were here ſeverally diſpoſed of by themſelves, but no doubt all promiſcuouſly put together. In this *Colledge of Cripples*, he for his ſeniority might have been the *Maſter* thereof, who had been longer lame, then moſt men live, and now paſt the fift *climacterical* of

God and mans charity well met.

m Joh.9.7. n Gal.4.4.

o Iſa.8.6.

p Mat.12.19.

q 1 Kin.19.12.

r John 9.7.

s Joh. 9. 22. & 34.

t Joh. 5.2.

* *Tremellius* on Nchem.3.1.

u Joh.5.2.

Digitized by Google

of his diſeaſe, wherewith he had been afflicted full *thirty eight* years. Indeed ſo impoſsible was the conditions of his recovery, that being lame, *He muſt run, before he could goe*, for ſeeing *the firſt commer was only ſerved*, he muſt haſt with ſpeed into the pool after the moving thereof: whilſt he, alas, wanted ſtrength to help himſelf, wanted money to hire others, and others wanted mercy freely to give him their aſsiſtance. But becauſe he could not goe to health, *Health* was graciouſly pleaſed to come to him, and he was cured miraculouſly by our [w] Saviour.

[w] Joh. 5.9.

Two ancient parts of *Ieruſalem.*

¶ 17. And thus much of the Walls, Gates, Towers, and Waters about *Jeruſalem*: come we now into the City it ſelf, which anciently conſiſted of two principall parts (therefore *dual* in the Hebrew) *Sion* on the ſouth-weſt, and *Jeruſalem* (properly ſo called) on the north thereof, which we proceed in order to deſcribe, with the places of principall note therein contained.

CHAP. VII.

Of Davids *Palace, the High-prieſts houſes, the Cœnaculum, and other memorable places in mount* Sion.

¶ 1. WE begin with mount *Sion*, making that firſt which God moſt favoured, [a] *who loved the Gates of Sion, more then all the tabernacles of Jacob.* Here firſt our eyes are entertained with the ſtately Palace of *David*, [b] *Hiram* King of *Tyre* ſending him timber and workmen for the building thereof. Flat was the roof of this palace, whereon *David* ſate, and from whence he beheld *Bathſheba* (hard by is her houſe) bathing her ſelf. I cannot excuſe her action herein. If policy be jealous, that hedges may have eares, modeſty may ſuſpect leſt the motes in the aire have eyes. But ſee here divine juſtice. As this roof was the place whereon *Davids* luſt did burn firſt; ſo thereon *Abſaloms* inceſt did blaze fartheſt, lying here with his Fathers Concubines. This he eaſily did at the perſwaſion of *Achitophel*; thoſe ſpurres needing no rowels, which are to prick forward graceleſs youth into wantonneſs. But that helliſh Politician did this to ſet ſuch a diſtance betwixt Sire and Son, that the affection of the one might never meet with the ſubmiſsion of the other, the breach hereafter being made ſo deep and wide, that no bridge of reconciliation might be built betwixt them.

[a] Pſal. 87.2.

[b] 2 Sam. 5.11. & 1 Chr. 14.1.

¶ 2. Under the *Romans* this Palace was turned into a [c] Caſtle, where a Garriſon was kept to over-awe the City. Once the honour, now the terrour; once the beauty, now the bridle of *Jeruſalem.* Upon [d] the fair ſtairs leading thereto, ſtood Saint *Paul* when he made his ſpeech to the people, hearing him with great ſilence, becauſe he ſpake *in* [e] *the Hebrew tongue*; untill he came to that paſſage of *preaching to the Gentiles* (which though ſpoken in Hebrew was no good Hebrew to his auditours, but falſe

[c] Act. 21.37.

[d] Act. 21.40.

[e] Act. 22.2.

Digitized by Google

false construction, & breach of Jewish privilege) when they turned their attentive eares into railing tongues, *away with such a fellow from off the earth.*

¶ 3. And now to shew the frailty of humane happiness, pass we from the palace of these Kings to their burying place, seeing *Sion* in a double respect may be called the *Westminster* of *Jerusalem*; because the Kings thereof resided there while living, and rested when dead. The reader shall pay nothing but his pains in following me, whilest I shew him these royall remains. We may observe four gradations of honour in these interments.

1 Wicked [f] *Amon* was buried in his own house, (not under the roof, but within the verge of the wall thereof) and so was [g] *Manasseh*,* whose true but late repentance was effectuall to save his soul, but not his kingdome from destruction.

2 Cruell *Joram*, who had no compassion whilest living, & therefore no [h] bowels whē dying, was buried by himself in the [i] *city of David*, & neither *fire* nor *water*, neither *burning* nor *mourning* made for him.

3 Godly, but leprous *Uzziah*, being ceremoniously unclean, was interred *in the* [k] *field of the buriall which belonged to the Kings*; understand it, within the suburbs, but without the walls of their solemn sepultures.

4 All the rest were intombed in a stately place set apart for that purpose; namely, *David* the holy, *the man after Gods own heart*; *Solomon* the wise, when old, befooled by his wives: *Rehoboam* the simple, whose rigour rent ten Tribes from his kingdome: *Abiah* the wicked, but [l] valiant and fortunate in fight; *Asa* the upright, *whose* [m] *heart was perfect all his days*: *Jehosaphat* the just, *whose* [n] *heart was lift up in the ways of the Lord*: *Ahaziah* the Idolater, whose onely cōmendation was that he raigned but * *one year*. *Joash* the backslider, the lease of whose goodness determined with his [o] uncles life: *Amaziah* the rash, worsted in a needless war against the King of [p] *Israel*: *Jotham* the peaceable, who built the [q] highest gate to the house of the Lord: *Ahaz* the profane, [r] *who in the time of his distress, yet trespassed more against the Lord*: *Hezekiah* the pious, who destroied the high places: *Josiah* the tender-hearted, who [s] melted at Gods threatnings, denounced against the people of the *Jews*.

¶ 4. Amongst these still I miss *Jehojakim*, and long seeking for his tombe light at last on the Prophets threatning, [t] *he shall be buried with the buriall of an Asse, drawn and cast forth beyond the gates of Jerusalem.*

¶ 5. Now as it were in exchange of *Jehojakim* excluded, we finde *Jehojada* admitted among the royall interments. Count it not presumption for a Priests body to intrude amongst Princes bones, seeing not his pride but the peoples gratitude preferred him to the place, because [u] *he had done good in Israel towards God and his house*. (Oh if monuments were marshalled according to mens merits, what change would it cause in our Churches!) See we here the care the *Jews* had of decent burying their dead. True it is, bodies flung in a bog, will not stick there at the day of judge-

f 2 Chr. 33. 24.
g 2 Chr. 33. 20.
* In the Garden of *Uzzah*.
h 2 Chr. 21. 19.
i 2 Chr. 21. 16.
k 2 Chr. 26. 23.
l 2 Chr. 13. 15.
m 2 Chr. 15. 17.
n 2 Chr. 17. 6.
* 2 Chr. 22. 2.
o 2 Chr. 24. 2.
p 2 Chr. 25. 21.
q 2 Kin. 15. 35.
r 2 Chr. 27. 22.
s 2 Chr. 34. 27.
t Ier. 22. 19.
u 2 Chr. 24. 16.

ment; cast into a wood, will finde out the way; thrown into a dungeon, will have free egress; left on the highway, are still in the ready road to the resurrection. Yet seeing they are the Tabernacles of the Soul, yea the Temples of the holy Ghost, the *Jews* justly began, and *Christians* commendably continue the custome of their solemn interment.

§ 6. Farther off from the palace, we finde *the house of the mighty*; where *Davids worthies* lived in a Colledge under *Joab* their President, next the Kings [w] *wine-press* and his [x] *fish-ponds*. Think not that the Kings of *Judah* had onely Crowns, Thrones, and Scepters, the Ensignes of Soveraignty, for besides these to maintain their state, they had places of profit, so thrifty as to make their own wine at the best hand.

w Zach. 14. 10.
x Neh. 7. 16.

§ 7. Next we take notice of the houses of *Annas* and *Caiaphas* both alive [y] at once, and termed the high-Priests at the same time; one by courtesie, because lately he had been: the other by right, because at present possessed of the high-Priesthood. Thus that function, which ought to have been during life by Gods institution, was made alternately annuall by mans innovation. Was not the shining of two Suns together in the Jewish Church sadly ominous? And was it not high time for God to take away the office, when men began wantonly to play at *in and out*, with that holy profession? But besides these two high-Priests, there was a third that had more right then either to the place, our Saviour himself, at the present brought a prisoner before them. In the house of *Annas* an officer wrongfully [z] struck him with the palme of his hand, and in the house of *Caiaphas* he was thrice denyed by [a] *Peter*, adjured by the high-Priest, adjudged to death, spit upon, blinded, buffeted, with other insolencies offered unto him. The houses of the high-Priests were far asunder, all which distance Christ traced on foot; and it is observable, that being posted backwards, and forwards, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate*, from *Gabbatha* to *Golgotha*, he traversed all the length and breadth, and most of the considerable places in the City: Partly to render his passion more publick, *being made a spectacle to men and Angels*, partly that his *beautifull feet might bring the Gospell of peace* into every principall street in *Jerusalem*.

y Joh. 8. 13. & 24.
z Joh. 18. 22.
a Joh. 18. 25.

§ 8. Next followeth the *Cœnaculum*, or [b] *large upper-room* where Christ ended the Passover, began the Lords supper, and probably afterwards in the same place appeared to his disciples, where after his ascension, the holy Spirit [c] *in fiery cloven tongues* fell upon them, enabling them to speak all languages, for which some senslesly slandered them to be [d] *full of new wine*. For the excess thereof may give men more tongue, not moe tongues; and is so far from making them speak other, that it hinders the pronouncing of their own language. As for the house of the Virgin *Mary*, w^ch some make very fair in mount *Sion*, I say a better was beneath her desert, but a worse was above her estate. Sure it is, that after her sons sufferings, she privately lived in the house of *John* the Apostle, & *John* formerly lay in the bosom of *Christ*, &

b Luk. 22. 12.
c Act. 2. 3.
d Act. 2. 13.

Christ

Christ once lodged in the womb of *Mary*, and *Mary* was for ever *hid* [c] *with Christ in God*. O holy chain, ô happy complication!

§ 9. In the last place we come to the prisons (those necessary evills in a populous City) whereof we finde three severall degrees,

1 The *dungeon of* [f] *Malchiah*, a most nasty place, the mud and mire whereof shall not be stirred by my pen, lest the ill savour offend the Reader. Yet good *Jeremiah* was forced to lie, and [g] *like to die* therein, had not *Ebed-melech* the blackmore procured his *writ of removall*.

2 The *house of Jonathan* the Scribe, made a *prison extraordinary* of a private [h] dwelling. This little better then the former, so that *Jeremy* counted it a favour at his importunate [i] request to be preferred thence, into—

3 —*The court of the prison*, the best of all bads; which was part of the Kings palace, where *Ieremy* remained many days, fed with a piece of bread out of the *bakers-street* [k] (a place hard by) till *Nebuchadnezzar* at last gave him a [l] *Gaol-delivery*.

§ 10. So much of *Sion*, forbearing to enlarge my self in the praises thereof frequent in holy writ. As for that expression, [m] *Gods dwelling is in Sion*, it seems particularly to relate to that time, when the *Arke* resided there, brought in by [n] *David*, and placed by him in the midst of a Tabernacle which he *had* [o] *pitched for it*. Indeed he designed to make a better casket for that Jewell, had not God retrenched his resolution by speciall [p] order, intending *Solomon* for that purpose, who many years after removed this Ark into the Temple he erected.

c Col. 3. 3.

f Ier. 38. 6.

g Ier. 38. 9.

h Ier. 38. 15.

i Ier. 37. 20.

k Ier. 37. 21.

l Ier. 39. 11.

m Psal. 76. 2.

n 2 Sam. 6. 16.

o 2 Sam. 6. 17.

p 2 Sam. 7. 12.

Chap. VIII.

Of Millo.

AS it is a great grace in a Rhetorician, not to have bald and flat but clear and fair Transitions; so it is no less beautifull in buildings to have spacious and handsome passages therein. For this cause the Kings of *Israel* counted no cost too much to be bestowed upon this *Millo*, as being the common pass between *Sion* and *Jerusalem*. It was called *Millo*, that is, *a filling*, as some would have it, because being naturally a gulfe or concavity, it was by great expence levelled to be built upon. [a] Others conceive it so named, because filled with the confluxe and confluence of people, being indeed the largest street in the whole City. [b] *David* began, [c] *Solomon* finished the building thereof. But as once *Wickam* Bishop of *Winchester* wrote in a wall of *Windsor*, *This made Wickam*; in the same sense it may be said of *Millo*, *This made Jeroboam*. For *Solomon* taking notice of his activity (merit commended men, and beauty women to his favour) made him *surveyour of the works* when he built [d] *Millo*, which brought him

a Greg. Greg. in Lex. sanc. numero 603.

b 2 Sam. 5. 9.

c 1 King. 9. 24.

d 1 Kin. 11. 27.

from a private person into publick notice (the first admission is half a degree to honour) and gave the occasion of his future greatness. In this [e] *Millo*, at the going down to *Sillah*, or to the [f] bulwark, King *Joash* was cruelly killed by two of his servants.

[e] 2 Kin. 12. 20.
[f] *Vid. Tremel. annot. in locum.*

CHAP. IX.

Of the Princely Palaces in this City.

The house of the forest of *Lebanon*.

§ 1. PRoceed we now to the Princely palaces in *Jerusalem*; and first we light on *the* [a] *house of the forest of Lebanon*, built by *Solomon*: So called, because an abridgement of that great forest, wherein (I mean in the groves and gardens about it) wild beasts of all kinds (if humane Authors may be beleeved) had their habitation. Here the *bellowing Harts* are said to *harbour*, the *throating Bucks* to *lodge*, the *belling Roes* to *bed*, the *beating Hares* to *forme*, the *tapping Conies* to *sit*, and the *barking Foxes* to *kennell*. Strange musick to be heard in the midst of a populous place; and very pleasant, that such a woody retiredness should be afforded in the heart of a City. Yet *Solomons* minde, when mounted on these seeming felicities, was as far from reaching true contentment, as the tired traveller, when on the top of the next hill, will be from touching the skies, which whilest he was in the valley seemed contiguous thereunto.

[a] 1 King. 7. 2.

The dimensions of this house.

§ 2. The length of this house was an hundred, breadth fifty, height thirty cubits, whereby it appears both longer and broader then the Temple it self. And no wonder, for who will deny that *White-Hall* stands on more ground then *Westminster-Abby-Church*? Besides, in measuring the Temple, onely the covered part thereof is reckoned on, without the Courts (wherein the greatest capacity thereof did consist:) whereas no doubt, Courts and all are taken in to make up the aforesaid dimensions in *Solomons house*. But grant the Kings Palace outspread the Temple in greatness, the Temple out-topped it in height; whose towred porches ascended [b] *an hundred and twenty cubites*. In this house *Solomons* golden shields and targets were [c] kept, till [d] carried away by *Shishak* King of *Egypt*.

[b] 2 Chron. 3. 4.
[c] 1 Kin. 10. 17.
[d] 1 King. 14. 26.

Solomons wives house.

§ 3. Besides this *Solomon* had another house in *Jerusalem* which was [e] thirteen years in building; and a [f] third which he made for his wife the daughter of *Pharaoh*. Say not, they needed two houses, which had two Religions, for we finde not that she ever seduced *Solomon* to idolatry: nor are the *Egyptian* Idols reckoned up among those several [g] superstitions, which his second brood of wives brought into *Jerusalem*. Enough to perswade some that this match was made by dispensation, if not direction of God himself, (typifying the calling of the Gentiles) and that *Pharaohs* daughter afterwards became a convert, following the Psalmists counsell, *Forget* [h] *also thine own people, and thy fathers house*. Hereabouts also was the Golden throne of *Solomon*, to which those golden Lions gave

[e] 1 King. 7. 1.
[f] 1 King. 7. 8.
[g] 1 Kin. 11. 5. 7.
[h] Psal. 45. 10.

Digitized by Google

a ſtately aſcent. It was the prayer of loyall [i] *Benaiah*, *make the throne of Solomon greater then the throne of my Lord King David*, which accordingly came to paſs, whether taken for this his materiall throne, or for the largeneſs and fulneſs of his royall authority.

[i] 1 King. 1. 37.

§ 4. Paſs we by the Caſtle of *Antiochus* [k], built by him as a bridle to the City; as alſo the Palace of the *Maccabees*, wherein for many years they made their reſidence, firſt built by [l] *Simon* weſt of the Temple. In *Chriſts* time *Herod the great* had in *Jeruſalem* a moſt magnificent houſe, wherein his grandchild *Herod Antipas* Tetrarch of *Galilee* kept his paſſeover, when *Pilate* ſent *Chriſt* unto him to be examined by him. Right glad was *Herod* of this occaſion, becauſe though formerly much converſing with *John the Baptiſt*, *yet John did no* [m] *miracle*, which he now in vain hoped to behold from our Saviour. For he that would not work a miracle at his mothers [n] motion, would not doe it for his perſecutors pleaſure. Let *Herod* take this for a ſign that *Chriſt* was the *Son of God*, becauſe he would ſhew no ſign for the will of man. However the ſilent ſhew of our Saviour wrought a reconciliation betwixt him and *Pilate*, *which before were at* [o] *enmity betwixt themſelves*. But alaſs the innocent *Lambe* is not long liv'd, when thus both Wolfe and Fox are agreed againſt him.

The ſtately palace of *Herod*

[k] 1 Mac. 1.

[l] 1 Mac. 13. 52.

[m] Joh. 10. 41.

[n] Joh. 2. 4.

[o] Luke 23. 12.

§ 5. Appendant to this *Palace* was the priſon wherein *Peter* was put, and being to dye the next day, was found in a dead [p] ſleep the night before. I queſtion whether *Herod* who condemned him, ſlept half ſo ſoundly. He muſt be ſmote before he could be waked, and his ſhackles fell off eaſier then his ſleep. The *Rhemiſh* note tells us, that the chains wherewith he was bound are ſtill preſerved at *Rome* in the Church of *Petri ad vincula*. But if thoſe there be the true chains, I dare boldly ſay, that others of richer metall, and finer making, more worth, and leſs weight, are daily worn by *Peters* pretended ſucceſſour.

Peters priſon.

[p] Act. 12. 7.

§ 6. *Pilates Palace* muſt not be forgotten, wherein our *Saviour* was accuſed by the *Jews*: near whereunto was the Judgement-hall, called [q] *Gabbatha*, or the *Pavement*. But how even, or ſmooth ſoever the ſtones were laid in the floor thereof; moſt rough, harſh, and unequall juſtice was adminiſtred in this place, when our Saviour therein was condemned. This was the place, into which the high-Prieſts prepared for the Paſſeover would not [r] enter for fear of pollution. *O my ſoul enter not into their ſecrets, whoſe feet are ſwift to ſhed bloud*, but legs lame to lift themſelves over the threſhold of a *judgement-hall*, for fear of defilement. Now all theſe Princely Palaces were not extant in this City at the ſame time, but ſucceſſively: and therefore as Poets, when they preſent Perſons, who lived in ſeverall ages, on the ſame ſtage, lay their ſcene in the *Elyſian fields*; ſo to put theſe Palaces together, the reader muſt ſuppoſe their duſt and ruines did all meet on the floor of this City, though made in our map in a flouriſhing eſtate, the better to adorn our deſcription of *Jeruſalem*.

The palace of *Pilate*.

[q] Joh. 19. 13.

[r] Joh. 18. 28.

CHAP.

CHAP. X.

Of the Colledges in Jeruſalem.

Ieruſalem an Academy for education of youth.
a Vid. Grotii annot. in Act. Apoſt. cap. 6. verſ. 9.
b 2 Kin. 22. 14.

§ 1. PAſs we now from the Court, to the Inns-of-Court, namely ſuch places, wherein youth had liberall education. The [a] *Jews* tell us of four hundred and fourſcore Synagogues at *Jeruſalem* for this purpoſe. We will inſiſt onely on ſuch as we finde named in Scripture, and begin with *Huldah's* [b] *colledge*, wherein that Propheteſs lived in the days of *Joſiah*. Perchance a female foundation of women alone, and ſhe the *Preſidentreſs* thereof; though ſurely not bound with any monaſticall vow of virginity, becauſe there alſo ſtyled *the wife of Shallum.*

The Grecian colledge.
c 1 Mac. 1. 15. & 2 Mac. 4. 12.
d 2 Sam. 1. 18.
e See the *Geneva* note on 2 Mac. 4. 12.

§ 2. Next, in the days of the *Maccabees*, we take notice of the *Grecian Colledge* or *Gymnaſium*, erected by *Jaſon* the high Prieſt, wherein the Jewiſh youth were taught to wreſtle, ride horſes, and other Grecian accompliſhments. Indeed archery was an ancient Jewiſh exercise, (*David taught the children of Iſrael the uſe of the* [d] *bow, as it is written in the book of Jaſher*) but theſe were pure heatheniſh imployments. Here alſo they were taught to wear a garment called Πέτασος, which ſome tranſlate *Hats*, others *buskins*, (though head and feet are far aſunder) which whether it were the generall garbe of the *Grecians*, or onely an Academicall habit to diſtinguiſh the Students from common Citizens, let others enquire. But the worſt of all was, here they were taught, not onely *uncircumciſion of omiſſion*, (neglecting the obſerving thereof on infants) but alſo the *uncircumciſion of commiſſion*, practiſing to [f] *make themſelves uncircumciſed*, ſtudiouſly deleting the character of that Sacrament out of their bodies.

f 1 Mac. 1. 15.

Five Synagogues againſt Saint *Steven*.
g Act. 6. 9.

§ 3. After Chriſts aſcenſion we finde five Colledges or Synagogues mentioned in one [g] verſe, all diſputing againſt Saint *Steven*,

Out of *Aſia* thoſe of *Cilicia*, and proper *Aſia*.
Out of *Africa*, thoſe of the *Cyrenians* and *Alexandrians* in *Egypt*.
Out of *Europe*, thoſe of the *Libertines of Rome*.

Behold here an admirable *Act* kept, wherein Saint *Steven* was the *Anſwerer*, againſt whom *Opponents* were fetched from all the parts of the then known world; and all too few *to reſiſt the wiſedome and Spirit by which he ſpake*. What this Synagogue of *Libertines* was, is much controverted by learned men. Surely *Libertines* here are not taken in the modern notion of the word, for *ſuch as uſed their liberty for an occaſion* [h] *to the fleſh*, or [i] *a cloak of maliciouſneſs*, though we confeſs in after ages ſuch grew into a numerous ſociety, whereof Satans ſubtilty, and mans corruption the *Founders*, the negligence and conivence of Magiſtrates the daily *Benefactours*: A Colledge, whoſe gates (like thoſe of hell) ſtand always open, having no other Statutes then the Students pleaſure; where the diet is ſo dear, that their *Commons* coſt the ſouls of ſuch as feed on them, without their finall repentance. Moſt probable it is, that by *Libertines* were intended

b Gal. 5. 13.
i 1 Pet. 2. 16.

ſuch

such *Romans* as were manumised, or made free by their Masters; whereof *Tacitus* counts no fewer then four thousand in the City of *Rome*, which professed the Jewish Religion; some whereof with most likelyhood had their Synagogues in *Jerusalem*, wherein they were more perfectly instructed in matters both of doctrine and discipline. The *Gazith* or *Common-councell* must not be omitted, coming near to the nature of a Colledge, wherein the *Sanhedrin* or *seventy Elders* had their judicatory, before whom the Disciples were summoned, and [k] straitly threatned not to preach, and afterwards, for disobeying their Order, were put into the [l] *common Prison*. In the same [m] place Saint *Steven* was accused and passed his purgation, in that excellent speech, that he was no enemy to the Law of *Moses*, if rightly understood.

[k] Act. 4. 15.

[l] Act. 5. 18.
[m] Act. 6. 15.

CHAP. XI.

The remainder of private houses and streets in Jerusalem.

§ 1. AMongst the private, dwellings in this City, we take speciall notice of the house of *Mary*, the mother of *John-Mark*, wherein the Saints were assembled to pray for *Peters* enlargement. Hither he came and knocked at the door, when *Rhoda* portress thereof, [a] *opened not the gate for gladness*; whether because loth to lose so much time, as the opening thereof did necessarily require, (conceiving that *Peter* might better stand without the door, then the people stay without the news) or because her soul, surprized with suddain joy, was not at leasure to actuate her hands to open the door: yet it informed her feet, *to run into the house*, because that motion (was not, as the other, against the stream, but) went along with the tyde of her affection, so desirous to tell the news unto others. Sure I am, *Peter* got less harm by this maidens keeping him out for a time, out of this godly house, then he did by another *Damosels* [b] letting him into the high-Priests Palace.

The house of *Mary* the mother of *John-Mark*.

[a] Act. 12. 14.

[b] Ioh. 18. 17.

§ 2. Adde to this the house of *Ananias* the high-Priest, which stood not far off. If therein there was any rotten wall [c] *well whited over*, it may pass for an emblem of him the hypocriticall owner thereof. As this was the house of a false man, so we take *Veronica's* to be a false house, yea meer fiction, shewn to pilgrimes at this day, in the corner of a street. Here she is said, that meeting our Saviour when carrying his Cross, she tendred unto him her vail, therewith wiping off his sweat, which vail thereby presently received the lively impression and portraicture of his face and complexion: with more probability they might affirme, that the picture of his feet remained in the [d] haire of *Mary Magdalen*.

The house of *Ananias* and *Veronica*.

[c] Act. 23. 3.

[d] Ioh. 12. 3.

§ 3. So much for particular houses. Now that *Jerusalem* was digested and methodized into severall streets is most certain, whereof such frequent mention [e] in Scripture: as sure it is also, that many fair market places

The accurate ranging of streets in *Jerusalem* at the best but conjecturall.

[e] Ier. 5. 1. & 7. 17. & 11. 6. &c.

places were found therein, where children [f] played with their mates, Merchants met with their Chapmen, Labourers [g] waited for Masters to hire them, and *Pharisees* bartered their outside sanctity for the [h] greetings and salutations of the people. But the order and fashion of their severall streets are to us unknown, Scripture affording no certainty therein. And though *Adrichomius* seem so accurate in this point, that no *London-beadle* can be better acquainted with the lanes, allies, courts, corners, of the *Precinct* belonging unto him, yet herein he proceeds on his own fancy, and meer conjecture. Onely we meet with the names of two streets, *Water-gate-street*, and *Ephraim-gate-street*, which may justly be concluded more spacious, and roomthy then the rest, because preferred before all other places in the City to build booths therein at that solemn festivall, in the days of [i] *Nehemiah*. In the former of these, *Ezra* assembled the people, and read the law before the [k] Congregation.

f Mat. 11. 15.
g Mat. 20. 3.
h Mat. 23. 7.
i Neh. 8. 16.
k Neh. 8. 1.

The Amphitheatre, Castle *Antony*, and *Hippodrome*.
l Iosep. ant. Iud. li. 15. c. 10.

§ 4. Give me leave to supply out of *Josephus* three eminent places, though not mentioned in Scripture. First, the [l] *Amphitheatre*, erected by *Herod*, so capable that it could contain fourscore thousand people, if the readers belief be so large as to give credit thereunto. Here *Herod*, after the fashion of the *Romans*, exposed condemned persons to encounter with Lions, Bears, Boars &c. But whether Saint *Paul*, when *after the manner of men he fought with beasts at* [m] *Ephesus*, intended such combates with cattell, or onely his contesting with Καϰὰ θηρία *evill beasts*, such as the *Cretians* are [n] described to be, is not decided by Divines. Secondly, *Castle Antony*, built by the same *Herod* in the honour of *Antonius*, to be the keeper, yea the Gaoler of the Temple, (to which he had an underground passage, which would hold six hundred men) wherein he observed the motions of the *Jews*, lest they should hatch mutinies under the covert of Religion. Time was when God himself watched over the Temple to protect it, till for the sins of the people, he gave it over to be guarded by the jealous eyes of their inveterate enemies. Lastly, the *Hippodrome*, or place for horse-races, where the Chivalry of the City met on severall occasions. Sick *Herod the great* perceiving his end to approach, and knowing the same would bring a great joy to the *Jews*, (a Tyrants death-day is a solemn festivall in the Calendar of Nature it self) in this *Hippodrome* imprisoned a principall person of every City of *Judea*, enjoining *Salome* his sister to kill them at the instant of his expiring, that so there might be a generall grief, though not for, yet at his death, whilest no place could laugh heartily being pinched with their particular loss. However after his death she discharged those prisoners, and we may easily beleeve that these *Legatees* were not offended with her (the Executrix of *Herods* Will) for not disposing the Legacies bequeathed to them, according to the minde of the Testator.

m 1 Cor. 15. 32.
n Tit. 1. 12.

CHAP.

Digitized by Google

CHAP. XII.

The mysteries of mount Calvary.

The dolorous way.

¶ 1. *Suburbs* in Cities are like *Suckers* in trees, which make them bigger, but not better; so that much of the strength of the City leaks out in such Excrescences. *Jerusalem* therefore had no suburbs at all, but many pleasant mountains and gardens about it. We will begin with mount *Calvary*, and the passage thereunto, commonly called *the dolorous way*, (though thence came all our comfort) traced with the blessed feet of our Saviour, *who suffered without the gate*. This we are now to describe, and ô that our patience and practise might goe along with our pen! to observe our Saviours motion, according to the counsell of the Apostle, [a] *Let us goe forth therefore unto him without the camp, bearing his reproach.*

[a] Heb. 13. 13.

The wild justice of *Pilate*.

¶ 2. This *dolorous way* began at *Gabbatha* or the *Pavement*: wherein we may take notice of a wild piece of justice in *Pilate*, first scourging, then crucifying Christ. If his offence was but criminall to deserve scourging, why was he crucified? If so capitall as to deserve crucifying, why scourged? Perhaps *Pilate* hoped by his scourging to satisfie the malice of the *Jews*, but in vain. For it was not the back-bloud, but the heart-bloud of Christ must satisfie their thirst. So that what might be pity in the intent of *Pilate*, proved cruelty in the event to Christ; whose bitter cup hereby was twice filled. Thus we commit double-folded, twisted, and complicated sins, which our Saviour expiated with duplicated suffering, first scourged, then crucified.

Reasons of Christs fainting under the Cross.

[b] Joh. 19. 16.

¶ 3. Hence being condemned he [b] bare his own Cross part of the way, towards the place of execution, according to the custome of malefactours (and we know what *Furcifer* inports in the naturall signification thereof) untill, it seems, at last he fainted under the burden thereof; whereof severall reasons are assigned.

1. Probably the *Jews* malice provided him a Cross of extraordinary greatness, proportionable to the reputed offendour Paramount.
2. He was much debilitated with his long watching and sweating the night before.
3. The edges of the Cross grating his late whip-furrowed back, might occasion the new bleeding of his wounds, and his weakning thereby.
4. He bare withall the invisible weight of the sins of mankind, and Gods anger for the same.

Hereupon a substitute or surrogate was provided for him to bear his Cross, not out of any mercy, but the deeper malice of his enemies; partly

ly thereby to reprieve him to a more publick death; not willing he ſhould die under, to cover him from ſhame, but upon the Croſs, to expoſe him to the greater ignominy: partly, becauſe they were loath he ſhould goe away ſo eaſily as in a fainting fit, and therefore their cruell kindneſs reſerved him for a more painfull death.

Simon of Cyrene bearing Chriſts Croſs.

[c] Mat. 26. 35.

§ 4. *Simon of Cyrene* is the perſon by them compelled to bear his Croſs. Had it been foretold that one *Simon* ſhould have carried Chriſts Croſs, and had one heard *Simon Peter* ſo lately, ſo ſolemnly promiſing, [c] *though I ſhould die with thee, yet will I not deny thee*, he would hence have certainly concluded him the party for that ſervice. But it fell out far otherwiſe; whileſt that *Simon* had forſaken his Maſter (and now was bewailing his fault) another of that name is found out, coming out of the field, to carry the Croſs before him. Let Heraulds then boaſt of mens *bearing*, and their *blazing* of armes, (empty huskes where the kernell of vertue is wanting) behold here a rich bearing indeed; *A Croſs proper* carried by *Simon* for our Saviour. We muſt buckle our ſelves in like manner for the ſame burden, patiently to undergoe afflictions. The beſt is, our Croſſes are made hollow, being greater in bulk then in burden; ſeeing the Croſs of our Croſſes, eternall damnation, is taken off by the ſuffering of our Saviour.

Mount *Calvary* why ſo called.

§ 5. And now Chriſt comes to the place of execution, called *Golgotha* or mount *Calvary*, that is, *a place of a skull*. Either from the faſhion thereof, becauſe that hill was rounded up in the form of a mans head, or becauſe mens bones were ſcattered thereabouts. *Tremellius* with great probability conceives this *Calvary* called the hill [d] *Gareb* in *Jeremy*, being deſcribed *to lie near the valley of the dead bodies*. Here our bleſſed Saviour in a publick place, with infamous company, (who lived amongſt *Publicanes*, and dyed betwixt *theeves*) after a cruell manner was deſpightfully crucified. In whoſe ſufferings we may obſerve

[d] Ier. 31. 39.

The length of Chriſts paſſion.

§ 6. The *length thereof*, laſting ſix tedious houres, expoſed all that time both to hunger and cold. Indeed the theeves were longer in ſuffering, both being ſtill [e] alive when Chriſt expired: but they endured but perſonall pain, whileſt he underwent miſeries for all mankind; ſo that what his Paſsion lacked in the length, it had in

[e] Joh. 19. 32.

The breadth thereof.

§ 7. The *breadth* thereof: extended over all the parts and powers of his ſoul and body. No part free from pain, ſave his tongue, left at liberty to pray for his enemies. His ſenſes all ſuffered, namely

1 *Seeing*, tormented with the ſcornfull geſtures, and reproachfull poſtures of ſuch as *paſſed by* [f] *wagging the head*, to expiate the laſcivious, envious, covetous glances of our eyes.

[f] Mat. 23. 39.

2 *Hearing*, grieved with the taunts, jeers, and wilfull [g] miſtakes of the Prieſts and people: ſo to ſatisfie for the pleaſures our eares have taken in luſtfull Sonnets, wanton jeſts, and other vain and wicked delights.

[g] Mat. 27. 49.

3 *Smelling*,

Digitized by Google

3 *Smelling*, offended with such savours as may well be presumed to be none of the best, in the *place of a skull*, to make amends for our luxurie in sents and perfumes.

4 *Tasting*. For when he cried out, *I thirst*, (and sorrowes we say are dry) they provided him a potion of [h] *gall and vineger*; so to repair Gods justice offended with our gluttony and drunkenness. b Joh. 19. 30.

5 *Touching*, his hands and feet being pierced with the nailes, to expiate the rapin and violence of our hands, the swiftness of our feet in the way of wickedness, with the manifold sins, which that sense in us committeth.

What shall I speak of his *head pierced with Thornes*, so to make satisfaction for the profane plots and projects, the wicked machinations of our brains? And it is worth our observing, that though the *Scarlet Robe* (put on him to act in that Princely Pageant) was taken from him, (as of some value, no pain, and too good to be spoiled) yet the *Crown of Thornes*, painfull to him, and profitable to no other, was, (for ought we finde) continued on his head, all the time of his passion. In a word, it is hard to say, whether his pain was more shamefull, or his shame more painfull unto him: the exquisiteness of his bodily temper, increasing the exquisiteness of his torment, and the ingenuity of his Soul, adding to his sensibleness of the indignities, and affronts offered unto him.

¶ 8. Thirdly, *depth*. His passion was as deep as Hell it self, induring tortures in his wounded Conscience to the apprehension of a desertion; witness his Exclamation, *My God, my God, why hast thou forsaken me*! not that really he was forsaken, or totally conceived so, shewing his faith in the deepest of his distress. For as when twins in the womb of *Tamar* strove which should come first into the world, the * mid-wife adjudged the Primogeniture unto him that first put forth his hand, as a champion challenging his birth-right: so in this expression of our Saviours, wherin Faith and Fear did contest for the priority, Faith must be esteemed the heir and eldest, first putting forth his hand, *My God*; yea both his hands, *My God, my God*, claiming by that gemination a double interest in Gods fatherly affection. The depth thereof. * Gen. 38. 28.

¶ 9. Lastly, the *height*: as high as heaven, because the person indu-ring it was both innocent and infinite. *Innocent*; such he must be to effect our redemption, [i] *without blemish and without spot*, otherwise had blurred fingers come to rub off, or wipe out the blot in mans nature, thereby it had been made the bigger: *Infinite*, being no less then the Son of God, which gave infinite worth and valuation to his sufferings. O then that we might be able *to comprehend with all Saints, what is the* [k] *breadth, and length, and depth, and height, and might know the Love of Christ that passeth knowledge*, so infinite every way were the dimensions thereof. The height thereof. i 1 Pet. 1. 19. k Ephes. 3. 18.

The sevenfold division of Christs goods.

¶ 10. And now he had left all he had to be severally disposed of to persons most proper to receive them, as namely

his
1 *Purse* (and his own price therein) to *Judas*, *who bare the* [l] *bag.*
2 *Peace* unto his disciples, and the godly their successours: *My* [m] *peace I leave unto you.*
3 *Prayers* to his enemies for their pardon: *Father forgive* [n] *them, they know not what they doe.*
4 *Wardrobe* to the souldiers, who *parted his raiment amongst them, and on his vesture did cast lots.*
5 *Mother* to *John* the beloved disciple: [o] *Woman behold thy Son.*
6 *Body* to *Joseph* of *Arimathea*, who afterwards [p] *begged*, and (with *Nicodemus*) embalmed and buried it.
7 *Soul* to God: [q] *Father into thy hands I commend my Spirit.*

These things thus disposed of, *he bowed his head*, partly in submission to Death the messenger, but more in homage to God the sender, and not by violent compulsion, but voluntary susception of death, *gave up the ghost.* So ended our Saviours *satisfying sufferings*, as redeemer of mankind; though his *sympathizing sufferings*, as mysticall head of the Church, are still behind, [r] *and are daily filled up with the afflictions* of his servants. I say his *compassion* daily remains and increaseth, though his *passion* was then, and there ended, according to his own expression, [s] *It is finished.*

¶ 11. Say not that the arrears thereof, and another reckoning remained, because presently after, one pierced his side, out of which came water and bloud. For this added to their malice, not his misery: according to that expression, [t] *Be not afraid of those that kill the body, and after that have no more that they can doe*; all cruelties to breathless corps amount to just nothing, and injuries to the dead though *figures* on the account of the offerers, yet are but *cyphers* on the score of the sufferers.

Dead corps may be wronged, but not hurt.

Christ buried in *Iosephs* sepulchre.

¶ 12. Near mount *Calvary* was a garden, and in that garden a rock, and in that rock a grave, which *Joseph of Arimathea* had provided for himself. This was fashionable in that age to make their monuments in their gardens, so to retrench their wanton thoughts with meditations of mortality. Thus pleasure, poison in it self, is made wholsome, when well corrected with thoughts of our latter end; yea graves and green herbs make a good medly, seeing [u] *all flesh is grass, and the glory of man as the flower thereof*, which withereth and falleth away. Here our Saviour was intombed, *in a* [w] *sepulchre hewen in stone, wherein never man before was laid*; it being fit, that as he was born of a virgin-wombe, he should be buried in a virgin-tombe. It was also *Josephs* [x] own tombe, intended for his proper interment. Such our Saviours poverty, that as he lived in lended houses, so he was buried in a borrowed sepulchre, being rather a tenant, then owner thereof. To make sure work, the grave was shut with a great stone, the stone fastned with a solemn seal, the

l Ioh.13.29.
m Ioh.14.27.
n Luk.23.34.
o Ioh.19.26.
p Luk.23.52.
q Luk.23.46.
r Col.1.24.
s Ioh.19 30.
t Luk.12.4.
u 1 Pet.1.24.
w Luk.23.53.
x Mat.27.60.

Digitized by Google

the seal guarded with a watch of souldiers; though all in vain. For all their solicitous care to suppress his resurrection, did but render it more conspicuous, and free it from all suspicion of forgery.

Christs resurrection.

¶ 13. Sure they did binde, but loose they did finde. For on the third day an Angell came down from heaven, causing a great earth-quake; as if the earth, like a guilty malefactor, trembled with feare, for its former boldness, that being made *Gods footstool*, it presumed to be his prison. This earth-quake begat a second in the heart of the souldiers, who frighted with fear ran all away, our Saviour being formerly risen out of his sepulchre. For the stone was not [y] rolled away by the Angell to give his body passage out, but to give the disciples eyes passage into the grave, to behold the reality of his resurrection: otherwise he, who came in when *the* [z] *door*, could come out when the grave *was shut*. Afterwards he attested his rising from the dead, by his manifold apparitions in sundry places to severall persons, as is largely recorded in the Gospell.

[y] Mat. 28. 2.

[z] Ioh. 20. 26.

Endevoured in vain to be silenced.

¶ 14. However the Priests to palliate the matter, possess the people, and prevent the propagation of the report, endevoured by their money (their coin being better then their cause) whereby they had compassed the death, thereby also to hinder the beliefe of his resurrection. Though their seal on his grave was broken, they hoped to set a firmer on the lips of the souldiers, bribing them for the silence of the truth, and dispersing an improbable lye, *that the Disciples came by night whilest they slept, and stole him away*. It is admirable that such a falshood confuting it self (for if they were asleep, how could they discover them? if awake, why did they not resist them?) should by Gods permission make it passage so fast, so far, and so firme in the beliefe of the *Jews*. Here taking the devill (the [a] father of all lies) to be father thereof, it is worth our observing in the very words of the [b] Evangelist

[a] Ioh. 8. 44.

[b] Mat. 28. 15.

1 The mother of the lie, the brains of the *Pharisees*: *they taught*.
2 The nurse thereof, the tongues of the souldiers: *they did as they were taught*.
3 The wages of the nurse, ready paiment: *so they took the money*.
4 The well-batling of the babe, it grew very great: *For it is commonly reported amongst the Jews*.
5 The long life thereof, lasting longer then sixteen hundred years, *unto this day*.

And it is to be feared it will live next day, next moneth, next year, many years, if God be not more mercifull in convincing their erroneous judgements. Thus it is just in heavens proceedings to suffer the posterity to be poisoned, for the wilfull default of the parents.

CHAP.

Digitized by Google

Chap. XIII.

Of the Potters-field, Aceldama, Fullers-field &c.

The Potters-field.

§ 1. PAss we from the north-west, to the south-east part of the City, where, without the walls, we light on the *Potters-field*, where men of that trade made brittle plate in abundance. For, although in *Solomons* time, such earthen ware was worthless in this City, when *silver it self was* [a] *nothing accounted of*, and *made to be* [b] *as stones in Jerusalem*; yet, poor people in after ages, found such cheap furniture usefull for their estates. Here one might have seen those Potters absolutely lording it over their clay (purely passive to receive any impression from them) and, according to their own power and pleasure, making *of the same lump one* [c] *vessell unto honour, and another unto dishonour.* Others conceive, this *Potters-field* was onely an inconsiderable wast place, where sherds and pieces of broken pots were cast out in a by-corner.

a 1 King. 10. 21.
b Ibid. ver. 27.
c Rom. 9. 21.

Bought for a burying place.

§ 2. Surely it was neither great in extent or value, seeing thirty pieces of silver (the restored reward of *Judas* his treason) could purchase the *fee-simple* thereof; except any will say, it came at a cheaper rate, because intended for a publick and pious use, the *buriall* [d] *of strangers.* Here their dead corps had an Hospitall, wherein their lodging and cloathing was freely bestowed upon them: and thus our Saviour, though himself a *Stranger* in a borrowed [e] grave, by the price of his bloud conferred graves on many *Strangers.* As for the confident report, that the earth in this field will in forty [f] eight houres, consume the flesh that is laid therein, yea retaining that quality though transported into forein Countreys, (the grave which every where hath a voracious *appetite*, having here as quick a *digestion*) my faith is neither all wax, nor all iron herein. To speak plainly, after long fighting against an Army of Authors affirming the same, my beliefe at last is taken captive by their gravity, and number, to give credit thereunto.

d Mat. 27. 7.
e Ibid. ver. 60.
f *Sands his Tra. pag.* 187. with legions of other Authours.

Called *Aceldama.*

§ 3. It was afterwards called *Aceldama*, or *the field* [g] *of bloud*, because purchased with the price of Christs bloud, and not (as some may erroneously conceive) becausse handselled with the bloud of *Judas* therein, when *his bowells gushed out.* The place of whose self-execution is shewen to pilgrimes, some distance hence, on the south-west of the City, where he, who had lived a [h] *thiefe* to his Master, dyed *a felon of himself*, hanged, say some, on an *Elder*; say others, [i] on a *Sycomore* tree; a matter of no concernment.

g Act. 1. 19.
h Joh. 12. 6.
i *Adricho. in Theatr. ter. sanc.*

§ 4. More

¶ 4. More are we troubled, not for *Judas* his sake (for whom two deaths were not too many) but in behalf of the *Truth* (which can be but one) to reconcile a seeming difference betwixt two places of Scripture about the manner of his death. The manner of *Iudas* his death.

MATTH. 27. 5.	ACTS 1. 18.
And he cast down the pieces of silver in the Temple, and departed, and went, and hanged himself.	*And falling headlong, he burst asunder in the midst, and all his bowells gushed out.*

We understand it thus, not that the rope breaking, *Judas* falling down thence some steep place, was paunched on some sharp pile; but, that the very weight of his body, and violence of his headlong motion (having no hopes upward in heaven, and therefore hasting downward to the center of despair) brake his belly in so precipitate a fall. Thus as Traitors, when hanged, are by our law to have their bowells *drawn out* by the executioner: so *Judas* served himself so, to spare others the pains to punish him.

¶ 5. *Fullers-field* must not be forgotten, where they stretched, and dryed their clothes which they had washed in the brook of *Cedron*. But all the sope used here by men of that trade, could not scoure the indelible stain of impiety out of the credit and conscience of King *Ahaz*, who in the *high-way of*[k] *the Fullers-field*, peevishly refused a sign, which God graciously proffered unto him. And mens severall behaviours in matters of this nature deserved to be marked. For, it was Fullers-field.

k Isa. 7. 3. 12.

1 Commendable in [l] *Gideon* and [m] *Hezekiah*, humbly requesting a sign for farther strengthening of their weak Faith.

l Judg. 6. 37.
m Isa. 38. 22.

2 Pardonable in [n] *Zacharias*, craving one out of a mixture of infidelity, therefore granted him in loving anger; his *dumbeneß* serving as well to correct, as confirm him.

n Luk. 1. 18.

3 Damnable in the *Jews*, who out of pride and presumption, in a daring way [o] demanded; and in *Herod*, who out of curiosity [p] expected a signe from Christ, and therefore denyed them.

o Mat. 16. 1.
p Luk. 23. 8.

But most of all in *Ahaz*, in whose nostrills the very perfumes of Heaven sented ill, because proffered unto him, refusing to accept a sign so freely tendered unto him.

¶ 6. East of *Aceldama*, in the valley *of the Sons of Hinnon*, lay *Tophet* (that is, Breadth) as Saint *Hierome*[q] expoundeth it, because there the Citizens of *Jerusalem*, pent within the walls of their City, used to dilate, expatiate, and recreate their spirits in the walks thereof. Pity it was that so pleasant a place should afterwards be poisoned with Idolatry, where children were offered to *Moloch*, searing them to death with his burning imbracements; of the manner whereof largely hereafter. For the present let it suffice us to observe, that *Josiah* is said to[r] *defile this place*: what! was it capable of more pollution then what it had before? Understand it, by burning of dead bones therein, he made it as offensive to the nostrils *Tophet* why so called.

q In his comment on Ier. 7.

r 2 King. 23. 13.

noſtrils of men, as formerly it had been odious in the eyes of God. Now as the ſtinking lake of *Avernus* in *Italy*, paſſeth in Pagan Poets for *Hell* it ſelf: ſo this valley of *Ben-hinnon* (*Gehenna* in Greek) is uſed in the ſame ſenſe by our [f] Saviour: either becauſe of the abominable impieties here committed by the parents; or exquiſite torments here endured by the children.

[f] Mat. 5. 29.

Place of Saint *Stevens* Martyrdome.

§ 7. We conclude with the place wherein Saint *Steven* was ſtoned, being on the eaſt of the City, ſome diſtance from what at this day is termed Saint *Stevens-gate*: nigh which they ſhew the place where *Saul* ſate, when he kept the clothes of thoſe that ſtoned him. Now, ſeeing by *Davids* law, [t] made by the brook *Beſor*, he that tarrieth by the ſtuffe is to be equall ſharer in the ſpoile with thoſe that goe forth to the battell; the equity of this ordinance arraigneth *Saul* guilty alike of the bloud of Saint *Steven*, with thoſe whoſe wardrobe he kept during the time of the execution. But, whatſoever *Sauls* ſhare was in the murther, great was his part in the prayer of Saint *Steven*, whoſe [u] petition (*Lord lay it not to their charge*) is juſtly accounted by Divines, a promoting means of his ſpeedier converſion.

[t] 1 Sam. 30. 25.

[u] Act. 7. 60.

Here the draught of Solomons *Temple is to be inſerted.*

Digitized by Google

Digitized by Google

West

Henrico D'Anvers Inveni generosæ indolis (gratioris quod e pulchro corpore) honoratissimi patris, (qui annua ac liberali Largitione, res meas non nutantes modo, sed plane jacentes erexit) hæredi: nec-non peregrinationis comiti individuo.

Francisco de Sto Iohanne, Juris-consultissimi patris, ad togati honoris apicem euecti, primo-genito, qui (uti spero) generis claritatem nouo splendore illustrabunt; Templi contra-factuvam dedicat. TF.

Scala cubitorum

10 20

The Holyest

Chambers

Chambers

The Holy

The Porch

South

North

ORIENS

East

TEMPL
Solomon

e

d

E

c

F

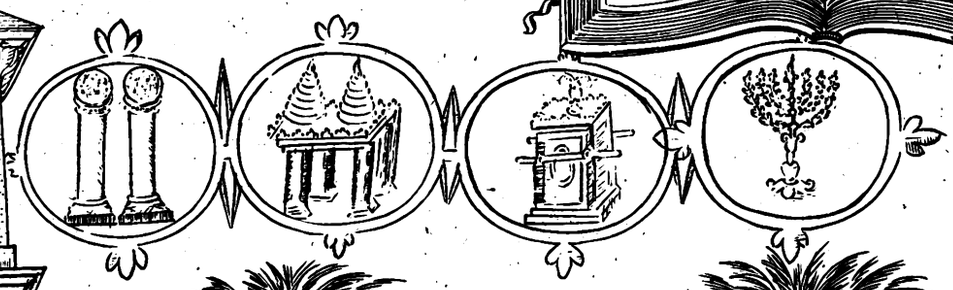
Scala

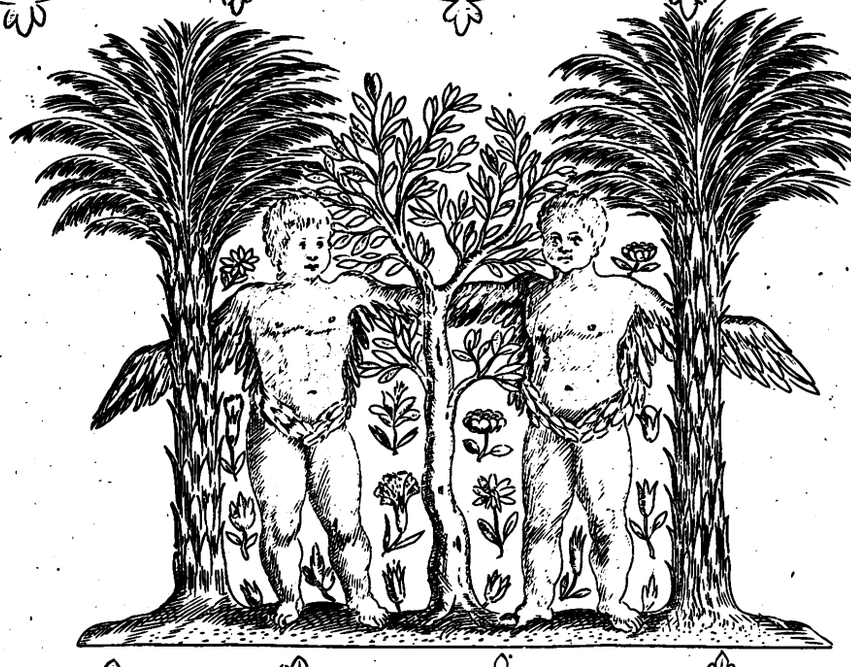
PLUM
onis

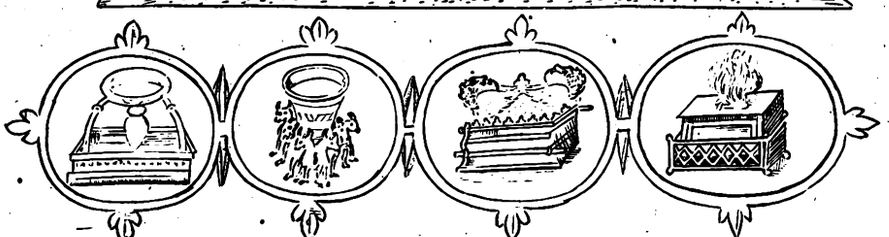
MERIDIES

A Sanctum sanctorum
B Sanctum
C Cameræ
D Fenestræ
E Vestibulum
F Ostium
G Cælatura intrinsica
e Sacra Scriptura

a Fenestræ ex conjectura
b Inscriptiones Hebraicæ
c Ostium Septentrionale
d Peribolus seu Loricatio
e Completorium
ex fide Rabbinica.







OCCIDENS

d

B D A

C

b

Scala { cubit. { magnor. communiu. } pedum.

10 20 30 40 50 60
30 60 90 120 150 180

SPTENTRIO

Digitized by Google

Digitized by Google

THE DESCRIPTION OF SOLOMONS TEMPLE.

CHAP. I.

Davids *threefold preparation for the Temple.*

§ 1. IT will not I hope be censured superstition, if at the Threshold of this Temple, we fall flat in veneration of the God thereof, to guide us in the ensuing discourse. The subject whereon we enter is *holy ground*, may both writer and reader *put off their shoos*, and devesting themselves, as much as may be, of carnall corruption, come with simplicity, and sincerity to the matter now undertaken. Preface to the ensuing discourse.

§ 2. As some previous dispositions, and antecedaneous acts are required of a Christian, before he be perfectly converted, and become the *Temple of the holy Ghost*; so some preparatory provisions were necessary to be made before the building of the Temple was taken in hand. Holy [a] *Samuel* was the first we finde, who stored up any wealth to this purpose; and *Saul* (probably invited with his example) dedicated things to the same intent. Yea [b] *Abner* and *Joab* (though at deadly feud each against other) agreed both in consecrating *spoiles won in battells to maintain the house of the Lord*. But *David* exceeded all other, before-hand providing the materialls wherewith, prescribing the pattern whereby, and purchasing the ground whereon the Temple should be erected. Preparations made for the Temple.

a 1 Chr. 26. 28.

b Ibidem.

§ 3. First, for materialls. Lest he or his son should be recounted amongst those [c] foolish builders, *which began and were not able to finish*, vast were his preparations for this purpose, in those his two large showres *Davids* double oblation.

c Luk. 14. 30.

of his liberality, which we may call *the former and latter raine* of his bounty on the Temple.

The former 1 Chr. 22. 14.

An hundred thousand Talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight.

The latter 1 Chr. 29 4. 7.

Three thousand talents of gold of Ophir, and seven thousand talents of refined silver, given by *David* of his own proper goods. Besides given by the Princes of the people, *of gold five thousand talents, and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and an hundred thousand talents of iron.*

In the first oblation was given what they had suddainly gotten by their valour, in the latter, what they had leasurely advanced by their diligence. In the first their own, but taken from their enemies; in the latter their own, but saved from themselves: in both [d] *Gods own*, as *David* confesseth, who first bestowed it on them, and they now restored it to his service.

d 1 Chr. 29. 16.

The value of a Jewish talent.

¶ 4. Come we now to examine how much a *Talent*, in Hebrew *Chichar*, did contain. Whereof in Scripture we finde these generalls.

1 One man could not conveniently carry two Talents, and therefore [e] *Naaman bound two Talents of silver in two bags, and laid them upon two of his servants.*

e 2 King. 5. 23.

2 One man might easily beare one Talent, not onely on his back, but on his head, and that not as a burden, but ponderous ornament. Thus the Crown of the King of *Ammon*, afterwards worn by *David*, [f] weighed a Talent, besides precious stones. Except any will say, that the heavinesse thereof rested more on the subjects hands, then on the Soveraigns head, who by *grand-sergeantry* may be presumed to support the same.

f 2 Sam. 12. 30.

3 Probably it contained more then ten thousand *Adarconim*, (or *drams*, as our translations render it) because in the [g] aforesaid text, after entire talents were reckoned up, these *drams* follow as a fraction or broken sum, not amounting to a whole talent.

g 1 Chr. 29. 7.

4 The particular value thereof may be collected out of [h] *Exodus*, that every talent contained three thousand *shekels*, or fifteen hundred ounces, which in gold according to three pound the ounce, amounteth to four thousand five hundred pound of English money.

h Exod. 38. 26. demonstrated by *Brerewood de num. Iud. c. 4*

According to this standard the hundred thousand talents of gold given by *David* in the first oblation, make up four hundred and fifty millions, as an excellent [i] Critick hath accounted it.

i *Idem. ca. 5.*

¶ 5. Here as that infidell Prince conceived, if [k] windows were made in heaven, such plenty of food could not follow in *Samaria* as the Prophet foretold; so more will be of the minde, that if *Pluto* should let open all his trap-doors, melt all his mines into money, so great a sum could not suddainly be advanced. This hath given the ground to their probable opinion, who conceive that *Talent* in the first oblation of *David* is there taken onely for a plain or flat plate of gold of small value, (as anciently

Talent sometimes taken for a smaller sum. k 2 King. 7. 19.

in

in [l] *Homer* it passeth in the same acception) whilest in the second offering Talent is used in the exact and strict notion, according to the full value aforesaid, whose judgement is strengthened by the following arguments.

l *Iliad. lib.* 23.

1 Surely *Solomon* was the [m] richest of all the Kings of *Israel* before or after him, but verily I say unto you, that *Solomon* in all his wealth and trienniall returns from *Tarshish*, was far inferiour to *David*, if the Talents there mentioned were full and entire according to the first computation.

m 1 Kin. 10. 23.

2 What is said of our Saviours deeds by way of hyperbole, that *if they* [n] *were all written, the world it self could not contain the books that should be written*, may be literally affirmed of *Davids* treasure in the first oblation. For as the silver there mentioned was tenfold more then the gold; so if it be allowed (what in moderate proportion cannot be denied) that the unweighed *Brass* was tenfold to the *Silver*, and the *Iron* to the *Brass*, the whole content of the [o] Temple was not sufficient to comprehend so mighty a mass.

n Joh. 21. 25.

o See *Ludovicus de Alcaser de mensuris sacris.*

3 Though the second offering of *David* was far short of the first in number of Talents, yet it is beheld in Scripture as most solemn and of highest importance. At the presenting whereof greatest gratitude to God, and mutuall exultation amongst men was [p] expressed. This insinuates that at this rere-account, the *Talents* were *Talents* indeed, and though in number fewer, in worth more considerable then the former.

p 1 Chr. 29. 9.

Wherefore though we conceive not the long life of the Patriarchs a sufficient cause (as some doe) to expound their age of lunary years, yet the strength of these reasons carry our belief along with them to contract the acception of talents in the first account, as is above stated.

§ 6. But to close up all concerning *Talents*: It was so great a sum, that though now so many thousands of them abounded in *Jerusalem*, yet afterwards in the reign of *Jehojakim*, one talent of gold and an hundred talents of silver, was found and felt an heavy annuall taxation for the whole City of *Jerusalem* and kingdome of *Judah* to pay. Insomuch, *that he* [q] *exacted it of every one in the land*, to make up that sum for the King of *Egypt*. So great is the difference betwixt the same place, when flowing with wealth, and when exhausted with war.

A talent afterwards a vast sum.

q 2 King. 23. 35.

§ 7. After all these preparations made, let not *Davids* expression be condemned of complement, *Now behold, in my* [r] *poverty I have provided for the house of the Lord &c.* as if he were like those fond entertainers, who having forraged the elements of aire, earth and water for provision for their guests, still excuse their cheer for being no better. His words were indited from an humble heart, finding his deeds so far short of his desires, of Gods deserts. Thus those who have given a little to God, think

Davids holy complement.

r 1 Chr. 22. 14.

Digitized by Google

they have given much, whileſt ſuch as have given much, know they have given but a little.

Why no reſtraint of peoples bounty in building the Temple. ſ Exod. 36. 6.

§ 8. Here it will be demanded, that ſeeing at the building of the Tabernacle, peoples bounty was refrained with a flat [ſ] prohibition to bring in no more, why no ſuch reſtraint appears at the building of the Temple, where far greater maſſes of metall were preſented for the erection thereof. But it is anſwered, that moderate or competent ſtate beſt became the Tabernacle, reſembling the kingdome of grace; whileſt the Temple was not capable of exceſs in magnificence, repreſenting the kingdome of glory. No hands could contribute too much to the Type, where no heart can conceive enough of the truth, *the things which God hath prepared* [t] *for them that love him*, not entering into humane imagination.

t 1 Cor. 2. 9.

Modell of the Temple made *Jure divino.*

§ 9. Beſides theſe materialls, *David* preſcribed the modell, *which he gave to Solomon his ſon, the pattern of the porch and of the houſes thereof, and of the treaſures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the palace of the Mercy-ſeat, and the pattern of all that he had by the* [u] *Spirit.* And it followeth not far after, *All this* (ſaid *David*) *the Lord made mee to underſtand in writing, by his hand upon me, even all the works of this pattern.* Here *David* for the more certainty, had a double direction, one *by the Spirit*, the other *by writing*, to ſtand on record *in perpetuam rei memoriam.* Theſe two did not contradict, but confirm each other, becauſe he, who hath learned his leſſon moſt perfectly by heart, may notwithſtanding ſometimes have need to have recourſe unto, and make uſe of his notes.

u 1 Chron. 28. 11, 12, 19.

Obſerve the notes in the *Geneva* tranſlation.

§ 10. However herein the note of the *Geneva tranſlation* is very conſiderable, thus gloſſing on the text. *For all this was left in writing in the book of the Law, Exod.* 15. 40. *which book the King was bound to put in execution. Deut.* 17. 19. Thus making *David* not by propheticall revelation, but prudentiall collection, to arrive at the knowledge of the *Prototype of the Temple*, by *a writing*, being (no new or immediate manuſcript from heaven, but) the ancient Scripture, delivering the modell, and dimenſions of the Tabernacle to *Moſes*. Yet ſo, that the dead letter in the word, was quickened and enlivened in *Davids* heart by Gods Spirit, teaching him to obſerve a generall conformity betwixt the Tabernacle and Temple, yet with thoſe due and neceſſary alterations, as were requiſite betwixt the one a ſmall and moveable fabrick, and the other a large and ſtanding ſtructure. An interpretation eaſier cavilled at, then confuted, becauſe ſuch the *Analogy betwixt* theſe two edifices.

——— Facies non una duabus, } *Their faces neither diverſe, nor the ſame,*
Nec diverſa tamen, qualis decet eſſe ſororum. } *But ſuch as ſiſters very well became.*

The latter being none other, then the imitation of the former with proportionable addition: as indeed what is the Tabernacle of Grace, but the Temple of Glory contracted; or the Temple of Glory, but the Tabernacle of Grace dilated?

§ 11. This

¶ 11. This [x] pattern was imparted to *David*, (who had the holier, though *Solomon* the larger heart) and no doubt his son exactly observed the same. Yet can I not beleeve that *Solomon* was altogether so pattern-bound, as *Moses*, who was so confined to his [w] instruction, that his hand might not write a letter, yea not make a flourish, more then was in his Copy: And a knop or flower in the Candlestick under or over, was a mortall transgression. More probable it is, that *Hirams* fancy, (*Solomons Architect*) was not *pressed* in all particulars, but was left a *volunteire* for some descants of Art, whilest for the main, he kept himself to the ground-work prescribed unto him.

Solomon was not so pattern-bound as *Moses*

[w] Exod. 25. 40. Act. 7. 44. Heb. 8. 5.

¶ 12. Besides *materialls*, and *modell*, *David* purchased the floor whereon the Temple was erected; a floor paved with mysteries. Here on mount *Moriah*, an Angell [x] stayed the stretched-out hand of *Abraham* from killing *Isaac*, and in the same place, God stayed the [y] sword of the destroying Angell, from slaying the *Israelites* with the pestilence. No place therefore more precious, more cordiall, or soveraign to build a Temple in, then this, which was twice confirmed with *Probatum est*, stamped with a double impression of Gods favour upon it. This floor *David* bought of *Araunah* the *Jebusite*, from whom he would not take it of gift, that hereafter it might not be said, that the Temple had no better title to the ground whereon it was built, then the meer gratuity of such a man, whom most conceive to be but a Pagan. Indeed a main matter to make a structure stand firme, is to found it on ground lawfully purchased, and honestly payed for, otherwise that floor, which for substance is a rock, will in point of right be found but a sandy foundation.

The floor of the Temple purchased by *David*.

[x] Gen. 22 2. & 12.

[y] 2 Sam. 24. 16.

¶ 13. On this place *David* built an Altar, giving it this large character, *This* [z] *is the house of the Lord God, and this is the Altar of the burnt-offering for Israel.* Now as the heart is the *Primum vivens* in a creature; so this Altar was the first thing erected in the Temple, though for the present made of such mean matter as that hasty occasion would give leave. Here it stood many years after, even untill the brazen Altar of a firmer Fabrick was substituted in the room thereof. Either to this did *Joab* fly, and caught hold in vain of the horns thereof, (three years before the Temple was built) or else to some other Altar near the Tabernacle in *Sion* For seeing those passages betwixt him and *Solomon* were transacted in the City of *Jerusalem*, certain it is, he fled not to the Altar as yet at [a] *Gibeon*, distanced some miles from this place.

An Altar here first built by *David*.

[z] 1 Chr. 22. 1.

[a] 1 Chr. 21. 29.

¶ 14. If it be demanded why *David* thus diligent to provide for the Temple, was forbidden to build it; a double reason is rendered thereof. First, because he had been *a* [b] *man of war*; and his martiall reign incumbred with constant battells, afforded not a peaceable conveniency sutable to such a design. Secondly, because *he had shed much bloud upon the earth in Gods sight*, which principally related to his killing of *Uriah*. Say not

Why *David* prohibited to build the Temple.

[b] 1 Chr. 28. 3. & 1 Chr. 22. 8.

Digitized by Google

not that *Solomon* alſo *was a man of bloud*, having ordered the executions of [c] *Joab*, *Shimei*, and *Adoniah*, doing it in a judiciall way, not violent and murdering manner, as *David* had done. And although his ſerious repentance had cured the wound in his conſcience, yet God ſuffered the ſcare in his credit ſo far to remain, as to render him uncanonicall, or irregular for ſuch an imployment. However, in ſome ſenſe *David* may be ſaid to have built the Temple: Namely, in Gods gracious [d] acception of the readineſs of his will for the performance thereof.

c 1 King. 2. 29.

d 2 Cor. 8. 12.

CHAP. II.

An army of workmen imployed by Solomon *in the building of the Temple.*

The Halcyon days of *Solomon.*

§ 1. NOw *Solomon* his ſon being a peaceable Prince, as his name imports, in his quiet reign began the building of the Temple. Thus as Cryers make an *Oyes* to ſilence all noiſe, that men may the better attend to the Judge when beginning his Charge; ſo by a generall peace, *the rage of all people was ſtilled*, before God in the Oracle did begin his familiar diſcourſe with the *Iſraelites*, or the foundation of the Temple taken in hand. Then *Solomon* enters on the work, employing in mount *Lebanon*, a vaſt army of workmen, in their ſeverall diſtances to advance this Fabrick.

The multitude of workmen.

§ 2. Namely, for ſervile work, an [a] hundred and fifty thouſand bearers of burdens, and hewers of ſtone and wood. All theſe were ſtrangers, *Solomon* reſerving his native ſubjects for their purſes to pay taxes, not perſons to bear burdens. Secondly, for plain work; in which thirty thouſand *Iſraelites* were imployed, yet with ſuch [b] alternation, that, divided in three parts, they ſtayed one moneth in mount *Lebanon*, and the other two at home. Thirdly, for carved-works; herein the *Sidonians* onely were uſed, whoſe exact number is not ſpecified: But they muſt needs be numerous, if we may gueſs the men by their mouthes, and their mouthes by the [c] proportion of victualls allowed them. Laſtly, above all for direction three thouſand three hundred were appointed (ſurely ſo many officers would ſuffer no drones to be in the whole hive) to overſee the reſt.

a 1 Kin. 5. 15. & 2 Chr. 2. 18.

b 1 King. 5. 14.

c 2 Chr 2. 10.

Two invincible gulfes to ſwallow mens labours.

§ 3. Such, who admire how ſo many could ſo long be buſied in ſuch a building, would haply have wondred more, how ſo few in ſo ſhort a time could have finiſhed the ſame, had they beheld the magnificence thereof. Two great gulfes there were, which inſenſibly ſwallowed up the labours of many thouſands of men. Firſt, the want of horſes in *Judea* (plenty whereof were brought out of *Egypt* towards the latter end of King *Solomons* reign) whereupon maſſie timber in thoſe mountainous countreys, were managed by the main ſtrength of men.

The

Digitized by Google

The second was a religious Criticisme peculiar to this structure, all things being beforehand so framed and fitted in mount *Lebanon*, that *not so much as the sound of an Axe, or Hammer was heard in Jerusalem, when it came to be erected.* Which exactness must needs occasion many chargeable essayes and samples, before it could be attained. Nor wanted there a mystery therein, because as the moving Tabernacle typified the *Church Militant*; so the Temple resembled the *Triumphant*, where those who shall be thought worthy to beadmitted into glory, shall have nothing to doe, but to be admitted into glory.

§ 4. Some will say with [d] *Nicodemus, How could these things be*, that no noise should be made at the erecting thereof? suppose but a bedstead having head, sides, feet, posts, tester, cords, and curtains fitted before, it cannot be set up without some necessary noise. Yea grant their hammers or mallets cased with some soft matter, to bribe them to silence, yet they could not be made so mute, but that the very contusion and enforcement of the aire, would unavoidably advance some sound. Nor were the beams of the Temple so far in love with their mortises, as to run into them, or the mortises so fond of the beams, as to embrace them of their own accord.

Objection about the impossibility thereof.
[d] Ioh. 3. 9.

§ 5. In answer hereto, some plead miracle, others exquisite Art, and several kindes of cementing, souldering, rivetting, screwing, glewing, and other devices unknown to our age. As for the *Rabbinicall* fancy, that *Solomon* with the bloud of the worme *Thamyr* * effected this matter, most will account it improbable in it self, and unproportionable to Scripture. Others distinguish on the degrees of the noise; small in comparison of so great a work, and not obstreperous to a publick disturbance. But the best interpret it, that no laborious sound was heard from the hewing or squaring of timber, or stone, but onely a more cheerfull, yea melodious harmony, from the happy conjunction, and compacting of parts together, now easily matched, which had been contracted before. This I am sure, that what tongue-tied tools soever, were used at the erecting of the Temple, too clamorous instruments were imployed at the destruction therof, *when they brake down the carved work therof at once with axes and hammers.*

Severall answers thereunto.

* Rather *Schamir. vid. Textk Eber. Lyran. Ezech.* 3.9.

[e] Psal. 74. 6.

§ 6. Besides the two gulfes aforesaid, (the quick-sands of many mens labours) it is also to be considered, that though so wise a King as *Solomon* would not burden himself with superfluous numbers, yet in this Fabrick, wherein he did personate and represent the great God of heaven, he consulted more with his magnificence, then his frugality, not minding so much how many the building in bare necessity did require, but how many the builders with full authority could command.

Solomon consulteth not with thrift.

§ 7. Notwithstanding so many labourers entertained in the work, [f] seven years was this Temple in building. Here some will behold the sanctity and perfection of the *septenary number*, so often occurring in Scripture, whilest we conceive this the best reason, why just seven years were

Seven years spent in building the Temple.
[f] 1 King. 6. 38.

were ſpent in the building thereof, becauſe it could not be ended in ſix, nor accompliſhed within a ſhorter compaſs of time. Indeed almoſt twice as much time (thirteen years) did *Solomon* ſpend in building his own houſe: whereof this fair and ingenuous reaſon is rendered by [h] *Joſephus*; *becauſe he was not ſo intent and earneſt therein, as in the ſtructure of the Temple.* It is in another caſe reported to the praiſe of *Boaz*, [i] *the man will not be at reſt, untill he have finiſhed the thing*; ſo *Solomon*, during thoſe ſeven years of the Temples building; did not ſleep in a ceſſation from, nor ſlumber in an interruption of that work, which was intended for the honour of God. Though in erecting his own Palace, as he made it for his pleaſure, ſo he did it at his leaſure; as conveniencies would permit.

g 1 King.7.1.

b *Ant.Iud.li.8. cap. 2.*

i Ruth.3.18.

CHAP. III.

Of the generall dimenſions of the Temple.

The dimenſions of the Temple.

§ 1. THe length of this Temple was [a] ſixty Cubites (beſides ten Cubits for the Porch, which compleat the whole length, ſeventy) the breadth thereof twenty, the height thirty. Here we may take notice of a manifeſt difference betwixt the Scripture and the writer of the Jewiſh antiquities; both for the time, wherein the Temple was built, and the dimenſions thereof.

a 1 King.6.2.

Scripture. 1 KING. 6. 1.	*Joſephus Ant. Iud.li. 8.c.2.*
Four hundred and fourſcore years after the children of Iſrael came out of the land of Egypt.	*Five hundred ninety and two years after the departure of the Iſraelites out of Egypt.*
1 KING. 6. 2.	*Ibidem.*
The height thereof thirty Cubits.	*The whole height of the Temple was ſix ſcore Cubits.*

A difference which will make no impreſsion on his Faith, who hath read Saint *Peters* reſolution, [b] *We ought to obey God rather then man*; Such paſſages not unuſuall in *Joſephus*; witneſs when he ſaith of King *Jehojachin*, [c] χρηςὸς ὢν καὶ δίκαιος, *being juſt and mercifull*, of whom the Scripture [d] once and [e] again reporteth, *and he did that which was evill in the ſight of the Lord.*

b Act.5.29.

Ant. Iud. li.10. cap. 8.

d 2 King.24.9.

e 2 Chr.36.9.

Two ſorts of Cubits.

§ 2. A Cubit, ſay ſome, is the length from the elbow to the wriſt; ſay others, to the tip of the longeſt finger: ſome making it the fourth, others the ſixth part of a man. Some allowing it a foot, others a foot and half, with whom we concurre. But it is mainly materiall, that the Cubits of the Temple were [f] *after the firſt meaſure*; that is, according to thoſe whereby the Ark was framed, before mens firſt ſtrength and ſtature was abated. For as it is hard exactly to define how big men were

f 2 Chr.3.3.

in

in former ages: so it plainly appears, both by Scripture and Pagan Testimonies, how much mens might is impaired, and falls short of the performances of the ancients.

Homer, *Iliad.* E. in the duell betwixt *Diomedes* and *Æneas*.

——— ——— Ὁ δὲ χερμάδιον λάβε χειρί
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν
Οἷοι νῦν βροτοί εἰσι.———

Virgil, *Æneid.* 12. in the fight betwixt *Æneas* and *Turnus*.

Vix saxum lecti bis sex cervice subirent,
Qualia nũc hominũ producit corpora tellus.

A stone he snatch'd and threw, a stone indeed
So huge, so heavy, two men now had need
To heave it up, such dwarfes our days doe breed.

However we may safely with the most moderate, make the Cubit *of the first measure* double to the former, and equall to our English yard.

§ 3. Say not that this allowing of severall Cubits amongst the *Jews* was double dealing, and a flat breach of that Commandement, [g] *Thou shalt not have in thy bag diverse weights, a great and a small.* For that ordinance onely forbad the abuse of one measure, *a great* to buy, and *a small* to sell with, both being conceived of the same standard. But to have severall weights or measures, where the chapman is acquainted with the difference, and the prices rated accordingly, is neither fault nor fraud at all, no more then for a Merchant to sell by two severall pound weights, the one *Troy*, the other *Averdupois*, where the differences of the ounces is notoriously known.

This no breach of the law.
g Deut. 25. 13.

§ 4. But thus allowing the Temple to be sixty great Cubits, or as many yards, or ninescore feet, long; twenty great Cubits, or yards, or sixty foot, broad; thirty great Cubits, or yards, or ninety foot, high; (all clearly within the house, besides the breadth of the wal without) yet some wil say it answered not expectation, and the stately character given therof in Scripture. Is this that Fabrick which filled the whole world with the fame thereof, which was so small in it self considered? Nothing can be *magnificum*, which is not *magnum*, and it must first be *great*, before it can be *glorious*. He may be *pretty*, but not a *proper* person, who hath not bulk proportionable to his beauty. Yea if *Solomons* Temple were compared to some structures and Fanes of heathen Gods (as humane Authors give in their dimensions) it would appear as Saint *Gregories* to Saint *Pauls*, (the babe by the mothers side) or rather this *Davids* modell would be like *David* himself standing by *Goliah*, so gigantick were some Pagan Fabrickes in comparison thereof. Indeed this Temple is termed *exceeding magnificall* 1 *Chron.* 22. 5. But *Diana* who is styled *her magnificence*, *Act.* 19. 27. seems better to deserve the title, whose Temple is [h] said to be four hundred and twenty feet in the length, two hundred and twenty in the breadth, and sixty in the height thereof.

Objection; Temple a *Zear* or *little one.*

h Plin. Nat. hist. li. 36. ca. 14.

§ 5. To which we answer. 1[t]. The state of *Solomons* Temple did princi-

Answ. It was a vast edifice well considered with the appurtenances.

principally consist not so much in the greatness, as exquisite symmetry thereof, and costly furniture therein. 2. It was abundantly big enough for the use for which it was intended, namely to contain the holy vessells (with sufficient, yea with large space betwixt them) and to receive such Priests as did officiate therein. For the *Holy of Holies* was accessible to the high-Priest alone, and that but once a year, and into the *Holy* or *inward house* came not all the many thousands of *Levites*, but onely such Priests (to light lampes, set shew-bread, offer incense) as by *Lot* and *course* were called thereunto, as appeareth by *Zacharies* sole staying therein, whilest *the whole* [i] *multitude of the people were praying without*. Indeed nothing of drudgery was done in the Temple, or what must require many men to manage it, it being neither handsome nor healthfull to croud much company into a covered room in that hot Countrey. Lastly, the great latitude and capacity of the Temple consisted in the outward Courts, unseparable parts thereof of such receipt, as to entertain multitudes of men *sub dio*, in the open aire, (of the amplitude, largeness and magnificence of which Courts hereafter) equalling the greatest buildings in the world, if report be but reduced to the standard of truth, and travellers not permitted to *slip their thumb* in their measuring of yards, overlashing in their relations.

i Luk. 1. 10.

Temple bigger then Tabernacle, and why. k *De templi fabrica. l. 1. c. 7.*

¶ 6. To return to what properly is termed Temple, the *Tectum*, or covered part thereof. It was more then twice as great as the Tabernacle made by *Moses*, which (as [k] *Ribera* collects from the length of the curtains *Exod.* 26.) was but thirty Cubits in length, ten in breadth, and as many in height. Yea, well might the Temple exceed the Tabernacle in dimensions, if we consider; First, the *Tabernacle* was erected by exiles wandering in a barren wilderness; the *Temple* by a potent Prince, and his populous subjects in their own peaceable countrey. Secondly, the *Tabernacle* was in a manner fitted for its foundation, to the backs and shoulders of the *Levites*, which were to carry it, and therefore might not exceed a portable proportion. Thirdly, the *Temple* mystically typified the Church Triumphant, and therefore in strength, state, grace, and greatness was to surpass the Tabernacle, the moveable Emblem of the Church Militant.

The Temple stood East and West.

l 1 King 6. 3.

¶ 7. Now how the structure of the Temple stood in relation to the four quarters of the world, is not plainly expressed in Scripture, but may partly be collected from the phrase used in the originall, where the porch is said to be set עַל פְּנֵי הַבַּיִת *before* [l] *the face of the house*, where *Before* is *Eastward* in the propriety of the Hebrew tongue. Hence all expositors, Jewish and Christian, confidently place the ends or length of the Temple East and West, the sides or breadth thereof North and South, making the porch or entrance on the East end, the inward house in the middle, and the *Holy of Holies* in the West end of the Temple, which severall parts we come now orderly to describe.

CHAP.

Digitized by Google

Chap. IV.

Of the fair Porch at the entrance of the Temple.

¶ 1. THe Porch, in Latine *porticus, & veſtibulum*, in Hebrew *Ulam*, (which name the *Septuagint* retain) gave a ſtately entertainment to ſuch as entered into the Temple. In the *book of* [a] *Kings* we meet with the length, and breadth thereof, but no height there mentioned: In [b] *Chronicles* we finde the length and height of it, whileſt there the breadth is omitted; by putting both together we may ſpell the perfect dimenſions thereof. Thus, thoſe who hope for exact intelligence from heaven, muſt peruſe, and compare all expreſſes diſpatched thence. Yea, in the new Teſtament, Gods meſſage is whole, but not wholly by one meſſenger, ſo that, what is wanting in one, is ſupplied in another Evangeliſt. This Porch was twenty Cubits in * length (according to the breadth of the houſe) ten in breadth, and an hundred [c] & twenty in height, mounting tower-like above the reſt, being four times as high, as the body of the Temple.

The dimenſions of the porch.

[a] 1 King. 6. 3.

[b] 2 Chr. 3. 4.

* The flying roll. *Zach.* 5. 2. was juſt adequate to this porch, in length and breadth *twenty Cubits long and ten broad.*

[c] 2 Chron. 3. 4.

¶ 2. Some will ſay with covetous *Judas*, To [d] *what purpoſe was this waſt?* ſeeing the inſide thereof was but an uſeleſs vacuity, not having any bells therein (trumpets being the onely bells of the Hebrews to ſummon their aſſemblies) and that otherwiſe it was for no ſervice. But know, that is not empty, which is full of ornament; nor idle, which ſtands both for ſtrength, and ſtate. If an elegant *exordium* be ſo uſefull in an oration, to gain the ears of the Auditors; no leſs gracefull a fair front in a building, to win the eyes of the beholders. Nor was *Solomon* minded like many in after-ages, who cut down all top-maſts from the ſhip of Chriſts Church (politickly pretending a tempeſt, and that all is done for her ſafety) and make her cloſe notted to the very keel; but, his large hart and hand, cared not what he expended on the magnificence of Gods Houſe.

Such a tower not uſeleſs.

[d] Mat. 26. 8. & Ioh. 12. 4.

¶ 3. Here I cannot but admire, to ſee legions [e] of learned men, extend and cary on the aforeſaid height, of an hundred and twenty Cubits (appropriated in the text to the porch alone) even to the whole fabrick of the Temple, making the entire body thereof of an uniform height, equall with the porch. Where, to excuſe them from inconveniences, they make the lower Temple to reach to the firſt loft, roof, or ſeeling of Cedar, over which they fancy an upper houſe of equall proportion, the roof whereof ranged even with the porch in height; ſo making a *Duplicate*, or all the rooms of the Temple to be double, one on the floor, the other in the upper ſtory. Indeed we read in *Solomons* ſong of a ſort of ſheep [f] *whereof every one bare twins*, but that ſuch gemination was here in the Temple, is altogether improbable, Scripture being ſilent

The Temple not ſo high as the Porch.

[e] Reckoned up by *Ribera de Templo li. 1. c. 2.* with whom he ſeemeth to concur.

[f] Cant. 4. 2.

of that second, or upper story, nor mentioning any use, for which it was intended, and confining the height of the Temple to just thirty [g] Cubits. Well therefore may we suspect some flaw, or crack in those spectacles, which represent the Temple thus double, against the simplicity of the text, to the unprejudiced readers thereof.

[g] 1 King 6. 2.

Bede his conceit.

§ 4. To return to the porch; fair (no doubt) was the door or gate leading thereinto, though very bold is the assertion of *venerable Bede*, [h] affirming that it was so great, that, *standing full east, the equinoctiall Sun without any obstacle, did send his beams through the door of the Temple, and Oracle, into the very Ark which was within the Holy of Holies.* But, grant the gate very great in the porch, surely the sun-shine could not penetrate so far, being intercepted by the partition. It being improbable, that the door of the Oracle was ever left open, that mysterious place being unenterable, as well for the eyes, as feet of any, save the high-Priest alone. Otherwise, needless was the renting of the *vail* at our Saviours passion, if the passage into the *Holy of Holies* was pervious at all times, or if the gate thereof did usually stand open.

[h] *In lib. quæst. in lib. Regum quæst.* 12.

[i] Luk. 23. 45.

The porch how overlaid with gold.

§ 5. This porch (as the words lay plain in the text) *Solomon* [k] *overlaid within with pure gold.* However interpreters expound these words (though next in position to the porch) rather to reach over in their relation, to other more inward parts of the Temple, conceiving it too vast and needless an expence, to overlay a tower six score Cubits high within with gold. But, ill fare *covetous Commentatours* on a *liberall text*. *Solomon* will give them small thanks for their great thrift; to spare his cost, and at once to spoile both the letter of the text, and the lustre of his Temple. We conclude it overlaid with pure gold, that is, gilded all over, but being silver within; so reconciling it to another place, where *David* is said to have provided [l] *seven thousand talents of refined silver, to overlay the walls of the houses withall.* Thus it took the denomination of gold, from that metall which was most precious, and most visible on the surface thereof.

[k] 2 Chr. 3. 4.

[l] 1 Chr. 29. 4.

§ 6. Let none here condemn me, for grudging the Temple her glory, thus debasing the gold thereof into silver-gilt. For mine own part, as *Moses* wished *all Gods people* [m] *Prophets*; it would not offend me, if all Gods House were *pearles*, mine eyes are not so bleared with envy, as to smart at the shining of *Solomons* Temple. But a due decorum must be observed in this edifice, and one place of Scripture must not be advanced, to depress another. And, seeing there were degrees in holiness, why not also gradations in gallantry, between the severall rooms of the Temple? So that all three might be overlaid with *pure gold*; the *porch* with leafe, the *inward house* with plate, the *Holy of Holies* with the most refined gold of *Parvaim*.

[m] Num. 11. 29.

CHAP.

Chap. V.

Of the Holy, or outward Temple.

¶ 1. WE advance now from the Porch into the next room, called היכל *Hechal* the *Temple*, (becauſe the largeſt part thereof) as alſo הבית הגדול *the greater* [n] *houſe*, by *Tremellius templum anterius*, by others *interior domus, the inward-houſe*, (namely in reſpect of the porch) which had forty [o] Cubits in the length, while the breadth and height thereof, was adequate to the generall dimenſions of the Temple.

The names and dimenſions thereof.

n 2 Chr. 3. 5.

o 1 King. 6. 17.

¶ 2. The foundation of this Temple (as of the whole ſtructure) conſiſted of *great coſtly hewed ſtones*, brought thither by the Kings [p] command. Here if the vulgar Latine hath *Lapides pretioſos*, we muſt not underſtand gems and jewels thereby; for, the burying of ſuch ſhining beauties under ground, what had it been elſe, but the *putting of a candle under a buſhell?* Beſides, ſuch are by nature too ſmall for that ſervice, and it was the prerogative royall of the new *Jeruſalem*, which came down from heaven, to have *the foundation of that City* [q] *garniſhed with all manner of pretious ſtones*. Conceive them here ſtones of price, on whoſe poliſhing much coſt was expended to make them no leſs fair to ſight, then firme for ſubſtance. For, *Solomon*, who built not for oſtentation, but true magnificence, did not worſhip God onely with *eye-ſervice*; but was carefull, that the under-ground work of the Temple ſhould be as well ſpecious, as ſtrong; knowing, that the ſame God ſaw both the ſecret of his heart, and bottome of his houſe. To leſſon us in our ſpirituall edifices, [r] *to lay up in ſtore for our ſelves a good foundation againſt the time to come, that we may lay hold on eternall life.*

The foundation of the Temple.

p 1 King. 5. 17.

q Revel. 21. 19.

r 1 Tim. 6. 19.

¶ 3. How thick the walls of the Temple were, is not expreſſed in Scripture. *Villalpandus* out of *Ezekiel* collecteth the breadth of the wall to be ſix Cubits, but how truely, I will not determine; whileſt *Peter Comeſtor*, without giving any reaſon, makes the wal ten Cubits thick; more, I beleeve, then an Architect will allow proportionable; not to ſay, how many quarries of ſtone ſo much ſolid wall would ſuperfluouſly devoure. We are well aſſured (though inſiſting on no ſet meaſure) it was built moſt ſubſtantiall of it ſelf (had not the ſins of the people infeebled it) with breadth ſuitable to ſuch an height, to which it was to be raiſed, and ſuch a burden, which it was to ſupport.

The thickneſs of the walls.

ſ In Ezek. cap. 41. ver. 5.

¶ 4. This wall had the out-ſide thereof made of *ſtone*, for *ſtrength*; the middle of *Cedar*, for *beauty*; the in-ſide of *gold*, for *magnificence*. The Cedar was ſo curiouſly carved with imagery of *flowers*, [t] *Palmes*, and *Cherubims*, that the walls of this houſe ſeemed at the ſame time, a Garden of flowers, a Grove of trees, yea and a Paradiſe of Angels. Nor was all this *flowretry*, and other celature on the Cedar, loſt labour, becauſe con

The threefold matter of the wall.

t 1 Kings 6. 18. & 29.

concealed, when covered with gold. Indeed, had such graving been either *in-laid*, or *flat-work*, the superinduction of the gold had hid it, from any to behold it; but those figures being outwardly imbossed with visible prominencies, the plate of the purest and most flexible metall, applyed it self so close to each lineament in the sculpture, that it set off, and expressed the carved work with advantage, abating nothing of the cunning, and adding much to the cost thereof.

The severall shapes of *Cherubims*.

§ 5. But being here to enquire into the forms of these *Cherubims*, I am utterly disheartened with that passage in *Josephus* [u] speaking of their shapes, οὐδεὶς ὁποῖαι ἦσαν εἰπεῖν οὐδ' εἰκάσαι δύναται, *none can conceive or expreß what kind of creatures they were*. Notwithstanding, many learned men are very peremptory in assigning their shapes, but no more agreeing in their severall opinions, then *Men*, *Women*, *Children*, *Lions*, *Eagles*, *Oxen*, are one like to another. In all which forms I finde *Cherubims* represented by severall Authours, grounding them on the vision in [w] *Ezekiel*. Haply they assumed severall shapes, not always fixt to one figure, but preferring that forme for the time being, which suited best with their present service. Appearing, when sent to treat, *Men*; when to terrifie, *Lions*; when to show strength, *Oxen*; when to use swiftness, *Eagles*. But for certainty herein, the surest way, to know the fashion of these celestiall creatures, is to live and dye in Gods fear and favour; and then, shall we not onely *see*, but in some sort *be Cherubims* our selves, ἰσάγγελοι *fellow-commoners with Angels* (as our [x] Saviour saith) and sharers with them in glorious immortality.

u *Ant. Iud. lib. 8. cap. 2.*

w Ezek. 1. 5.

x Luk. 20. 36.

The door leading into the Temple.

§ 6. Of the same curiosity for [y] carving, were the two doors with folding leaves, but made of fir-tree, and overlaid with gold, which lead out of the porch into the Temple. The workmanship of these doors, and of the wall being in all particulars so like, that when they were shut, no breach or interruption appeared in the graving, but a fair continuation thereof. Posts of olive-tree [z] four-square were made for those doors to turn upon.

y 1 King. 6. 35.

z Ibid. ver. 33.

The gorgeous floor thereof.

§ 7. The floor hereof was made of boards [a] of fir (onely as stifning in the middle) and they were faced and lined with gold on both sides. So soundeth the text to the plain reader thereof, [b] *and the floor of the house he overlaid with gold within and without*. But *Tremellius* [c] expoundeth this *within and without*, not *above* and *beneath* the boards (the seeming sense of the words) but, *tam in adyto quàm in templo*, both *within the Oracle*, as also *without*, in this Temple or great house.

a 1 King. 6. 16.

b Ibid. ver. 30.

c *Vid. ejus annot. in locum.*

Plain but of pure gold.

§ 8. Some will say, this was not so proper, that the pavement of the house should be as rich as the roof thereof. But this must be imputed to the poverty of nature, not affording more precious metal, seeing worse the gold was too bad for the floor, and better could not be had for the roof. Yet the foresaid pavement though of gold must be presumed plain, without any carving, otherwise the inequality of the sculpture had rendered

dered it uneasie to be walked upon. Here the Priests feet were taught to trample on worldly wealth; and surely, one meanes to move God to [d] *tread Satan under our feet*, is to make a foot-stool of this *temporall Mammon*, being one of his principall baites, and most pernicious temptations.

d Rom 16.20.

¶ 9. Windows were also made in the Temple, but howmany, is not exactly specified. The fewer would serve the turn, because of the abundance of artificiall lamps constantly burning therein. Indeed, some competent darkness raiseth devotion; for, though that [e] *unapproachable light which no meer man hath or can see*, doth heighten, and elevate the zeal of glorified Saints admitted thereunto, yet too much outward light draweth out devotion too thin, and scatters it in the eyes, whilest a solemn darkness remands it to the heart with greater veneration. And a dark Oratory (being as it were a room hung with black against a funerall) doth minde such as enter therein of mortification.

Windows in the Temple.

e 1 Tim. 6. 16.

¶ 10. These windows come under a threefold enquiry. 1. How fashioned. 2. Whereof made. 3. Where placed. For their fashion, the originall termeth them *Secuphim athumin*, words so variously rendered by Translatours, that the windows which should lighten the fabrick, are themselves the most dark and difficult to be understood. We stick to our last translation of *narrow lights*; a form found advantageous, as most thrifty to collect (tunnel-like) most light from without, so most liberall to dispense it within with greatest conveniency. For their matter, *Rabbi Jehuda* an ancient writer (whose judgement *Tremellius* preferreth [f] above all others) conceiveth them of *glass*, plenty whereof we have observed nigh *Sidon*, in purity corrivall with Crystall it self. But [g] Saint *Hierome* will have them *lattised, Lignis interrasilibus, & vermiculatis*, with *worming or winding splinters of shaved wood*: in which notion the Septuagint renders them θυρίδες δικτυωτὰς *windows of net work*. If so, we will be bold to conceive such wooden lathes were overlaid with gold, otherwise it was unsuitable, that when no wood appeared on the walls, it should presume to peep out in the windows. Sure I am, in the second Temple (inferiour to this in magnificence) *Josephus* [h] reports, how a Roman soldier set fire on a *golden* window. However, if one will maintain, that these windows, made as much to let in aire, as light, and (perchance) more to let out smoak then either (caused by the constant lamps and perfumes) were open without any shutting at all, I see no coercive argument, to enforce his beliefe to the contrary, can be taken out of Scripture. Now because the Temple was compassed about with three stories of chambers, each of them, five, and all three, fifteen Cubits high, these windows in the Temple must be made above the roof of those chambers, where their high standing afforded a double benefit, both of clearer light, and greater privacy.

Their fashion, matter, and position.

f *Vid. annot. in* 1 *King* 6. 4.

g On Ezek. 41.

h *De bello Iud. lib.* 7. *cap.* 10.

¶ 11. The roof of the Temple, finding no exception to the contrary, probably was flat, built like other houses in *Judea*, where men might walk

The roof and covering thereof.

walk upon them; [i] *Preach you* (saith our Saviour) *on the house tops.* But, if any aske, with what metall it was covered? I am not ashamed to profess my ignorance. A quere, which, by his own confession, [k] posed *Villalpandus*, propounded unto him by *Isabella* Archduchess of *Austria*, even after he had studied the subject many years, and accounted himself question-proof in all particulars. Insomuch, that *non-plussed* hereat, he was fain afresh to betake himself to his book, and on second enquiries found out of *Eupolemus*, and other Authors (Scripture being silent therein) that it was covered with tiles of brass (no more contradiction, then [l] *hornes of Iron* mentioned in Scripture) which, *squammato opere*, in *scale-work*, lay one over another. A thing not unlikely in it self, *David* having provided brass in such abundance, that it was [m] *without weight*. No wonder, when we read that in *Meldorpe* a small City of *Dithmars* in *Denmark* the ordinary inhabitants therein cover their houses with [n] copper. This I dare negatively affirme, it was not covered with lead, being so drossie and impure a metall, that not one ounce thereof is mentioned to be used about all the Temple.

i Mat. 10. 27.

k *In Ezek. tom. 2. par. 2. cap. 40.*

l 1 King. 22. 11.

m 1 Chr. 22. 14.

n *Pet. Heylyn. Micr. pa. 326.*

CHAP. VI.
Of the Holy of Holies.

The dimension of the Holy of Holies.

§ 1. THis is called the *Oracle*, in Hebrew *Debir*, *Gods Parliament-house*, or, *speaking place*, also the *Holy of Holies*, or, *the inner-house*. It was in fashion four-square, the height, length, and breadth thereof equally extending to [o] twenty Cubits. To shew the stability, and firmness of happiness: so that, place the roof where the floor was, exchange one side-wall for the other, *Cube-like* it still continued the same firme proportion. Nor is the allusion of Saint *Gregory* to be contemned, on the like occasion observing, that so much as the soul ascends in knowledge of God, so much it extends in love to his neighbour; both which meeting together make a square-well-grown, and proportionable Christian. Of the same form, but far less, was the *Holy of Holiest* in the Tabernacle, namely ten [q] Cubits square verifying our observation, that the Temple was the Tabernacle printed in a greater character.

o 1 King. 6. 20.

Homil. 14. in Ezek.

q See *Ribera de Templo. li. 1. cap. 6. p. 28.*

The vacuity above the Oracle how imployed.

§ 2. Some will demand of me, that seeing the Temple was thirty Cubits, and this *Holy of Holies* but twenty Cubits high, what then became of the remaining ten Cubits, reaching up to the roof of the Temple? I answer in the words of *Elisha* in another case, [r] *The Lord hath hid it from me, and hath not told me.* For the main we may be confident, that seeing Christ commanded the fragments of the multiplyed loaves to be basketted up, *that* [s] *nothing be lost*, surely no rag of room, no snip, or shred of empty space cut off from the squareness of the Oracle, was cast away as needless, but was used for some sacred service, though the particular employment thereof appears not in Scripture. § 3. It

r 2. King. 4. 27.

s John 6. 12.

Digitized by Google

§ 3. It is ſtifly canvaſſed by learned men, whether any windows were in this *Oracle*; and topicall arguments are produced on both ſides. Whether any windows in the Oracle.

For the Negative.

1 Windows [t] were uſeleſs therein, which was entered into but once a year.

2 The Cherubims overſhadowed the *Mercy-ſeat*, ſhewing thereby theſe myſteries were intended not for ſight, but ſecrecy.

3 This *Oracle* was deſigned for a *little heaven*, wherein *They need no* * *candle nor light of the Sun, for the Lord God giveth them light.*

4 It was expoſed to the weſt, or ſetting Sun, whoſe declining beams were improper for that place being the emblem of perfection.

For the Affirmative.

1 A totall darkneſs had made it rather the Truth of a dungeon, then Type of heaven.

2 The [u] text placeth theſe windows not in the *Hechal*, but *Ha-baith* or *Houſe*, which properly compriſeth all the ſtructure of the Temple.

3 Uniformity to the reſt of the fabrick required, that the windows in the Oracle ſhould be correſpondent to thoſe in the outward houſe.

4 S. [x] *Hierome* is poſitive, that on three ſides, South, North, and Weſt, windows were made, only denieth any in the Eaſt, or Porch of the Temple, where the door ſupplied the want thereof.

[t] *Villalp. in Ezek. cap. 41. tom. 2. par. 2. cap. 4.*
[u] 1 King 6. 4.
* Revel. 22. 5.
[x] In Ezek. cap. 41.

But leaving the Reader to the liberty of his own opinion, I conceive them too cruell, who ſerve the *Oracle*, as the *Philiſtims* did [y] *Samſon, putting out the eyes* thereof, to which ſome neceſſary light in probability muſt be allowed, and that the high Prieſt therein did not annually officiate with *blinde obedience*.

[y] Judg. 16. 21.

§ 4. But grant the windows doubtfull, certain it is, that a moſt magnificent door of olive-tree was made out of the *greater houſe* into the *Oracle*, carved with Cherubims, and overlaid with gold, the lintell and ſide-poſts thereof being five ſquare, of the ſame matter and metall. As for the Cherubims of maſsie gold, with their ſeverall dimenſions, hereof more hereafter, in the deſcription of the Utenſils of the Temple. The doors of the Holy of Holies.

§ 5. The floor was covered with boards of Cedar, overlaid with gold. But whether or no, the precious ſtones, wherewith this houſe was [z] garniſhed, were diſpoſed in the pavement, or elſewhere in the walls, or roof, we are as uncertain, as we are confident thoſe precious ſtones were expoſed to view, and not covered (as the reſt) under the gold of [a] *Parvaim*; which ſome, from the affinity of the word, conceive *Peru*, or *Peruana*. But, we will not be over curious in ſeeking for the Country, which ſhould we diſcover, all the miſers of our modern age, would preſently flock thither, to fraught themſelves with wealth. Nor is it any abſurdity, to conceive, *Parvaim* might be a Country now altogether unknown, where God broached a rich vein of gold for this particular purpoſe; and, the ſtructure of the Temple once ended, ſtopped it up again, that no other ſhould taſt thereof ever after. Gold of *Parvaim*.

[z] 2 Chr. 3. 6.
[a] Ibidem.

§ 6. The weight of the nailes uſed in this room was fifty [b] ſhekels of gold, which *Ribera* underſtands not collectively of them all (the moſt ſeeming ſenſe of the text) but, that each of them ſeverally weighed ſo much. I dare not ſay, that *Solomon* particularly reflected on them, in that his expreſsion, *The words of the wiſe are as goads, and as* [c] *nailes faſtened by the Maſters of the aſſemblies*. But here the quere will be, how could they be of The nailes of the Holy of Holies.

[b] 2 Chr. 3. 9.
[c] Eccleſ. 12. 11.

Digitized by Google

pure gold, seeing nailes of such refined metall will not *drive*, but *flat*, because of the extraordinary softnes, and pliablenes thereof? It is answered, either they were rivetted into holes fore-prepared of purpose, or else they were stifned with some mixture of silver, or copper, not for cheapnes, but the greater usefulnes thereof. Be it here once for all observed, that, where the Utensils of the Temple, are termed of pure gold, understand it so pure, as the end, for which they were intended, would permit. Otherwise some necessary allay of baser metall made them not onely serviceable for, but more durable in that purpose, for which they were imployed.

The curious Vaile.

d 2 Chr. 3. 14.

e Exod. 26. 31.

§ 7. A stately Vaile was used as a traverse, cros the *Holy of Holies*, which *Solomon* made [d] of *blew, and purple, and crimson, and fine linnen, and wrought Cherubims thereon.* If any demand why *Solomon* did not rather make use of that vaile of like [e] workmanship, which *Moses* had made by Gods direction, then put himself to the pain, and expence of a new one? Let them know, that the former vaile fitted for the *Sanctum Sanctorum* in the Tabernacle, was too short and narrow, yea, half in half too little for this purpose. Therefore, it not being princely to piece, patch, or eek the same, another was contrived, as indeed nothing at the second hand was suitable to so stately a fabrick, wherein (as the Apostle in another case) [f] *Old things are passed away, behold all things are become new.* But more hereof hereafter in the Utensils of the Temple.

f 2 Cor. 5. 17.

How the Holy of Holies was in the midst of the Temple.

g 1 King. 6. 19.

§ 8. One difficulty remains, where this *Holy of Holies* was placed; because the text [g] saith בתוך הבית *he prepared it, in medio domus, in the midst of the house*, which seems to import, that the house or Temple did inviron, or encompas it, and that the Oracle, like the center, was surrounded with the circumference of the Temple: But on stricter enquiry, it will be found onely a pure Hebraism, & that *in the midst* signifieth the same with *within*, as it is judiciously rendered in our translation. Thus saith *David*, [h] *He that worketh deceit shall not live in the midst of my house*, that is, shall not dwell within my family. *O Lord*, [i] saith the Prophet, *Revive thy work in the midst of the years, in the midst of the years make known.* Not insisting therein on an exact middle, but desiring it might be done, onely within the time, and tearm appointed, and promised by the Prophet. So also was the *Oracle* prepared *in the midst of the house*, that is, within the same, as the Chancell is said to be *within the Church*, through which the high and usuall way leadeth into it.

b Psal. 101. 7.

i Hab. 3. 2.

Chap. VII.

Of the Chambers about the Temple.

Chambers how round about.

k 1 King. 6. 5.

§ 1. Although it be repeated thrice in one [k] verse, that chambers were built *round about*, yet because in the same place, mention onely is made of the *Temple* and *Oracle*, we conceive with learned *Ribera*, that the

the east end where the Porch stood, was clear, and un-chambered, having no other buildings about it, to hinder the prospect thereof. Nor, let any be moved, because that the chambers are said to be built עַל־קִיר *upon the wall*, as if they were founded on the wall of the temple, *supra* being there taken for *juxta*, or *contra*, *upon*; or *hard by*, or *over against*, as our translation rendreth it. Thus it is in the originall, [m] *Upon the waters of Babylon we sat down and wept*, that is, *by the waters*; as these chambers were built hard by, or leaning to the wall of the Temple.

l Ibidem.

m Psal. 137. 1.

¶ 2. Three rows there were of these chambers. In the lowest, each chamber [n] was five; in the middle, six; in the third, and highest story, seven cubits broad; and each of them equally [o] five cubits in height, going up from the first to the middle, thence to the highest story with *winding staires*. The beams of these chambers did not lye in, but [p] rest on the wall of the Temple, the reduction or abatement whereof, narrowing in, the higher it went, afforded fit stays for that purpose. It seems, the beams were not mortised into the walls of the Temple, because the intireness of that building was not to be wounded with holes, and perforations, which in process of time might fret in, and indent into the structure it self. Speciall care therefore was taken, to preserve the wholeness and prevent all fractions in this fabrick, in some relation to the Temple of Christs body, whereof *a bone was not to be broken*.

Their dimensions.

n 1 King. 6. 6.

o Ibid. ver. 10.

p 1 King. 6. 6.

¶ 3. It is not expressed in Scripture, for what use these chambers were principally intended. Some conceive them designed for galleries, or walking-places; which to me seems too much presumption, for any to take their pleasure so near the holy place. Others will have them used for Dormitories, for such Priests to lodge in, who were in ordinary attendance about the Temple. For my own part, I conceive them imployed for Repositories, wherein the holy vestments, and vessels were safely laid up, together with those of the Tabernacle, which (though not used) were here carefully preserved. For, first, the vessels of *Moses* his making were not aliened, or diverted to any profane service; such sacriledge being unsupposable in that age. Secondly, they were not altered, or melted by *Solomon* (of moe and lesser, so to make fewer, and greater Utensils for the Temple) because, the making, as well as the matter; the shape, as well as the substance of all the Tabernacle-vessels were of *divine institution*. Thirdly, they were not imployed in Gods service, because (some few excepted, whereof hereafter) being calculated for the *Meridian* of the Tabernacle a less fabrick, thus fel out to be too short, and smal in proportion to the Temple, as in the Vail was formerly observed. Seeing therfore they were neither aliened, altered, nor used, it remaineth they were carefully kept in these chambers, intimated in the text, [q] where after the finishing of the Temple, the *Levites* are said to bring up into it, *all the vessels of the Tabernacle*. Thus graces acquired or infused into a Christian in this life, are not lost, forfeited, or cast away after death; but, preserved, perfected, and swallowed up in glory.

The vessels of the Tabernacle kept in these chambers.

q 2 Chr. 5. 5.

Fancy runs riot when spurred with superstition.

§ 4. As for the mysticall meaning of these chambers; *Bede*[r], no doubt, thought he hit the very mark, when finding therein the three conditions of life all belonging to Gods Church. In the ground-chamber, such as live in mariage; in the middle-chamber, such as contain; but, in the *excelsis* or third-story, such as have attained to the sublimity of perpetuall virginity. *Rupertus*, in the lowest chamber, lodgeth those of practicall lives with *Noah*; in the middle, those of mixt lives with *Job*; and in the highest, such as spend their days with *Daniel* in holy speculations. But is not this rather *lusus*, then *allusio*, sporting with, then expounding of Scriptures? Thus when the gates of the Oracle are made [f] *five-square*, *Ribera* therein reads our conquest over the five senses; and when those of the door of the Temple are said to be *four-square*, therein saith he is denoted the *quaternion* of Evangelists. After this rate, *Hiram* (though, no doubt, dexterous in his art) could not so soon fit a pillar with a fashion, as a Frier can fit that fashion with a mystery. If made three-square, then the Trinity of Persons; four-square, the cardinall vertues; five-square, the *Pentateuch* of *Moses*; six-square, the *Petitions* in the *Lords prayer*; seven-square, their *Sacraments*; eight-square, the *Beatitudes*; nine-square, the orders of Angels; ten-square, the Commandements; eleven-square the morall vertues; twelve-square, the articles of the Creed are therein contained. In a word, for matter of numbers, fancy is never at a loss, like a begger never out of his way, but hath some haunts where to repose it self. But, such as in expounding of Scripture reap more then God did sow there, never eat what they reap thence, because such grainless huskes, when seriously threshed out, vanish all into chaffe.

§ 5. For the rest, we refer the reader unto our Map, wherein he may observe *a double Alphabet* for his direction. One of *Roman letters*, presenting onely such things in the building of the Temple, as are infallibly founded on the words of the text. The other of *Italian*, relating to such additions, which, to compleat this fabrick, are taken out of Traditions, Rabbins, Fathers, and learned mens conjectures. We thought it unfit, to confound these together in the same character, being so distanced in their own natures. The Apostle Saint *Paul* varies his phrase, when delivering his prudentiall advises, from his style, when enjoyning, what he had from divine inspiration. In the former, *To the rest* [t] *speak I, not the Lord*: In the latter, [u] *I command, yet not I, but the Lord.* It had therefore been impudent presumption in us, not to have observed a difference in this our description, betwixt immediate divine dictates, and humane (probable, but fallible) collections.

r Lib. 7°.

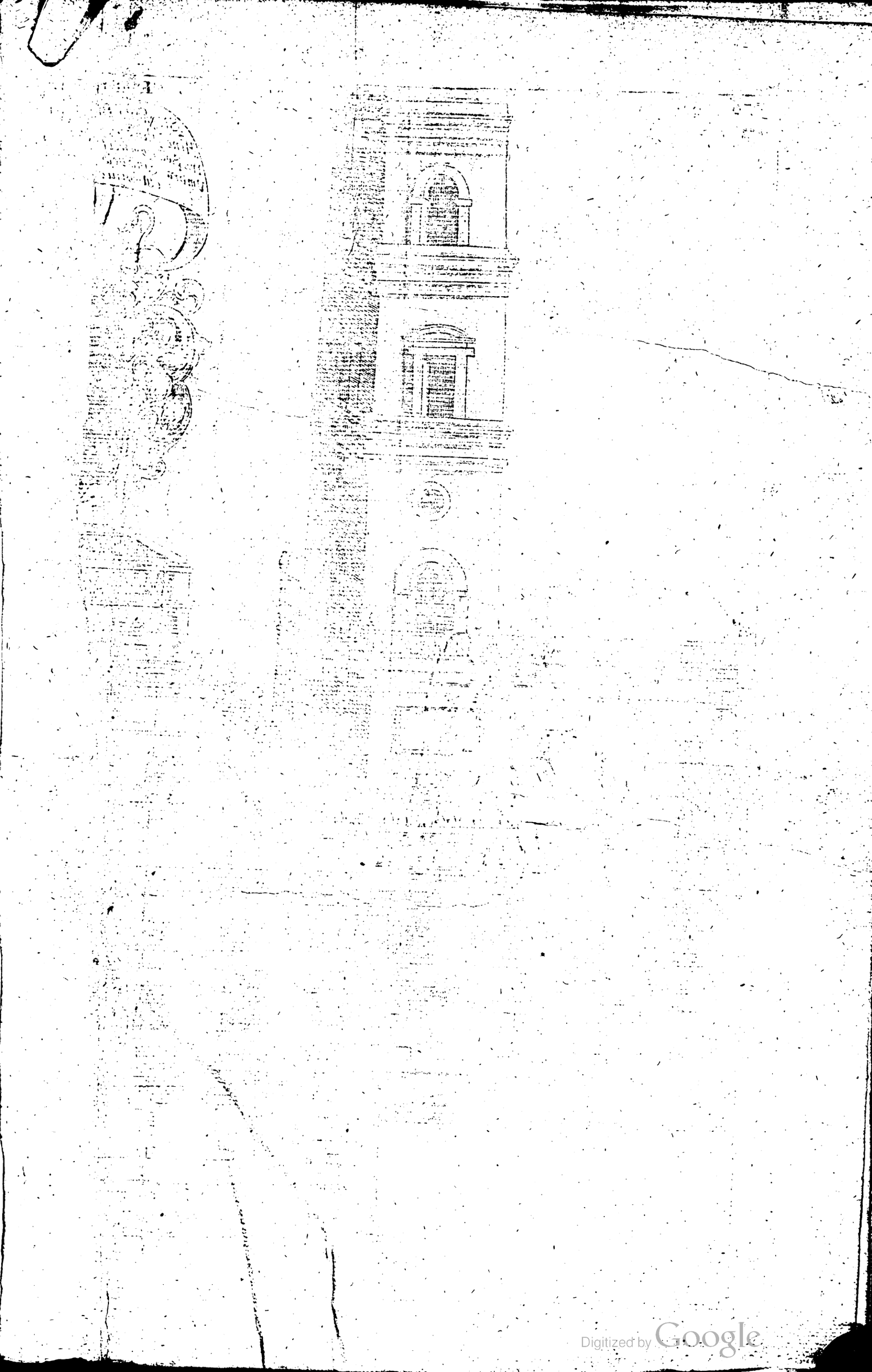
f 1 King. 6. 31

t 1 Cor. 7. 12.

u Ibid. ver. 10.

Here the Map of Solomons *Courts is to be inserted.*

Digitized by Google



Digitized by Google

SEPTENTR

Stephano Boum C
Hinc æstimes velle, vi
ius Solomon fecit inan
vmbra (hanc volo Dfin
Munificentia

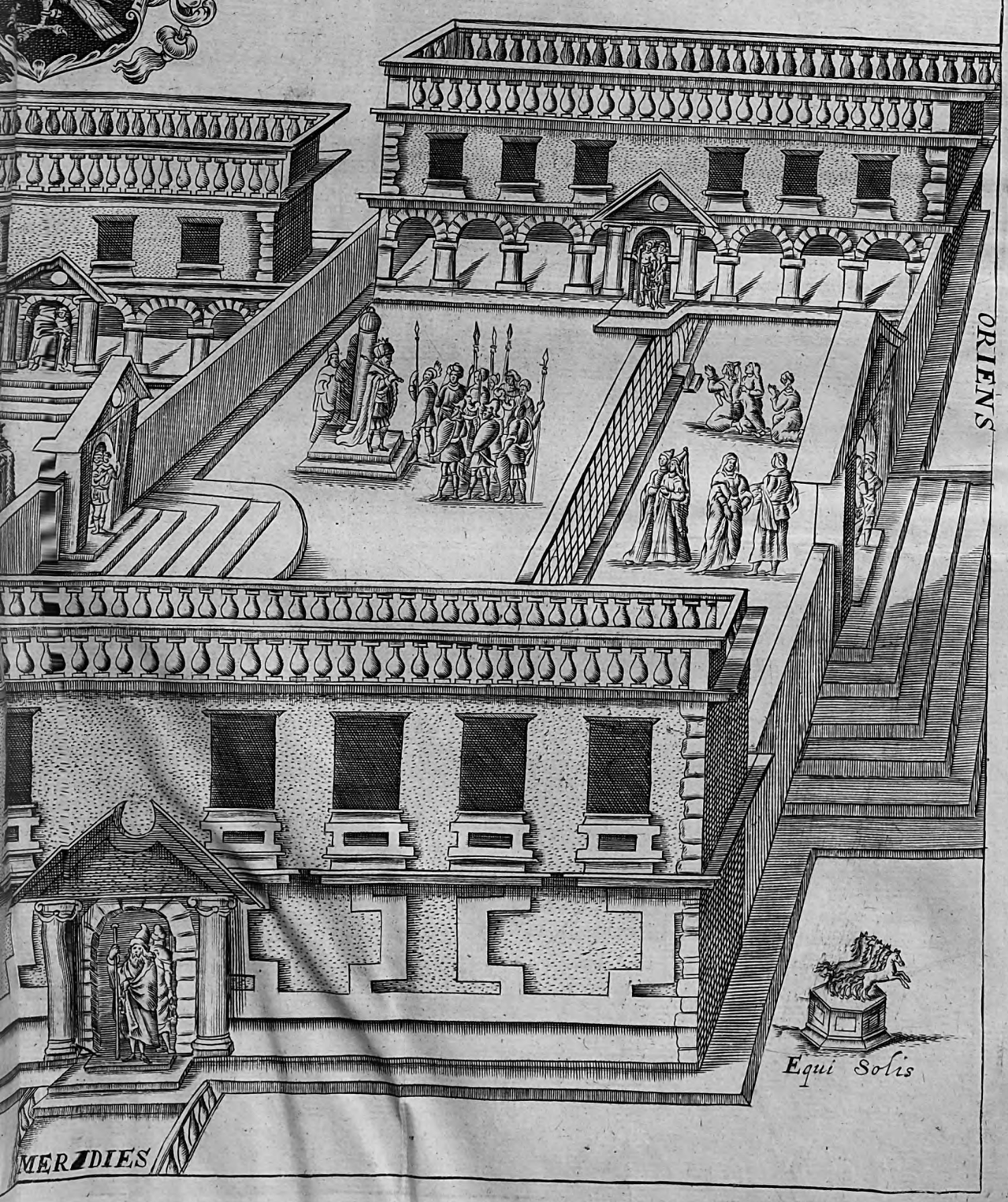
Digitized by Google

ENTRIO

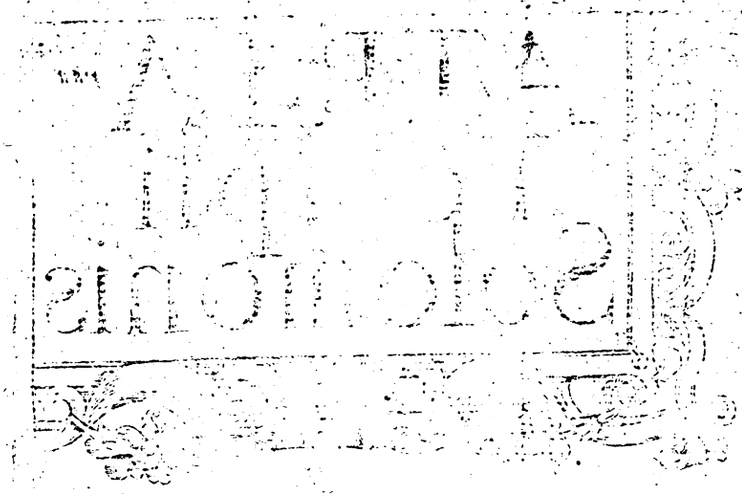
Bolton Civi Londinensi, T.F.
ellem, Vir ingenue, quantos, Sump
t in hanc Structuram, cujus vel
o Deliniationem) Tuæ in me
enuiæ tanti constitit.

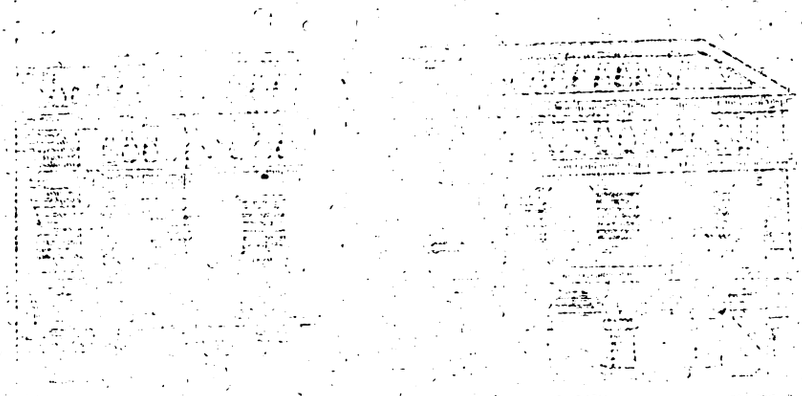
ATRIA Templi Solomonis

377 pag.



Digitized by Google





Digitized by Google

THE COURTS and UTENSILS OF SOLOMONS TEMPLE.

CHAP. I.

Of the Court of the Priests.

§ 1. SO much for the Diamond it self, *the covered Temple*, come we now to the Ring wherein it was set, the Courts which encompassed it. Herein we meet with much difficulty, arising partly from Gods silence, (speaking little in Scripture of the present subject) partly from mans loquacity, whose fancies without warrant from the word, are as copious as different in describing the Courts of this Temple. But, that which makes the matter in hand more intricate is, because learned men confound *Temples* and *Times*, ascribing those Courts to *Solomons*, which onely belonged to the second Temple, at, and after the time of our Saviour. Thus, as countrey painters make the *nine Worthies* (not according to the garb of those ancient ages wherein they lived) with bands and cuffs according to our modern fashion; so some Jewish writers (*Josephus* himself being not wholly free from this fault) shape the Courts of *Solomons* Temple, not after their true form in the old Testament; but as the second Temple adorned by *Herod*, stood modelled in their own days.

The difficulty of the present subject, with the causes thereof.

§ 2. We read of *Jacob*, that he set his own sheep three days [a] journey from the flocks of *Laban* his father-in-law, so sufficiently to distinguish their severall stocks from making quarrels by meeting together. A greater distance divides the two Temples, there being no less then seventy years, betwixt the destruction of the one, and erection of the other. Enough in probability to prevent all mistakes, which might arise from hudling

Ill consequences of confounding the two Temples.

[a] Gen. 30.36.

hudling them together. I wonder therefore the more at their marvellous agility, who so easily can leap over this *great-gulfe* of time; & who by confounding the two Temples, and making many things common to both, of two perfect models, compose one no better then a monster. That we run not on the same rocks, we will carefully observe their severall properties, insisting onely on such things for the present, as were peculiar to *Solomons* fabrick, confining our selves to Scripture instructions: as knowing that the judicious palat will prefer a drop of the *sincere milk of the word*, before vessels full of *Traditionary pottage*, resenting of the *wild gourd* of humane invention.

The fashion of a Court.

¶ 3. A Court, in Latine *Atrium*, Greek αὐλὴ, Hebrew חָצֵר *Chatzer*, according to architecture consisteth of two principall parts,

1. An open space in the middle (properly called *cavedium, quasi cavum edium*) exposed to wind, and weather.
2. A covert on the sides thereof (termed *porticus* and στοὰ) whither in heat, or rain, men might retreat, for shade, or shelter, like the cloisters about the *Royal-Exchange* in *London*.

This premised of the fashion of a Court in generall, *Solomon* made two of them on the east of the Temple, one called חצר הפנימית *chatzer happenimith*, or, the *inner* [b] *Court* (in [c] *Chronicles*, *the Court of the Priests*) *built with three rowes of hewen stone, and a row of* [d] *Cedar beams*. Understand three rows, not *collaterally* in thickness, all abreast on the floor, and the Cedar for ceiling within, (as *Richardus* will have it) but three *subordinately* in height, one upon another, with Cedar beams (as lightest, and therefore uppermost) for a *tarras* on the top thereof. This is all that Scripture acquaints us with, concerning the fabrick of *the inner Court*. For, that each row of stone therein, was of a different colour, as *Lyra* [e] affirmes, is but a fancy of his own. Such variation of colours I beleeve in *Josephs* [f] coat, and *Thamars* [g] garment, because Scripture hath affirmed it: not here, where no warrant out of the word for such an assertion.

b 1 King. 6. 36.
c 2 Chr. 4. 9.
d 1 King. 6 36.
e Vid. Lyram in locum.
f Gen. 37. 3.
g 2 Sam. 13. 18.

Degrees in this Court.

¶ 4. Probably certain ascents led hither out of the outward Court, and hence into the Temple. For, besides the frequent phrase *of going up into Gods house*: it was proper that the Temple, as in holinesse, so in height should be distanced above her Courts (as they one above another, and both above common ground) were it but to minde such as approached thither, with the mounting of their bodies to elevate their hearts in devotion. But, how many these stairs or steps were, is uncertain, though some will have them fifteen, according to the number of the *Psalmes of Degrees*, sung, as they affirm, by the Priests in their ascent to the Temple.

People mutinously pressing into the Priests Court.

¶ 5. This *inner Court*, or *Court of the Priests*, was proper onely for the Priests to enter into. Yet probably the common people made a tumultuous incursion into it, when stoning *Zachariah* at the command of King

Digitized by Google

King *Joash in the Court of the house of the Lord*, even *betwixt the Temple* [h] *and the Altar*. As if the Antiperistasis of two eminent holy places on both sides of them, had intended and emboldned their cruelty, and profaneness. Wherefore, his last words, *the Lord look upon it*, [k] *and require it*, speake not not so much revenge of his own death, as zeal to Gods honour, that he would vindicate the profanation of so holy a place. This I conceive one cause why the Prophet pointeth the Priests to this particular place, *to* [l] *weep betwixt the porch and the Altar*, so by their sorrow to avert Gods judgements from their nation, for this foul murder by their ancestours committed therein.

h 2 Chr. 24. 21. i Mat. 23. 35.

k 2 Chr. 24. 22.

l Ioel 2. 17.

CHAP. II.

Of the great, or outward Court.

The severall names of this Court.

¶ 1. WHereas *Solomon* is said to have made the *Inner Court of the House of the Lord*; by the rule of relation, an outward Court is thence next inferred. But to clear it more, express mention is made thereof 2 *Chron.* 4. 9. where, besides the *Court of Priests*, he is said to have made *the great Court, and doors for the Court, and overlaid the doors of them with brass*. This Court in Hebrew is called *Azarah* *, rendred by *Montanus atrium auxilii*, from *Azar to help*, because God there answered his peoples prayer by his *gracious assistance* afforded unto them.

* 2 Chr 4. 9.

Certainly large, how large uncertain.

¶ 2. Well might this be termed the *great Court*, seeing large (though uncertain) were the dimensions thereof, an hundred Cubits square at the least. But what was this to contain all *Israel* therein? *Philip* speaking of five thousand to be fed, *Two* [m] *hundred penny worth of bread* (saith he) *is not sufficient for them, that every one may take a little*. But, grant this Court two hundred Cubits square (more then the place will allow) this would afford but few inches for a mans body to stand in, except the ground was here (as the loaves) miraculously multiplyed. We therefore conceive, that the people of the land were successively admitted to this place, otherwise impossible to contain them. Ascents, or staires did also lead into this Court, but how many is not known; surely they were low and little, short and easie, to be climbed up, otherwise the cattell brought thither to be sacrificed, could not conveniently clamber over them.

m Iohn 6. 7.

This Court bettered by succeeding Kings.

¶ 3. This Court was by successive Kings (especially *Hezekiah*, who [n] cased the pillars thereof with silver) improved to more beauty, then it had in the days of *Solomon*. Some will say, this was a disparagement to the perfection of *Solomons* work, as if he had left any defects, or defaults therein, to be amended by others. Were not his structures, as his discoveries, compleat? for, [o] *Who is he that will come after the King in things?* It is answered, the outward Temple was, in the appendent Courts thereof, capable

n 2 King. 18. 16.

o Eccles. 2. 12.

capable of more cost and expence, to make them both bigger, and braver; though the covered Temple was *semel & semper, at once and for ever perfected,* afterwards admitting of no new addition, when *Solomon* had finished it. Surely God granted not such a Monopoly to *Solomon* alone to ingross all honour to himself, so that no reserve was left for posterity, no bottome for their bounty to build on, in after ages, to testifie their gratitude to Gods goodness: Some accessions therefore might be made (though not to the vitall parts, as I may say) to the out-lims of the Temple. It is the priviledge not of the house of God, but of God himself, to be so perfect, as that nothing can be added unto him.

Hezekiah excused from innovation.

[p] 1 Chr. 28. 11. 12. 19.

§ 4. But others will object, that this was a presumptuous innovation in *Hezekiah*, seeing the Courts of the Temple, and all things therein were framed according to the divine[p] pattern *David* left to *Solomon*, for him to overlay those pillars with silver, which *Solomons* wisdome, following Gods platform, was pleased to make plain. But, let such know, that he swerveth not at all from the proportion of the Copy, who onely gilds, or colours the letters therein. *Hezekiah* for the main kept himself to the former fabrick, not altering, but adorning the same. The worst

[q] 2 King. 18. 16.

was, that afterwards he[q] cut off the silver again to purchase the favour of *Sennacherib*. Better had those pillars been left naked, then thus to be clothed, and then to be stript of their costly coats. For, though (as some scornfully may scoff) there was no danger of their catching cold when thus disrobed; yet the beauty of those pillars were thereby much impaired, looking ruggedly when again uncased, besides the inexcusable sacriledge therein committed, whereof hereafter.

Private passage from the Kings house into the Temple.

§ 5. We must not forget the *entry*, leading from this Court to the Kings Palace, through which the Kings of *Judah* had at pleasure a private passage into the Temple. This continuation of the Kings to Gods house, shewed the mutuall intercourse which ought to be betwixt Policy, and Piety; as also that Princes (besides their set, solemn, and publick addresses to God by prayer) must have their secret recourses unto him, in their occasionall devotions. It was first made by King *Solomon*, and then so stately a structure, that amongst other things, the Queen of *Sheba* was ravished with admiration at the sight thereof, when she beheld[r] *the ascent by which he went up into the house of the Lord.* And yet afterwards it was made more magnificent, when[s] *terrased* on both sides with[t] *Pillasters* made of those *Almuggin* trees which she presented to *Solomon*; which, if oderiferous, (as some will have it) made that passage as sweet to the smell, as specious to the sight. Wicked *Ahaz*[u] turned this *entry* from the house of the Lord, *for the King of Assyria*, that is, as[w] *Tremellius* will have it, stopped up, or diverted that passage, fearing, left through it the King of *Assyria* should out of the Temple suddenly surprise the Kings palace. I conceive this done not for fear, but in favour of the *Assyrian* King, *Ahaz* hereby cutting off all connexion, and dependence of

[r] 1 King. 10. 5.
[s] 2 Chr. 9. 11.
[t] 1 King. 10. 1.
[u] 2 King. 16. 18.
[w] *Vide ejus annot. in locum.*

Digitized by Google

of his Palace to the Temple, and utterly renouncing all relation to true Religion, ſo the more to confirme this friendſhip with that heathen King, begun on a new account, and grounded on pure principles of Idolatry. At the ſame time he turned out alſo *the* [x] *covert of the Sabbath* which they had built in the houſe, by which our foreſaid Authour underſtands, a place erected for the ſhelter of ſuch Prieſts as officiated on the Sabbath.

[x] 2 Kin. 16.18.

§ 6. As for their tradition, who report *Solomon* to have written on the walls of the Temple, ſoveraign Receipts againſt all diſeaſes, which *Hezekiah* afterwards is ſaid to raſe out, becauſe people placed too much confidence therein, to the prejudice of divine providence, I liſten to both as Rabbinicall fables. Surely ſuch medicines (if any there preſcribed) proved uneffectuall to cure *Aſa's* gout, *Joram's* dyſentery, *Uzziahs* leproſie, as indeed no art can crave longer time, when death calls for the preſent payment of the debt to nature.

A Rabbinicall Tradition.

CHAP. III.

Of the Gates and Porters of the Court.

§ 1. HEaven hath onely one, and that a *narrow gate leading thereinto. But ſeverall fair gates on all ſides, gave entrance into the Courts of *Solomons* Temple. Some of them to us of certain, others but of conjecturall ſituation. Of the former were,

Four principall gates.
* Mat. 7.14.

1 *Eaſt-gate*, where [a] *Shelemiah* was Porter. This gate was ſet in the front, leading directly to the Temple, and therefore King *Jotham* [b] rebuilt it, mounting Monarch-like above the parity of other ports, that it became higher then all the reſt, yet met with no zelot to humble it, for aſpiring above its fellows.

[a] 1 Chr. 26.14.

[b] 2 Kin. 15.35. & 2 Chr. 27.3. *Vide Tremel. in locos.*

2 *North-gate*, where [c] *Zacharias* his ſon was Porter.

[c] 1 Chr. 26.14.

3 *South-gate*, attended on by the ſons of [d] *Obed-Edom*. The *houſe of Aſſuppim* [e] (rendred by *Hierome* and *Pagnine* a *counſel-houſe*, by *Tremellius Ærarium*, the *Treaſury*) was for conveniency united to their charge. A place, probably of entrance, certainly of conſequence, as needing a conſtant guard about it.

[d] 1 Chr. 26.15.

[e] Ibidem.

4 *Weſt-gate*, where *Shuppim* [f] and *Hoſah* were Porters. To them alſo belonged the gate *Shallecheth*, by the *cauſway of the going up*, underſtand thereby that ſtately aſcent made by *Solomon*, out of his own Palace into the Temple.

[f] 1 Chr. 26.16.

But beſides theſe four, which reſpected the cardinall winds, we meet with other intermediate gates, whoſe accurate poſition is uncertain. Never did the blinded [g] *Sodomites* more groap for *Lots* door in the dark, then learned men are puzled to finde the gate of [h] *Sur*, (elſewhere [i] called

[g] Gen. 19.11.

[h] 2 King. 11.6. [i] 2 Chr. 23.5.

led the *foundation-gate*) where at the coronation of King *Joash*, a tierce of *Levites* were awarded to waite, by order from *Jehojada*. *Tremellius* not improbably conceives it the same with the *East-gate*. As for the *New-gate* [k], wherein *Baruch* publickly read the book of *Jeremy*, I am confident it was one of the four principall gates, onely repaired, enlarged, or adorned with new buildings. [l] *Parbar* seated on the west must not be forgotten (whether Porters-lodge, Priests-vestry, or place wherein sacrificing instruments were laid up) having something of the nature of a gate therein, because two porters daily attended it. Say not, it was suspicious, that so small a Court would run out at so many gates, which surely were no more, then just proportion, and uniformity did require.

k Ier.26.10. & 36.10.

l 1 Chr.26.18.

The number and office of the Porters.

§ 2. The principall office of Porters was to secure the gates, providing for the peace and purity of the Temple and service therein. These in all were [m] four thousand, thus daily disposed of; Eastward, six; Northward, four; Southward, four; at *Asuppim-gate*, two; and two, Westward; at the Causway, four; at *Parbar-gate*, two; four and twenty in all. An eminent number in Temple-service (so many the singers [n], and the severall [o] courses of the Priests) to which the four and twenty Elders in the [p] *Revelation* have some allusion. Their service was, as well nocturnall, as by day: [q] *which by night stand in the house of the Lord.*

m 1 Chr.23.5.

n 1 Chr.25.32.

o 1 Chr.24.18.

p Revel.4.4.

q Psal.134.1.

A treble quere concerning the Porters places.

§ 3. Here let others dispute, whether the Porters places were meerly ministeriall, (or servile rather) or also partly judiciall, with some admissive, and exclusive power to take cognizance of the cleanness of such persons as did approach to the Temple. Otherwise, they were easily qualified for their office, rather bigness then brains commending men generally to such imployments. Secondly, if they were intrusted with any such authority, let others enquire, by what means they made discoveries of peoples uncleanness, finding no oath *Ex officio* which they could lawfully tender to any to betray themselves, though other wise some secret pollution might be concealed, the parties themselves being onely privy thereunto. Lastly, let them discuss, whether these Porters were afterward advanced to higher places, or onely (as the doors whereon they attended turned round on their hinges) moved alternately in their own sphere, without possibility of any farther preferment. If the latter, it is strange that the worthy parts of *Zachariah his son Porter Northward*, commended in Scripture to be a [r] *wise counsellour*, should be imprisoned in so narrow a profession. And yet his employment (though the meanest about the Temple) was honourable in it self, if well executed: witness holy *David* his choice, *I had rather be* [s] *a door-keeper in the house of my God, then to dwell in the tabernacles of wickedness.*

r 1 Chr.26.14.

s Psal.84.10.

Intruders into the Temple without the Porters leave.

§ 4. Now notwithstanding all the care of the Porters to the contrary, some (not going through the gates, but over the walls) made bold to lodge and live with their whole families within the verge of the Temple.

Temple. *Yea, the ſparrow* [t] *hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, even thine Altars, O Lord of hoſts, my King, and my God.* By Altars underſtand the Courts and buildings about it, otherwiſe the Altar it ſelf (fitter for Salamanders then Sparrows) was too hot a climate for their habitation. Birds, we ſee, may preſcribe an ancient title to build in our ſteeples, having time out of minde taken the ſame priviledge in the Tabernacle, and Temple. Yea *David* in exile debarred acceſs to Gods publick ſervice, doth pity his own, and prefer the condition of theſe fowls before him. And, although no devotion (whereof they were uncapable) but the bare delight in fair fabricks, brought them hither; yet, we may preſume (according to their kind) they ſerved God better then many men in that place, chirping forth Morning and Even-praiſes to the honour of their maker. To take our farewell of theſe Porters, wicked *Ahaz* gave them a *Superſedeas*, from their office, in that long *Vacation* wherein he [u] ſhut up the doors of the houſe of the Lord, ſo obſtructing Gods mercy againſt himſelf.

[t] Pſal. 84 3.

[u] 2 Chr. 28. 24.

CHAP. IV.

Of the Chambers, and Treaſuries about the Court.

Chambers and Treaſuries over the Porch.

§ 1. THe Porches, or Cloiſters beneath were built with rooms above; if not round about the Court, certainly over the intervalls of the gates. Such places were employed, partly for chambers for Prieſts to lodge in, partly for Treaſuries, wherein conſecrated things were depoſited.

The Chamber of *Gemariah* wherein *Ieremiahs* book was read.

§ 2. Amongſt the former, moſt remarkable was the chamber of *Gemariah* the ſon of *Shaphan* the Secretary, wherein [a] *Baruch* read the book of *Jeremy*, which afterwards was burnt by *Jehojakim* King of *Judah*. When though ſome (diſſenters and diſſwaders) amongſt all the Courtiers no mourners appeared at the funeralls of this book, it being expected, they ſhould have been as cruell to their clothes, to [b] rend them for ſorrow, at the ſight of that double martyrdome of that innocent Volume, firſt cancelled with a pen-knife to pieces, then afterward burnt to aſhes. But the flame, which did burn the book, did but burniſh the truths written therein; Yea another *Phœnix* aroſe out of the aſhes thereof. *Baruch* tranſcribing another roul [c] *with the ſame and many like words added beſide.* Thus wanton children by breaking their parents old rod, give them onely the occaſion to make a better, and bigger in the room thereof.

[a] Ier. 36. 10.

[b] Verſ. 24.

[c] Verſ. 32.

Chamber of *Nathan Melech.*

§ 3. Next we take notice of the chamber of *Nathan* [d] *Melech at the entring of the houſe of the Lord*, by which ſtood thoſe ſtatues of horſes dedicated to the Sun by ſome Idolatrous Kings of *Judah*, which *Joſiah* deſtroyed

[d] 2 King. 23. 11

Digitized by Google

stroyed. What! was the Sun, which [c] *rejoyceth as a Giant to run his course*, ever so tyred, as to need hacknies to carry him to his journeys end? Oh no, but the *Jews* plundred this piece of Idolatry from the *Persians*, who [f] offered horses unto the Sun, and [g] *Ovid* renders some reason thereof,

Placat equo Persis radiis Hyperiona cinctum, } { *Horse to the beamed Sun's the Persians gift,*
Ne detur celeri victima tarda Deo. } { *Slow sacrifice ill fits a God so swift.*

Now the *Jews* counting it too gross Idolatry to sacrifice naturall horses to the Sun, erected artificiall ones in honour thereof.

c Psal. 19. 5.

f Xenophon li. 8. Κύρου παιδίας.

g Fastor. 1.

The chamber of the Sons of *Hanan.*

§ 4. Another eminent chamber, was that of the *Sons of Hanan*, [h] *which was by the chamber of the Princes*, probably on the one hand, *which was by the chamber of Maaseiah the son of Shallum the keeper of the door*, on the other hand thereof. Here *Jeremy* in vain solicited the *Rechabites* to drink wine, observing the instructions of their ancestours therein; as also in their constant dwelling [i] in tents, so to entertain all turnings of the times, with less trouble to themselves. Provident birds, onely to perch on the boughs, not build their nests on that tree, which they suspected would suddenly be cut down, foreseeing perchance the captivity of *Babylon*. Indeed, in all fickle times (such as we live in) it is folly to fix on any durable design, as inconsistent with the uncertainty of our age, and safest to pitch up *tent-projects*, whose alteration may with less loss, and a clear conscience comply with the change of the times.

h Ier. 35. 4.

i Ier. 35. 10.

CHAP. V.

That Solomon made no moe then two Courts on the east of the Temple.

No moe then two outward Courts made by *Solomon*.

§ 1. ALthough many learned authours make four, and some moe Courts about *Solomons* Temple, yet the following reasons perswade me, that these two Courts formerly described by us, were all which were of *Solomons* originall foundation. Because,

1 Mention is made of no moe in Scripture, either in the book of *Kings*, or *Chronicles*, where his buildings are particularly described.

2 *Manasseh* is said to have built Altars for the host of Heaven in the *two* [a] *Courts* of the house of the Lord. Probably, had there been any moe, his profaneness would have found them out, no place being priviledged from his Idolatry.

3 The narrowness of the place, as it was in *Solomons* time, admitted of no moe Courts, such was the precipice thereof on all sides.

a 2 King. 21. 5.

This last is confessed by [b] *Josephus*, whose words deserve our heeding to clear the matter in hand; *The Temple was built upon an* [c] *hard mountain, and at the first, the plain on the top thereof was scarce sufficient to contain the Temple, and the Altar, the* [d] *circumference thereof being steep and shelving. But, when King Solomon who built the Temple, had compassed the east part thereof with a wall, he also*

b Ioseph. de Bel. Iud. lib. 6. ca. 6. Edit. lat. sed grec. cap. 13.

c ἐπὶ λόφου κραγ-γεῶδους.

d περιξ ἀπότομος ἦν καὶ κατάντης.

also placed a Porch upon the rampire, and so, many ages after it lay [c] *unfenced on the other parts, untill the people every day bringing earth thither, at last made it plain and large enough.* Insomuch that the Temple extant in the days of *Josephus*, had a threefold wall about it, and other courts built on that forced ground, which industry had added thereunto. See here the small compass of the Temples floor at the first founding thereof. So that those who in *Solomons* time make moe Courts about it, must build them in the aire, seeing the earth (such then the scantness and steepness thereof) afforded no bottome for the building of such imaginary fabricks.

[c] Τὰ λοιπὰ μέρη, γυμνὸς ὀνὰς ἦν.

¶ 2. But shrewd objections are brought to the contrary, by such who, in *Solomons* time, make moe then two Courts by us described. No doubt (say they) he observed *Davids* instructions, who by the Spirit gave him the pattern *of* [f] *all the Courts of the house of the Lord, which he meant to make.* These therefore at the least must needs be three, seeing *All* (as [g] *Aristotle* observes) can not in proper language, be predicated of a lower number.

Object. *David* at least prescribed three Courts.

[f] 1 Chr. 28. 12.

[g] *Lib. 1. de Cælo. cap. 1.*

¶ 3. Answ. I confess the words so read in the vulgar Latine, *& omnium quæ cogitaverat atriorum*, though no such thing appears in our translation founded on the originall, where *David* is said to deliver to *Solomon* the [h] *pattern of all that he had by the Spirit, of the house of the Lord, of all the chambers round about &c.* This third Court therefore in *Solomons* time, was but a groundless fancy.

[h] 1 Chr. 28. 12.

¶ 4. Object. Another Court must of necessity be allowed on the west of the Temple, or else (which is altogether improbable) the *Holy of Holies* lay open, unfenced, and common to the City.

Court on the west.

¶ 5. Answ. The same was sufficiently fenced, and severed from the City with the precipice of the place, barring all access, and the Temple on that side surrounded with ambient aire in the concavity of the vally. If besides this, any artificiall wall encompassed the Temple on the west, the distance between it and the Temple may be counted a passage, but amounted not to the spaciousness of a Court.

¶ 6. Object. Good authours, *Bede*, *Cassidore*, *Comestor*, and *Tostatus* confidently adde, *Atrium Fœminarum*, or, the *Womens Court*, where their sex severally by themselves attended their devotions. Nor is it probable they were mingled with men, seeing the Prophet speaking of a solemn humiliation, *They shall waile* (saith he) *the family of the house of David apart, and their* [i] *wives apart, the family of the house of Nathan apart, and their wives apart.*

Some make a womans Court.

[i] Zech. 12. 12.

¶ 7. Answ. This place cited out of *Zachary* was spoken after *Solomons* Temple was demolished, and *Zerubbabels* erected. Such separation of sexes in severall Courts in the *first Temple* hath no foundation in Scripture, but rather thence the contrary may be collected, that all sexes and ages promiscuously met together; for, *Jehosaphat* is said, *to have stood in the* [k] *house of the Lord with their little ones, their* [l] *wives, and their children.* How-

The womans Court not grounded on Scripture.

[k] 2 Chr. 20. 5.

[l] Ibid. ver. 13.

However it may be that there was anciently a partition of the *outward Court per clathros & cancellos*, with *bar* or *lattise-work*, into two parts, and so the women (though in the same Court) might be severally by themselves.

Ezekiels Temple had moe Courts.

§ 8. Object. There were moe Courts, three at least, in *Ezekiels* Temple; which as *Villalpandus* will have it, in all particulars was the same with *Solomons*.

But was not the same with *Solomons*.

§ 9. Answ. Confessing some generall conformities, we deny, not onely the identity, but exact similitude betwixt them. It is against the nature of a Prophecy to have a retrograde motion, to bring things backward, and raise the ghosts of buildings departed, which rather looks forward, presenting things to come. *Ezekiels* Temple had not the same body with *Solomons*, but greater, and moe were the parts, and members thereof; as in due time, God willing, we shall make it to appear.

Some collect another Court out of *Iosephus*. *m Ant. Iud l.* 8. *cap.* 2.

§ 10. Object. [m] *Iosephus* a learned *Jew* living in *Jerusalem* seems to adde another, *Atrium Gentium*, the *Court of Gentiles*, or unclean persons.

n Ezra 3. 12.

§ 11. Answ. The place quoted out of him to this purpose, will scarce bear the collection of a new Court from it. However *Iosephus* was none of those [n] *aged men*, who remembring the magnificence of *Solomons*, *wept when the foundation of the second Temple was laid before their eyes*. I mean he was no eye-witness of the first and old Temple (being born five hundred years and more, after the dissolution thereof) and onely spake of it, either by tradition, or conjecture, and therefore his authority of no such strength, as to command our beliefe. Besides, he seems to have forgotten what formerly we cited out of him, for the narrowness of the place, not admitting moe Courts in *Solomons* time. However, his eyes were so dazeled with long looking on the second Temple extant in his age, that he conformeth thereto, and confoundeth therewith *Solomons* Temple, if making any moe Courts then two therein.

A third Court might afterwards be added

§ 12. However, I dare not deny, but even this *first Temple*, after the death of *Solomon*, might by succeeding Kings, have another Court added thereunto; namely, when by art, industry, and great expense they had raised up the valley, and gained more ground to *the mountain of the house*, which was so small at the first. Hereof we finde a double insinuation in Scripture:

o 2 Chr. 20. 5.

1 One, when *Iehoshaphat* is said to stand *in the house of the Lord before the new* [o] *Court*, which probably about his reign, was added to the ancient fabrick.

p 2 Chr. 23. 6.

q Ibid. ver. 5.

2 Another, when at the coronation of *Joash Iehoiada* gave order that the Priests [p] alone should come into the *house of the Lord* (meaning the inner-court thereby) whilest the people should be *in the Courts* [q] *of the house of the Lord*, the plural number there importing two Courts at the least, at that time belonging to the Temple, into which the common people had free access. But herein nothing can be positively concluded. Where-

Digitized by Google

Wherefore, as the sons of *Barzillai*, though Priests, yet because they found not their genealogy reckoned in the Register, were therefore removed from the priesthood, till one with *Urim* and *Thummim*, should arise to decide the controversie: so we suspend this third and new Court, as doubtfull, in our descriptions, untill some infallible Judge, on better evidence then we can produce, shall clear the title thereof. r Ezra 2.62.

CHAP. VI.

Of the Pillars in the Porch of the Temple.

§. 1. GOd at the first creation, having finished the elements, and essentiall parts of the world, did afterwards furnish them with creatures suitable thereunto, no vacuity being left: so that rather then any thing should be empty, any thing will fill it. *Solomon* in like manner, having ended the main rooms of the Temple, in the next place made the furniture thereof, wherein every vessell was pregnant with heavenly mysteries; so that what the Apostle saith of the languages in the world [a] *none of them are without signification*, was true of the smallest Utensill in the Temple, speaking much holy matter, had we eares to hear, and hearts to understand it. The expressive utensils of the Temple. a 1 Cor. 14. 10.

§. 2. We begin with the Porch, where the two great brazen pillars were set up, each of them [b] twelve Cubits in compass, (bearing a little more then four Cubits in Diameter) four fingers thick of solid mettall, and the rest hollow within, some difference appearing in the measure of their height, variously presented unto us; The different dimensions of the Pillars reconciled. b 1 King. 7. 15. c Ier. 52. 21.

1 KINGS. 7. 15.	2 CHRON. 3. 15.
And he cast two Pillars of brass of eighteen Cubits high apiece	*Also he made before the house two Pillars of thirty and five Cubits high.*

1. To reconcile these, some have recourse to severall Cubits, *common*, or *great*; *of the first measure* conceiving the former mentioned in *Kings*, the latter (which were twice as big) intended in *Chronicles*.

2. Others understand the bare shaft of the Pillars to be eighteen Cubits high, besides the Chapiters above, and Basis beneath them: the former being [d] five Cubits, and the latter so many as made the totall number thirty and five. d 1 King. 7. 16.

3. A third sort most probably conjecture, that in *Chronicles* the height of both Pillars are counted together. e Ribera de iis quæ erant in Temp. l. 2. c. 11.

Where if any object, that eighteen and eighteen Cubits make thirty six, one more then the number in *Chronicles*, *Ribera* conceives that so much only as appeared of these pillars are summed up, each of them having half a Cubit of their shaft lost in their height, as running in, and hid in his Chapiter grafted upon it.

§. 3. The

Their chapiters how adorned.

§ 3. The chapiters of these pillars were curiously adorned with *net-work, chain-work*, and *rowes of pomegranats*. These were but apples of brass, whilest *words spoken in due season* are far more precious, being like those *of gold in pictures* [f] *of silver*. Lillies [g] also were made on the top of these Chapiters, wherein though *Hiram* might imitate the fashion of those flowers, no art could counterfeit their colours, seeing he who set him on work, even [h] *Solomon himself in all his glory was not arayed like one of these*. These pillars set in the porch did not like those two in *Dagons* [i] Temple support the main fabrick thereof, nor was any burden born by them, but were onely (like brazen Andirons in great mens chimnies) for ornament. Let none say unto them as the master to the men in the market place, [k] *Why stand yee here all the day idle?* seeing they were usefull in their kind, and contributed much to the beauty of the Temple.

f Prov. 25. 11.
g 1 King. 1. 19.
h Luk. 12. 27.
i Iudg. 16. 29.
k Mat. 20. 6.

The Pillars not wholly hid.

§ 4. Others will say, these pillars were ill placed, because obscured in the porch, where few did behold them. His kindred said to our Saviour [l], *There is no man that doth any thing in secret, and he himself seeketh to be known openly*. Had *Solomon* for his credit intended to make the Temple appear glorious, he should not so privately have concealed these pillars in the Porch.

——Occultæ non gratia magna columnæ.

Better had they been set like the *Colossus* at *Rhodes*, or the two Columns before Saint *Markes* in *Venice, sub dio*, in the open aire. But here we must know, first, that *Solomon* intended his Temple, not so much to be seen, as to be glorious. Secondly, the door leading into the Porch, being exceeding broad, and high, these pillars were not wholly concealed, but a great part, if not all of them, was exposed to publick view through the door of the Porch.

l Iohn 7. 4.

The meaning of the Pillars names.

§ 5. The Pillar standing on the right hand in the [m] Porch was called *Jachin*, that is, *he will stablish*; and the other on the left side *Boaz*, that is, *in him is strength*. Pity without power will be but lame to help us; Power without pity will be but deaf to hear us; whilest both together make a comfortable composition. Both these pillars we finde in a manner erected in the expression of the leper [n] to our Saviour:

Jachin, but doubtfully and conditionally, *Lord if thou wilt.*

Boaz, positively and absolutely, *Thou canst make me clean.*

Both these pillars there set up, signified Gods protection of the place, and *the gates of hell* could not prevail against that Temple, which had these pillars in the Porch thereof.

m 1 Kin. 7. 21.
n Mat. 8. 2.

What they mystically represented.

§ 6. Besides this, in a secondary sense these two did resemble eminent Saints, Ministers especially [o] such as *James*, *Cephas*, and *John*, [p] who seemed to be, yea, whom God *made pillars in his Temple*) who by the Word and Sacraments direct, conduct, and admit men into the true Church. Pillars, bottomed on the basis of a firm faith, mounting up with a clear shaft of a shining life, having their persevering tops garlanded about according to Gods [q] promise, *Be thou faithfull unto death, and I will give thee a Crown of life.*

o Gal. 2. 9.
p Revel. 3. 12.
q Revel. 2. 10.

CHAP.

Chap. VII.

Of the furniture of the Sanctuary, or Inner Temple.

¶ 1. AMongst the Utensils of the Sanctuary, we first look on the *Candlestick*, and the light therein enables us, the better to behold all the rest. The Tabernacle had but [a] one, the Temple ten [b] Candlesticks of pure gold, (this exceeding that *ten to one* in lustre) *five on the right side, and five on the left*, each of them no doubt fashioned like that which *Moses* made, seven fold with a great shaft for the body in the midst, and three stems on each side branching out thereof. In some resemblance of the seven *Planets*, amongst which the *Sun*, the stock of light, stands in the midst, and three other on each side, above, and beneath it. Here we cannot but minde the reader of a foul mistake in [c] *Josephus*, who beholding these Candlesticks through a multiplying glass, in stead of *ten* reads *ten thousand* that *Solomon* made in his Temple. Yet we deny not, that besides these ten standing Candlesticks of gold, there were many moe moveable ones, but all those made of [d] silver, which the Priests in the night might carry about with them. By these Candlesticks also, having lights always in them, Gods Ministers in generall were represented. For, to say, that by these seven lamps in the ten Candlesticks (threescore and ten in all) the [e] seventy Disciples were designed, would savour of too much curiosity.

Ten Candlesticks in the Temple.

a Exod. 37. 17.
b 1 King. 7. 49.

c *Anti. lib. 8. c. 2.*

d 1 Chr. 28. 15.

e Luk. 10. 1.

¶ 2. Next we take notice of the *Table of* [f] *shew-bread*, which *Solomon* made of that gold, which his Father *David* had peculiarly prepared for that [g] purpose. The particular dimensions, and fashion thereof, is not mentioned in Scripture. Probably of the like form with that which *Moses* made in the Tabernacle, though of a far greater proportion. On this loaves were daily presented to God; Who, not out of any necessity (*If I be hungry, I will not tell thee; for the* [h] *world is mine, and the fulness thereof*) but free will, was pleased to accept thereof: otherwise no more needing this *bread* to *feed*, then the *light of the lampes* to *guide* him. The bread on this Table was tendered to God, partly as a *Quit-rent*, in confession that the *Jews held* all their food from his providence; and partly as a *Type of Christ, The* [i] *bread which came down from heaven*. And, as *serving-men* feed on the reversions which their *Masters* leave, so the Priests (when new was substituted in the room of the former) eate those loaves which were taken away. Not pretending with [k] *Bels* Priests, that their God eat up, what they secretly devoured themselves; but by license from him, they openly avouched their lawfull repast thereupon.

The Table of Shew-bread.

f 1 King. 7. 48.
g 1 Chr. 28. 16.

h Psal. 50. 12.

i Ioh. 6. 41.

k *Hist. Bel. v. 7.*

¶ 3. But the most eminent utensill in the *Holy*, was the *Altar of incense*, made by *Moses* in the *Tabernacle*, two [l] cubits high, and four square: namely, with a cubit in the length, and another in the breadth thereof. Proportionable enough for that purpose, no sacrifices of bulk being to be offered thereon, but onely sweet odours (much whereof might lie in

The Altar of incense.

l Exod. 30. 2.

little ſpace) and *ſpirituall ſpices* (as I may term them) which took up but ſmal room therein. *Davids* expreſs care provided [m] *refined gold* for this Altar of incenſe. And no doubt, *Solomon*, the Executour of his Will, performed it accordingly. For, when it is ſaid, that he [n] *covered the Altar with Cedar*, and that *hee* [o] *overlaid the whole Altar* (elſewhere [p] *made the Altar*) *which was by the Oracle with gold*; it can refer to none other, but this *Altar of incenſe*; ſeeing, that for burnt ſacrifices, was made [q] of braſs. It ſeems that, when *Solomon* made the *Holy* in the *Temple*, far larger then that in the *Tabernacle*, and when every implement therein (to make the furniture proportionable to the room) *commenced* and *took an higher degree* of glory and greatneſs; then he caſed the old *Altar of incenſe* with Cedar, and overlaid the ſame with gold, to be but the *Baſis* and *Pedeſtall* of a greater Altar, which for the ſame purpoſe he advanced thereupon.

m 1 Chr. 28. 18.

n 1 King. 6. 20.

o Ibid. ver. 22.

p 1 King. 7. 48.

q 2 Chr. 4. 1.

Placed in the Holy.

§ 4. As for the poſition of this *Altar*, that it was not ſet in the *Oracle* or *moſt Holy place*, but onely in the *Holy*, or *inward Temple*, may by the enſuing arguments be demonſtrated.

r Exod. 40. 26.

1 The text ſaith expreſly, *Moſes* put it in *the tent of the congregation before the vaile.*

ſ Exod. 30. 7.

2 The incenſe thereon was to be *perpetuall*, renewed *every* [ſ] *morning*, and therefore it could not be in *Sancto Sanctorum*, which was penetrable but *once a year* for the high Prieſt.

t 1 Chr. 24. 10. Luk. 1. 5. Luk. 1. 9. & 11.

3 *Zacharias* an inferiour Prieſt (as of the *eight* [t] *order*, or *courſe of Abiah*) incapable to enter the *Holy of Holies*, officiated on this *Altar of incenſe.*

Greater therefore is the difficulty, that, notwithſtanding the premiſes ſo plain to the contrary, the Authour to the *Hebrews*, placeth it in the *Holy of Holies*, [u] *And after the ſecond vaile, the Tabernacle, which is called the Holieſt of all, which had the golden cenſer, and the Ark of the Covenant &c.*

u Heb. 9. 3.

Scripture to the contrary anſwered.

§ 5. All that our beſt endevours can perform herein, is onely to preſent the ſeverall ſolutions, learned men produce to the preſent difficulty.

w See and endevour to underſtand him, *Parall. lib. 3. pa. 275.*

1 *Junius* [w] placeth this Altar within the vail, and without the *Sanctuary*, in ſo ſtrange a poſture, that ſcarcely either Jewiſh or Chriſtian *Tacticks* of Temple-implements, will admit thereof.

x *Diodati in locum.*

y Num. 16. 18. & 46.

2 Others [x] by the golden *cenſer* [θυμιατήριον] underſtand not this Altar of *Incenſe*, but that eminent [y] *cenſer of Aaron* uſed by him in his conteſt with *Korah*, which they conceive (though omitted by *Moſes*) preſerved with his *Budding rod*, as a memoriall in the *Holy of Holies.*

z Levit. 16. 12.

3 Others underſtand that [z] *Cenſer* which the high Prieſt once a year carried thereinto full of incenſe, and which *for the time being* was in the *Holy of Holies*, namely during the high Prieſt his remaining therein.

a *De iis quæ erant in Templo. lib. 2. cap. 8.*

4 *Ribera*, [a] expounding it properly of the *Altar of incenſe*, avoucheth, that the *Holy of Holies* had the *golden cenſer*, not, *quoad ſitum*, but, *quoad*

quoad usum; not within the *compass*, but command thereof, as more immediately subservient thereunto.

Indeed this *Altar of incense* peculiarly belonged to the anniversary solemnity of the *Holy of Holies*, upon the hornes whereof [b] *once a year*, the high Priest with the bloud of the sin-offering (sacrificed no doubt on the *brazen Altar* without, but) sprinkled here, made an *atonement* for the people.

b Exod.30.10.

§ 6. So much for the Utensils of the *Holy*, onely we will adde, that whereas the *Table of shew-bread*, and *Altar of incense* were made by *Moses* with [c] *staves* and *rings*, to make them more portable on the Priests shoulders; probably *Solomon* omitted the same as superfluous, when now setled in a fixed residence. Except any will say, that as the *Israelites* (when peaceably possessed of their countrey) were still enjoined to eat the *Passover* with [d] *staves in their hands*, to preserve the memory of their [e] journey at the first institution thereof: so these Utensils, even in the Temple, continued their *staves* about them, in memoriall of their long pilgrimage, and late coming home to their constant habitation.

No staves on the Altar in the Temple.

c Exod.25. 27. & 30.ver.5.

d Exod.12. 11.

e Yet disused in Christs time.

CHAP. VIII.

Of the vessels in the Holy of Holies.

§ 1. PAss we now into the *Holy of Holies*, into which the *high Priest* onely entered once a year; finding three gradations in their religious service, which waited on the Temple;

1 *Hourely* attendance in the *outward Courts*: where many (Potters especially) watched all houres of day, and night.

2 *Daily* in the *Holy*: where *lighting lampes*, and *burning incense* were quotidian duties.

3 *Weekly* in the same place, where new *shew-bread* was substituted *every* [a] *Sabbath day*.

4 *Yearly* in the *Holy of Holies*; open onely to the anniversary entring of the *high Priest*.

Why *Solomon* made no alteration in the Utensils of the *Holy of Holies*.

a Levit.24.8.

This was a *little house well filled* with mysterious vessels. And for the main, we may observe, that, although *Solomon* altered, and enlarged the Utensils in the *Holy* and *outward Courts*, yet in the *Holy of Holies*, he made use of those numericall vessels of *Moses* his making, without any addition, or alteration: as at the first formed so exactly, and fitted so suitably to the privacy of the place, that it had been presumption to new modell them, whose perfection was uncapeable of any higher improvement.

§ 2. Yet *Solomon* for the more magnificence, added two *Cherubims*, for the matter, dimensions, position, and use thereof, distinguished from those of *Moses* his making.

Solomons additionall Cherubims.

1 *Moses* made his of *pure gold* [b] *of beaten work*, whilest *Solomons* were of [c] *Olive-tree within*, but *overlaid with gold*.

b Exod.37.6,7.

c 1Kin.6.23.30

2 Both the former had but *two cubits and an half* in length (as onely

adequate to the [d] *length* of the *Mercy-seat*) whereas each of *Solomons Cherubims* was ten [e] cubits in height, the greatest gallantry of the whole Temple.

3 *Moses* his *Cherubims* lay on the *Mercy-seat*, both whose wings turned inward, met together, whilest *Solomons* were set on the floor, whose four wings stretched outwards to the full length, extended to the whole breadth of the *Holy of Holies*.

4 *Moses* his *Cherubims* with their wings shadowed the *Mercy-seat*; *Solomons*, like a golden arch, overshadowed those *Cherubims*; so that in the *Holy of Holies* there was a little Hierarchy, Angels above Angels therein.

Wonder not that whilest *Moses* his *Cherubims* were of *Massie gold* (bearing best proportion to the purity, and incorporeity of the *Angelicall Nature*) that *Solomons* should be but *overlaid with gold*, having *Olive-tree* within them. For so vast were their dimensions [*ten cubits* or thirty foot *high*] that if of *solid gold*, a little *land of Ophir* might have lain within that compass. And being to be made hollow, perchance it was necessary that some wood *for stiffening* should be put within them. These *Cherubims* were the most gorgeous and costly ornaments in all the Temple, and probably were embezeled by the covetous *Babylonians* at the *captivity*, and never brought back again, because onely essentiall [f] *vessels*, and not all the *ornaments of State*, were restored, and placed in the second Temple. To return to the *Mercy-seat*, under it: the *Ark of the Covenant* was placed, and the Tables written with Gods own finger, were put therein.

d Exod. 39. 6.

e 1 King. 6. 25.

f Ezra 1. 9.

Aseeming contradiction started.

§ 3. But here appeareth some contradiction, betwixt the furniture of the *Ark of the Covenant*, as described in the *Old* and *New Testament*.

1 King. 8. 9. & 2 Chron. 5. 10.
There was nothing in the Ark save the two tables of stone, which Moses put there at Horeb.

Hebrews 9. 4.
And the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna & Aarons rod that budded, & the tables of the Covenāt.

Behold here the *Ark* filled (not to say crowded) by the Apostle with other implements; which the *Old Testament* onely a Repositary for the *Tables of the Covenant*.

And the same satisfied.

§ 4. Amongst the many answers tendered by learned men, in solution to this difficulty, none in my opinion so satisfactory, as what [f] *Ribera* first bringeth, and [g] *Junius* (otherwise in judgement much different from him) approveth, and enlargeth. Namely, that those words of Saint *Paul*, *Wherein was the golden pot &c.* Ἐν ᾗ στάμνος χρυσῆ, relates not to κιβωτὸς *the Ark* (though last named) but to σκηνὴ *the Tabernacle*, called, *The holiest of all* in the precedent verse: it being confessed of all hands, that the foresaid *pot of Manna*, and *Aarons rod* (though not within the concavity of the *Ark*) were within the compass of the *Oracle*, or, *Most holy place*. Now, that the propriety of the tongue will bear it out, that the *Relative* sometime refers not to the next immediatly, but more remote *Antecedent*, many instances are alledged for the proof thereof.

f *De iis quæerant in Templo. lib. 2. cap. 2.*

g In his parallels on *Heb. 9.*

CHAP.

Digitized by Google

CHAP. IX.

Of the vessels in the Priests Court.

§ 1. SO much for the Utensils in the covered Temple. Proceed we now into the Priests Court, and there first finde the brazen *Altar*, having twenty [a] cubits in length, as much in breadth, and ten in the height thereof. Now, although *Solomon* made ten *candlesticks*, ten *lavers*, ten &c. yet he confined himself to one *Altar of incense*, one *Altar of sacrifice*, (multiplying of *Altars* bearing ill in Scripture, as suspicious of Idolatry) but whether therein pointing at Christ our *onely Mediatour*, or at the unity of the Church, let others dispute.

One onely Altar.

a 2 Chr. 4. 1.

§ 2. Now seriously considering this *Altar*, we meet with many wonders therein. First, that being set *sub dio*, in the open aire, it is strange that rain (presumed sometimes to fall in great plenty, with great violence) did not extinguish the fire thereof. Secondly, seeing continuall fire was kept there, it is wonder, that the whole Court (as the Chimney-generall thereof) was not turned *Tawny-More*, if not *Black-More* with the constant soot, smuttiness, and smoking thereof. Thirdly, it is strange, that in so short time, so many sacrifices could be consumed, within the compass of so small a place; especially at the dedication of the Temple, when, [b] *sacrificing Sheep and Oxen that could not be told, nor numbred for multitude.* Lastly, it is admirable, that in a Climate so hot, and place so populous, no putrefaction did arise from the bloud, fat, offall, and ordure of so many beasts slain there, to the infecting of the Priests, and people thereabouts. We know how noisome, and offensive slaughter-houses in Sommer, are in great Cities; insomuch that *Tertio Richardi secundi* a motion was made, [c] that no Butcher should kill any flesh within *London*, but at *Knightsbridge*, or some such distant place from the walls of the City.

b 1 King. 8. 5.

c Stows Survey of London. p. 340.

§ 3. But under favour I conceive, the true satisfying of these difficulties depends on the right understanding of the nature, or rather the supernaturall qualities of the fire on the Altar. It was not common, or culinary fire, but such as [d] came down from heaven: which (amongst other peculiar properties where with it was endowed) was so far from being quenched by rain, or water, that it would quickly lick it up, though [e] a *trench*, containing *twelve barrels*, were filled therewith: as in the sacrifice of *Elijah* (fetching fire from the same originall) it came to pass. Secondly, such celestiall flame, being of a more clarified, and refined substance, left not any suffocating smoke, or sooty feculency behind it. Thirdly, being sent from heaven not to dally, but dispatch the work (God employs no slugs on his errands) it made speedy riddance of the matter in hand, and consumed the sacrifice of a sudden. We know how quickly *lightning* (though not the same, much of kin to the fire on

Unwondred if the nature of the fire be considered.

d 2 Chr. 7. 1.

e 1 King. 18. 38.

the Altar) will turn any thing that reſiſts it, into aſhes. Hereupon, ſome conceive, that by *Ariel*, that is, *Gods Lion*, in the [f] Prophet, the *Altar in the Temple* is meant. A voracious Lion indeed, which with *Pharaoh's* lean kine, devoured many thouſands of cattell, and was no whit the fatter for the ſame. Laſtly, ſuch heavenly fire was a great preſervative againſt infection, and the purgative nature thereof, ſwept away much putrefaction, which otherwiſe would have proved very noiſome.

f Iſa.29.1.

The brazen Sea.

§ 4. Paſs we now from the *fire*, to the *water*: from the *Altar*, to the *Molten ſea*. A worthy veſſell this was, of ſolid braſs; five cubits high, and ten over from ſide to ſide, *being* [g] *round all about*, and thirty cubits in compaſs, containing two thouſand *Baths*: * namely, as they filled it, but *two parts of three* for ordinary uſe, leaving a third part for empty *Margin* in the top. Otherwiſe were it filled brimfull, it would in all receive *three* † *thouſand Baths*, where the totall capacity thereof is computed. Therefore called a *Sea* from the large containt thereof (and not much unlike the *Caſpian ſea*, for the circular form, and entireneſs thereof) having its brim wrought about with *lily-work*, and it ſtood upon twelve oxen, which by four ſeverall Threes reſpected the quarters of the world.

g 1 King.7.23.

* 1 King.7.26.

† 2 Chr.4.5.

How ſupplyed with water.

§ 5. But now the queſtion will be, How this vaſt veſſell was furniſhed with water? *Solomon*, ſpeaking of the Ocean, [h] *All the rivers* (ſaith he) *run into the ſea*; but, how this artificiall *ſea*, was ſupplied with any water by peoples induſtry, is a conſiderable queſtion; the Temple of *Jeruſalem* being ſo highly ſituated on a mountain. Here the *Rabbins* tell us of a Well [i] *Etam*, ſome diſtance hence, whence the water was conveyed in pipes, ſo that the Temple had it always in great abundance. We confeſs, there was a [k] city, and [l] rock of *Etam* in the Tribe of *Simeon*: near to which a miraculous fountain iſſued in the days of *Samſon*, to quench his thirſt, out of the *jawbone of an Aſs*. And it ſeems, the *Ghoſt* of this fountain did *walk* in the brains of the *Rabbins*, when firſt they invented this tradition. But, this *Etam*, being full forty miles from *Jeruſalem*, was likely to afford them little water, for the repleniſhing of this *Molten ſea*. Rather we beleeve, that the *Gibeonites*, or *Nethinims*, whoſe office it was to be [m] drawers of water for the Congregation, out of the fountain of *Siloam*, or *Pool of Betheſda* hard by, filled this *Sea*, and furniſhed all other Lavatories, and Offices about the Temple, with that neceſſary element. Yea, probably there were ſome wells within the verge of the Temple, ſeeing *Jeruſalem* is charactred by *Strabo*, an Heathen writer, to be ἔνλος ὑνυδρος, *well watered within it ſelf*, though without the walls it wanted the conveniency thereof. And, which is the main, in *Ezekiels* deſcription of the Temple, which one may term *A viſionarie varniſh on an hiſtoricall ground-work*, being a literall truth myſtically much improved, we finde, the waters [n] *iſſued out from under the threſhold of the houſe eaſtward*, which ſwelled to a miraculous proportion. Now, though the increaſe, and over-

h Eccleſ.1.7.

i Maimony in Biath Mikdaſh. per 5. & Talm. Ieruſ. in Ioura per.3.fol.41.

k 1 Chr.4.32.

l Iudg.15.11. & 19.

m Ioſh.9.27.

n Ezek.47.1.

Digitized by Google

overflowing of such streams, was extraordinary, and propheticall; yet surely the fountain thereof was reall, and naturall, importing some springs in the Temple, whence the *Nethinims* did fill this *Molten sea*, and all other vessels with water, designed for the Priests to [o] wash themselves therein.

[o] 2 Chr. 4.6.

§ 6. Having thus dispatched the *Molten sea*, the *ten* [p] *Lavers* (being as it were but so many *little lakes*) will quickly be described. In the *Tabernacle* none of these were extant, as appointed for the washing of sacrifices: (for, that single Laver made by *Moses* for the Priests service, answered onely to the *Molten sea*) whereby it appears, that *Solomon*, not onely made in his *Temple*, vessels moe in *number*, and bigger in *degree*, but also other in *kind*, then were in the *Tabernacle*, to fill and furnish the magnificence thereof. These *Lavers* of brass contained forty *Baths* apiece, each set on his *basis* with *wheels*, for their more convenient removall, though generally their station was *five on the one side, and five on the other* in the Court of the Priests, and east of the covered Temple.

The ten Lavers. [p] *Ibidem.*

§ 7. In the outward Court, or Court of *Israel* many (no doubt) were the Utensils thereof. As that *brazen* [q] *scaffold* made by *Solomon* for the King to stand, and pray upon, the same (as *Tremellius* conceives) with the *Kings* [r] *Pillar*: with the Pulpits and deskes, wherein the Priests expounded the law to the people. But as for the remainder of the vessels of the Temple, with the manyfold traditions concerning them, the Reader is referred to the learned paines of my industrious friend Mr. *John Lightfoot*: who, as I understand, intends an entire Treatise thereof. Far be it from me, that our pens should fall out, like the heardsmen [s] of *Lot*, and *Abraham, the land being not able to bear them both, that they might dwell together*. No such want of room in this subject, being of such latitude, and receipt, that both we, and hundreds moe, busied together therein, may severally lose our selves in a subject of such capacity. The rather because we embrace severall courses in this our Description, it being my desire, and delight, to stick onely to the written word of God, whilest my worthy friend takes in the choicest *Rabbinicall*, and *Talmudicall* relations, being so well seen in those studies, that it is questionable, whether his skill, or my ignorance, be the greater therein.

Utensils of the outward court. [q] 2 Chr. 6. 13.

[r] 2 Chr. 23. 13.

[s] Gen. 13. 6.

CHAP.

CHAP. X.

Of things depoſited in the Chambers, and outward Courts of the Temple.

Rooms for the keeping of Salt.

§ 1. PRoceed we now to the outward Courts of the Temple, whoſe Chambers were ſeverally imployed for ſundry uſes: as for the laying up of Tithes, Firſt-fruits, Wood, Salt, and other Requiſites for the ſacrifices. Of this laſt a maſs was ſpent in the Temple, ſeeing no offering was [a] acceptable without it. The beſt was, *Judea* could well afford to ſpare plenty thereof for Gods ſervice, who had beſtowed ſuch ſtore thereof upon it, that there was a place called the [b] City of Salt in the Tribe of *Judah*.

a Mark 9.49.

b Ioſh. 15.62.

And for ſeverall muſicall inſtruments.

§ 2. Other rooms were employed, to contain the many *inſtruments* uſed in the Temple. Some of whoſe names we finde mentioned in the titles of ſeverall Pſalmes, ſolemnly *ſet* to be ſung upon them, though ſo many authours ſo many mindes in expounding their names and qualities, we will onely inſiſt on what we conceive moſt probable.

1 [c] *Aijeleth * Shahar*: or, *The hinde of the morning*. Probably ſome early inſtrument (as the going about of the *Waites* in ſome places) bringing tydings of the morning, and giving men notice to riſe.

c Pſal. 22. * Others apply it to Chriſt.

2 [d] *Alamoth*; which literally may be rendered [e] *Virginales*, or *Maiden-inſtruments*, with high and ſhrill notes; *acuta ſymphonia*, ſaith *Tremellius*.

d Pſal. 46. e *Ainſworth Annot. ibidem.*

3 [f] *Gittith*; A perſonall inſtrument, appropriated to the poſterity of [g] *Obed-Edom* the *Gittite*, an excellent [h] Maſter of muſick, thence taking its denomination.

f Pſal. 8. 81, 84. g 2 Sam. 6.10. h 1 Chr. 15.21.

4 [i] *Jonath Elem, Rechokim*. By ſome rendered appellatively, *The dumbe Dove in far places*. By others conceived an inſtrument of ſad, and dolefull muſick; *I did mourn as a Dove*, ſaith dying [k] *Hezekiah*.

i Pſal. 56. k Iſa. 38.14.

5 [l] *Mahalath*; which *Ainſworth* interpreteth, *ſickneſs*, or *infirmity*, and conceiveth it a kind of wind-inſtrument.

l Pſal. 53.

6 [m] *Mahalah-leannoth*. The ſame with the former, but with this addition, to [n] *ſing by turnes*, which is, when alternately one part anſwereth another in ſinging.

m Pſal. 88. n *Ainſworth in locum.*

7 [o] *Muth-labben*. The *Chaldee* interpreteth it, for *The death of the Son* (as if it were ſome cheerfull inſtrument made by *David* to comfort himſelf *after the death of his* [p] *child*) whileſt others conceive it a kind of tune, like to that which we call the *Counter-tenour*.

o Pſal. 9. p 2 Sam. 12.19.

8 [q] *Neginah*

8 [q] *Neginah.* A manuall instrument, [r] *Nagan* being properly to *play with the hand.*

9 [s] *Neginoth,* a consort of the former.

10 [t] *Nehiloth*: being wind-instruments, (*Chálil* being used for a [u] pipe) as Flutes, Cornets, and Trumpets.

11 [w] *Sheminith*; an Harp, or instrument of eight strings: conceived (no doubt) very complete in its kind, untill (as there is daily accession and improvement in artificiall inventions) an instrument of ten [x] strings got the credit from it, as of more absolute perfection.

12 [y] *Shoshannim.* Which amongst flowers is the *Lily with six leaves,* but amongst instruments, an Harp with so many strings.

13 [z] *Shushan-Eduth.* The same with the former, with the addition of the *Testimony,* as used at the witnessing of some great solemnity.

q Psal.61. r 1 Sam.19 9. s Psal.4. t Psal.5. u Isa.5.12. w Psal.12. x Psal.30.2. & 144.9. y Psal.45. z Psal.60.

Expect not here from me a Panegyrick in praise of Musick (either in it self, or reference to Gods service) though in Scripture appearing instrumentall to qualifie [a] evill, and invite [b] good spirits; heighten devotion both in Men and Angels: seeing *Charity,* and *Melody, Loving,* and *Singing* is almost all we finde expressed of Celestiall happiness. Nor can any truly taxe Musick, as the children their mates in the market place, [c] *We have piped, and yee have not danced; we have mourned, and yee have not lamented*: seeing such the sociableness of Musick, it conformes it (selfe to all companies, both in mirth, and mourning, complying to improve that passion, with which it findes the Auditours most affected. In a word, it is an invention which might have beseemed a *Son of Seth,* to have been the father thereof: Though better it was, that [d] *Cains great-grandchild* should have the credit first to finde it, then the world the unhappiness longer to have wanted it.

a 1 Sam.16.23. b 1 King.3.15. c Mat.11.17. d Gen.4.21.

§ 3. In other Chambers the *standards of all measures* were carefully kept. Thus we finde the inferiour *Levites,* whose office was to waite on the sons of *Aaron,* in severall services; and amongst other of their employments, they had a superintendency over [e] *all manner of measures and sizes.* Let none conceive this beneath the calling of the *Levites,* to be so meanly busied; seeing in all ages something of sacredness hath been conceived in weights, God himself (*who hath ordered all things in* [f] *measure, and number, and weight*) being justly reputed the supreme *Clarke of the Market*; for, *All the* [g] *weights of the bag are his work.* And, as God is accounted the first founder, the *Levites* were esteemed the fittest keepers of measures, presumed men of much integrity, which willingly would not falsifie, and deprave the same. Besides, an essentiall part of the sacrifices consisted in the *pars quota,* in the exact quantity of the meale,

Measures why kept in the Temple.

e 1 Chr.23.29. f Wisd.11.20. g Prov.16.11.

meale, oyle &c. in their offerings, and therefore the Levites were highly concerned to be skilfull in measures, as constantly conversant in the criticalness thereof.

Measures of Application.

¶ 4. Their measures were of a double nature, either of *Application*, or of *Capacity*. Of the former these the principall:

1 אֶצְבַּע: *A fingers* [h] *breadth*, which *in round reckoning* (though not exactly) passed for an *inch*.

[h] Ier. 52.21.

2 זֶרֶת Σπιθαμή, *Palmus*, *A* [i] *span*. Whereof the *lesser* contained three *inches*; the *bigger* was the distance betwixt the thumbe, and little finger extended.

[i] Exod. 28.16.

3 אַמָּה *A Cubit*; of the severall kindes whereof largely before.

4 קָנֶה [k] *A Reed*; used to measure buildings, containing six *Cubits*, and an *hand-breadth* in the length thereof.

[k] Ezek. 40. 5.

Here of purpose (becaus ignorant of the exact proportion thereof) we pass by the חבל *Chebel* (whence our English *Cable*) being a *Rope*, or line to measure ground therewith: so that by a Metonymie, sometimes it is taken for the inheritance it self, *The* [l] *lines are fallen to me in pleasant places.*

[l] Psal. 16.6.

Of Capacity for dry things.

¶ 5. *Measures of capacity* follow, being either to *mete* things dry, liquid, or both. Dry things were measured by

1 The *Kab* [m], answering unto (in default of accurate correspondencies, we must pitch on the English measure next thereunto) our *Quart*, the *fourth part* whereof [our double *Gill*] of *Doves dung*, was at the siege of *Samaria* sold for *five* [n] *pieces of silver.*

[m] 2 King. 6.25.

[n] *Ibid.*

2 עֹמֶר, *Omer*. It was the daily [o] *Ordinary* of *Manna* for a man, and contained well-nigh a pottle, or two quarts.

[o] Exod. 16. 16.

3 *Ephah*. The just quantity that *Ruth* [p] gleaned in a day. Concerning this measure let these following Scriptures be observed, lest similitude of sound betray us to a great mistake:

[p] Ruth 2.17.

1 *An Omer is the tenth part of an Ephah.* Exod. 16. 36.

2 *The Ephah is the tenth part of an Homer.* Ezek. 45. 11.

It was in fashion shallow, and broad, (so that a [q] *woman* might sit in the compass thereof) and contained halfe a bushell, and a pottle; wherefore *Boaz* [r] his bounty concurred with *Ruth* her diligence in making so good a days-work.

[q] Zech. 5.7.

[r] Ruth 2.16.

4 חֹמֶר, *Homer*; that is, *The lading of Asse*, being five bushels, and five gallons. God threatneth in his Prophet, that, *The seed of an* [s] *Homer should yeeld* but *an Ephah*, that is, their grain should so decrease, they should onely reap *the tithe* of what they had sown. The half of an *Homer* was called a [t] *Lethec*.

[s] Isa. 5.10.

[t] Hosea 3.2.

Here

Digitized by Google

Here we wittingly omit the סאה *Seah*, becauſe unſatisfied in the content thereof; though ſurely it muſt be much more, then what a learned [u] man makes it, ſtinting it to a gallon, and an half: for, by that proportion no incredible plenty, or cheapneſs was prophecied in *Samaria*, when [w] *a Seah of fine flour* ſhould be ſold *for a ſhekel* (or an Engliſh half-crown) which is according to the rate of a *Mark* the buſhell; dear enough of all conſcience for poor people to purchaſe.

[u] *Godwin in Moſes & Aaron. lib. 6. ca. 9.*

[w] 2 King. 7. 1.

§ 6. As for *Meaſures* for *Liquids*, we firſt pitch on an *Hin*, whereof frequent mention in Scripture (as alſo of the [x] *half*, [y] *third*, [z] *fourth*, and [a] *ſixt* part thereof) and contained three Engliſh Quarts. Next it we take notice of the *Bath*, being juſt of the ſame capacity with the *Ephah*, and the tenth part of an *Homer*, as the Prophet [b] himſelf hath computed it, that is, *four gallons and an half*. By which account the *Molten ſea*, which held three * thouſand *Baths*, contained thirteen thouſand five hundred gallons.

For liquids.

[x] Numb. 15. 9.

[y] Ibid. ver. 6.

[z] Numb. 28. 5.

[a] Ezek. 4. 11.

[b] Ezek. 45. 14.

* 2 Chr. 4. 5.

§ 7. Amongſt *mixt meaſures* the *Cor* deſerveth eſpeciall notice, uſed both for {1 Liquid. * *The Cor of Oyle.* 2 Arid. Κόροι σίτου, † *Cors of wheat.*

The Cor.

* Ezek. 45. 14.

† Luk. 16. 7.

The *Cor* was (as may be collected from the [c] Prophet) juſt the ſame quantity with the *Homer* (as in the beſt Engliſh, *Buſhell*, and *Strike* are ſeverall names for the ſame meaſure) ſave that the *Cor* was common to both, the *Homer* appropriated to liquid commodities.

[c] Ezek. 45. 14.

§ 8. To meaſures might be added the *gage* of [d] *Barrels*, and [e] *Firkins*; as alſo all *Weights* and *Coines*, as *Gerahs*, *Half Shekels*, *Shekels of the* [f] *Sanctuary*, (ſo called, as ſome will have it, becauſe the *Standart* thereof was kept in the Sanctuary, whileſt others make it double to the common *Shekel*) *Drams*, *Pounds*, *Talents*, whereof largely [g] heretofore. All which we leave in the *Levites* ſafe cuſtody, being confident, that they will very carefully keep them, from ever coming into the fingers of ſuch covetous wretches, who would willingly make *The Ephah ſmall, and the* [h] *Shekel great, and falſifie the ballances by deceit*; eſpecially, if the *Originals* of both were but once in their abſolute diſpoſall thereof.

Barrels and Coins.

[d] 1 Kin. 18. 33.

[e] Iohn 2. 6.

[f] Exod. 38. 24.

[g] In Deſcrip. of *Solomons* Temple.

[h] Amos 8. 5.

§ 9. There were alſo *Books* kept in the Temple, of which the Autograph *of the law* was moſt remarkable, by command from *Moſes* to be placed *in the* [i] *ſide of the Ark of the Covenant*, that is, [k] *by the ſide* (as ſome expound it) in a coffer by it ſelf made for that purpoſe. But others conceive the performance hereof neglected after *Moſes* his deceaſe (before which time it could not conveniently be done, *Deuteronomy* not being fully finiſhed till after his death) and this book depoſited, not in the *Holy of Holies* but in ſome outward place amongſt the treaſures of the Temple: Alledging in confirmation hereof, how *Hilkiah* the *high Prieſt*, ſent to ſeek out and ſum [l] up the ſilver for repairing of Gods houſe, *found* (what in *Davids*

Book of the Law where kept.

[i] Deut. 31. 26.

[k] *Ainſworth in locum.*

[l] 1 King. 22. 4.

and

and all good mens valuation is dearer then [m] *gold and silver*) the [n] *book of the Law*, hid in some treasury within the verge of the Temple. But probably this book was originally placed in the *Holy of Holies*, which afterwards, when the Temple-service in the Idolatrous days of *Ahaz*, and *Manasseh* was *turned upside down*, might *fall out* of the proper position thereof, into another place.

Other books in the Temple.

§ 10. Other books (no doubt) were kept by the Priests (*Scribes*, whereof many amongst them, and *books* being *relatives*) though their Libraries could not be so numerous in volumes, the *Art of printing* not being then invented. Wherefore, when we read in *Job*, a most ancient author, [o] *Oh that they were printed in a book!* the mystery of the *Press* is not meant thereby, but letters written in deep and large characters. And amongst all other books most likely it is, that, that book of the [p] *description of the land into seven parts by lot*, as of publick concernment, daily use, and divine institution, was preferred in the Temple; like our *Domes-day* book in *England*, which some Criticks will have so called (not because all lands are arraigned to appear therein as at a *General Judgment*, but) *quasi domus Dei*, or *Gods-house* book, where the originall thereof was anciently intrusted.

Refectories for the Priests.

§ 11. The *Refectories* must not be forgotten, being roomes, wherein the Priests had their repast on hallowed food. Amongst all whose fare, we most admire at the *Shew-bread*; that, being shifted but [q] once a week by Gods command, it did not contract corruption, grow hard, and dry; good onely for the *Gibeonites* to cheat the *Israelites*, with the [r] mouldiness thereof. This the *Rabbins* ascribe to miracle, the same command, which enjoined it to be set there, preserving it from putrefaction; that nothing might lose ought of its goodness, which is exactly ordered according to Gods direction. Thus, as *Man liveth not by bread alone*: so bread lasteth not onely by naturall causes, but [s] *by every word which proceedeth out of the mouth of God*.

An Armory in the Temple.

§ 12. And now (to conclude all fast and fume) there was also an *Armory* in the Temple, well provided with weapons, to guard the Treasure therein. For, seeing it is the priviledge of heaven alone, that there [t] *Theeves cannot break through, and steal*; the provident Princes of the *Jewes* thought not fit to entrust so much wealth without Ammunition to defend it, seeing no place so sacred as to secure it self from sacriledge. *David* provided [u] *Speares, and bucklers, and shields for that purpose*, as if foreseeing in his Prophetick spirit, that in after ages, a distressed Prince [*Joash*] extracted from his loines, should, by Gods blessing, and the assistance of those [w] weapons, recover his rightfull throne from the unjust usurpation of [*Athaliah*] an Idolatrous intrudress thereinto.

CHAP.

m Psal. 119.72
n 1 King. 22.8.
o Iob. 19.23.
p Iosh. 18.9.
q Levit. 24.8.
r Iosh. 9.12.
s Mat. 4.4.
t Mat. 6.20.
u Chr. 23.9.
w Ibidem.

Digitized by Google

CHAP. XI.

The additionall Utenſils of the Temple after the days of Solomon.

¶ 1. MAny other inſtruments were added to the Temple, after *Solomons* death, by ſucceeding Kings, as occaſion did require. Amongſt which, we muſt take eſpeciall notice of that Cheſt, which in the reign of King *Jehoaſh*, was made by *Jehoiada* the high-Prieſt, to receive the peoples free-offerings for the repair of the Temple.

The Cheſt which *Iehoiada* the Prieſt made.

¶ 2. It may ſeem ſtrange, that the Temple built ſo ſubſtantially at the firſt, of the moſt ſolid materialls, ſhould in ſo ſhort a time of an hundred and fifty years, run ſo far to ruine, as to need ſo coſtly reparation. But, we muſt know, it ſtood without ſhelter, high on a mount, expoſed to tempeſts, and in the laſt ſeven years of wicked *Athaliahs* reign (gray hairs are multiplyed on men, more by afflictions, then old age) beſides neglect of reparation, did [a] meet with deſpightfull defacing thereof. *Jehoaſh* therefore reſolves to amend the decays therein, as indeed he ſtood obliged, both in credit, and conſcience; for, ſeeing the Temple had formely been the nurſing-mother to *Jehoaſh*, well might *Jehoaſh* be the nurſing-father to the Temple; who now did onely ἀποδοῦναι τὰ τροφεῖα, pay for his feeding and breeding, who ſix years [b] had his preſervation, and his education therein.

How the Temple ſo much ruined in ſo ſhort a time.

a 2 Chr. 24. 7.

b 2 Chr. 22. 12.

¶ 3. The care of the work, was at firſt committed to the charge of the *Levites* in generall, though it thrived not under their managing therof, ſo that in the twenty third year of the reign of King *Jehoaſh*, *they had not repaired the* [c] *breaches of the houſe*. We can not be ſo uncharitable, as to conceive, they embez'led the monies appointed for that purpoſe, but rather impute their ſlow proceedings herein, either to

Levites why backward in repairing the Temple.

c 2 King. 12. 7.

1 The unhappineſs uſually attending great undertakings, few effectually advancing that work, wherein all are equally intruſted. Or elſe,

2 Being every one *to receive money of their own* [d] *acquaintance*, ſome carnall indulgence might be uſed therein to retard the buſineſs.

d 2 King. 12. 5.

3 Receiving ſmall ſums of ſeverall perſons, they were inſenſible in the taking, and inconſiderable in their laying out.

4 Repairing was out of the *Levites* element, having no dexterity therein; and we know, that Miniſters, and Church-wardens are two diſtinct employments.

Hereupon the *Levites* by King *Jehoaſh* are called, checked, commanded to forbear farther collection of money, and ſome other particular perſons deputed for that purpoſe, who had more care, skill, and ſucceſs to order the matter.

The fashion and placing of *corban*.

c 2 King. 12. 9.

f Ibidem.

g Mat. 6. 3.

b Mar. 7. 11.

Abaz his Dial.

k 2 King. 20. 9.

l Mat. 16. 3.

Adrichomius his conceit concerning this Dial.

m *In quarta parte Templi.*

n *Fecit ex altari Holocausti æneo*

o 2 King. 16. 17.

¶ 4. To this end a chest was devised, with an hole [c] bored in the lid thereof, and appointed to receive the free-gifts of those who would contribute to so pious a work. It was placed very handy, and convenient for such as went up to sacrifice, to cast in their benevolence, being *set* [f] *beside the Altar on the right side* in the outward-court *as one came into the House of the Lord.* Perchance our Saviour reflected on the position of this chest so fit for dexterous Benefactours, when advising in giving of almes, *Let* [g] *not thy left hand know what thy right doth.* In this chest were mens charities cast, and kept till amounting to a great sum, (and then the breaches of the Temple were perfectly repaired therewith) and in after-ages, it was called *Corban*, which name sometimes signifieth the [H] gift it self, sometimes the vessell receiving it, which was the pattern (not to say parent) of the *poor-mens-boxes* in our modern Parish-Churches.

¶ 5. Here we must not forget that Diall of *Abaz* (in those days, no doubt, a master-piece of art) whereon the Sun miraculously went back ten [k] degrees, in token that *Hezekiahs* life should goe forward fifteen degrees. Some conceive this Dial, not drawn on the outside of any wall, or house, but contrived within a winding stair-case; so that every step thereof bare proportion to the distance of an houre: but whether this fancy may be reconciled to art, be it referred to the judicious in dialling. However it was made, we shall scarce meet with a Dial more ancient in any authour, which many years after retained the name of *Abaz* the erectour thereof. But for all this Dial, *Abaz* was one of those who could not *discern* [l] *the signes of the times*, nor perceive *the day of his visitation*; how his kingdome, being past the flourishing Meridian thereof, did draw near to the night of finall ruin, and destruction.

¶ 6. *Adrichomius* placeth this Dial on the House of the Lord, and therefore we mention it here amongst the ornaments of the Temple. Though, to speak my opinion, on perusall of the text, it appears rather set up in some open place in the Kings Palace, so that sick *Hezekiah*, for the farther confirmation of his faith, lying on his bed, might look on the retrograde motion of the Sun thereon: though I deny not, but he might receive information thereof from relation of others. But would [m] *Adrichomius* had acquainted us, whence he received his intelligence, for what he reports, that *Abaz* made this Dial of the brazen [n] Altar of whole-burnt sacrifices. Indeed [o] Scripture tells us, that he took down the twelve brazen oxen from under the great sea, and it was poor reparation for his sacriledge, if in lieu thereof he set up a Dial, with figures for twelve houres, or perchance the twelve signes of the Zodiack thereupon. But carnall men conceive, they may safely steale Gods dove, and stick down a feather in the room thereof.

¶ 7. Now

§ 7. Now besides the originall Utensils of the Temple, of the same foundation with the Temple it self, there were severall recruits (not of different, but the same fashion with the former) which succeeding Kings made in stead of those instruments, which constant use and age had empaired. For, we must not think, that the Ash-pans, Fire-pans, Snuffers, Caldrons, and Flesh-hooks of the Temple, were like the bush appearing to [p] *Moses*, always burning, yet never consumed: or, that the knives used about the sacrifices, were like the [q] clothes of the children of *Israel* in the wilderness, never a whit the worse for wearing, but they did daily decay, and were duly repaired, especially in the reign of King [r] *Jehoash*. Thus when the soul of a Christian is by faith made the Temple of the holy Ghost, and fitted with severall graces, the furniture thereof; the same notwithstanding, because of continuall sinning, must be constantly repaired by renuing repentance.

Two eminent supplies of holy instruments.

p Exod. 3.3.

q Deut. 29.5.

r 2 Chr. 24.14.

§ 8. So much of the right and lawfull issue of holy vessels in the Temple. As for that spurious, and bastard brood of Idolatrous Altars, and other Utensils principally introduced by King [s] *Ahaz* and [t] *Manasseh*, contrary to Gods expres command, and placed in the house of God, we will not doe them so much honour as once to mention them in this discourse.

Idolatrous utensils justly omitted.

s 2 King. 16.3.

t 2 Chr. 33.7.

CHAP. XII.

The Temple often spoiled of her Treasure and Ornaments.

§ 1. THe first Temple of God at *Jerusalem*, often had the same hard hap with him that journied thence to *Jericho*, even *to fall* [u] *amongst theeves*, or rather for theeves to fall into it. Twice was it pillaged by forein foes, and four times by her own friends before the finall destruction thereof. First, when *Shishak* King of *Egypt* in the reign of *Rehoboam*, *took* [w] *away the treasures of the house of the Lord*, This wound, whence so much precious wealth did bleed forth, first shewed, the Temple with the riches therein to be mortall. *Shishak* did then but brush the house of God, whilest he swept the house of the King, whence *he even took away* [x] *all*. Afterwards *Joash* King of *Israel* in the reign of King *Amaziah*, having stormed *Jerusalem*, took [y] *All the gold and silver, and the vessels that were found in the house of God with Obed-Edom, and returned to Samaria. That were found*, for, such no doubt was the providence of the Priests to conceal some wealth from his sight. A thing not impossible for them to doe, having formerly hid a young King, and his nurse six [z] years invisible, from the jealous eyes of *Athaliah*.

The Temple pillaged by *Shishak* King of *Egypt*, & *Ioash* King of *Israel*.

u Luk. 10.30.

w 1 Kin. 14.26.

x Ibidem.

y 2 Chr. 25.24

z 2 Chr. 22.12.

liah. And now, seeing idolatrous *Joash* carried away this holy treasure to *Samaria*, let none hereafter conclude the best cause from the best success, finding the Cherubims of *Solomons* setting up, worsted by the golden Calves of *Jeroboams* erection.

The Tabernacle never plundered, and why?

§ 2. By the way, it is very remarkable, that the Tabernacle, which lasted four hundred and thirty years before the Temple was begun, was never plundered, or robbed, or spoiled of its goods. Yet the *Jews* in that age were as sinfull, and their enemies as spightfull, *Moabites*, *Midianites*, *Ammonites*, &c. who in the interim betwixt the Judges, oppressed the people of *Israel*, though we finde none of them offering any affront, or violence to the Utensils of the Tabernacle. As for the *Philistins*, though they took the Ark by conquest in the field, we know they were forced with a witness to bring it back again. Whereas the Temple within a less space was by forein Princes often pilled and polled of the ornaments belonging thereunto. Enquiring into the reason hereof, we meet with none more probable, then because Divine providence delighteth in protecting what is weakest in it self. And seeing the Tabernacle was altogether undefensible, and able to make no resistance, consisting onely of thin boards, slight skins, & slender curtains, God more immediately watched it about with an awefull respect, which the very enemies thereof bare unto it. Whereas the Temple, being a strong structure of stone, in a stronger City, with walls, gates, and bars, visibly intitled it self to fortification, and therefore God left it to the arme of flesh to defend it, which frequently failed therein, as nothing can be safe, which hath onely sinfull men to secure it.

The Temple spoyled by her own Kings.

§ 3. But the Temple suffered oftner from her friends, then her foes, frequently spoiling the wealth thereof, insomuch, that in all desperate consumptions of the State, no gold was found so cordiall to cure it, as what was taken out of the treasury of the Temple.

1 *Asa brought out silver and* [a] *gold, out of the treasuries of the house of the Lord*, and bestowed them on *Benhadad* King of *Syria*, to purchase his assistance against *Baasha* King of *Israel*.

2 *Jehoash* to appease the anger of *Hazael* King of *Syria*, marching furiously against him, took [b] *all the hallowed things, which his Fathers, and himself had dedicated*, and sent them as a gift to *Hazael*, to stop his coming up against *Jerusalem*.

3 *Ahaz took the silver and gold* [c] *which was found in the house of the Lord*, and conferred it on *Tiglath-Pileser*, to hire his help against the Kings of *Syria* and *Israel*.

4 *Hezekiah cut off* [d] *the gold wherewith he himself had overlaid the doors, and pillars of the Temple*, and gave it to pacifie *Sennacherib* coming against him.

Not to mention the waste, and havock, wicked [e] *Athaliah*, and *Manasseh* made, in their idolatrous reigns, of the vessels of the Temple.

§ 4. There

a 2 Chr. 16. 2.

b 2 King. 12. 18.

c 2 King. 16. 8.

d 2 Kin. 18. 16.

e 2 Chr. 24. 7.

Digitized by Google

§ 4. There want not those, who dare to defend the foresaid spoiling of Gods house to be lawfull, chiefly alleadging absolute necessity (that bawd generall of all illegitimate actions) that otherwise, in such extremities, the kingdome of *Judah* could not be preserved from forein invasion. In vain doth *what may be* dispute, when *what must be* sits Doctour of the Chaire. It is not onely lawfull, but needfull, to shave the haire, thereby to save the head. The paring with the fruit, kept the tree alive; otherwise, if not pacified with such a present, the idolatrous enemies would undoubtedly have demolished the Temple, and totally rooted out Gods service therein.

Reasons for the lawfulness of such sacriledge

§ 5. But what-ever politick palliations may be pleaded for the contrary, such sacriledge was unavouchable in it self, and those pretended extremities to justifie it, were onely created; either by mens infidelity, not beleeving Gods power; or their impatience, not attending Gods pleasure, to defend his own glory, in his own due time, by his own means. Yea, Heaven by the finall success protested against such proceedings, and the treasure taken out of the Temple, and given to Pagans, rather presently declined, then finally diverted the imminent danger. Thus *Ahaz* [f] *took away a portion out of the house of the Lord, and gave it to the King of Assyria, but he helped him not.* Likewise when [g] *Hezekiah* presented *Sennacherib* with the wealth of the Temple to buy his favour, his bribes proved ineffectuall, who having received the present, was not pleased to understand the language thereof, but nevertheless in the next [h] verse invaded *Judah*. As for the instance of *Asa*, God directly by the mouth of his Prophet reproved him for his fact, in relying rather on the King of *Syria*, then divine assistance. In a word, though some were good men that did it, they were no whit the better for the doing it. For, though it be Christian policy, and Christs [i] precept, *that men make to themselves friends of the Mammon of unrighteousness*; yet, goods rightly consecrated to the righteous God, come not under that appellation: and such holy things are unjustly *degraded*, which having once been advanced to the dignity of a *free-will-offering* to God, are afterward set back, to become a *peace-offering* to man.

Such arguments answered.

f 2 Chr. 28. 21.

g 2 King. 18. 15, 16.

h Ibid. ver. 17.

i Luk. 16. 9.

§ 6. Indeed some hold, that under the Gospell the sin of sacriledge cannot be committed. If so, it is either because nothing under the Gospell hath been given to Gods service; or, because God hath solemnly disclaimed the acceptance of any such donations; which, when and where it was done, will be hardly produced. If this their position be true, we have cause, first, to rejoyce in regard that God and his members are now adays growen so rich, that they need not addition of humane gratuities to be bestowed upon them. Secondly, we may congratulate the felicity of ours above former ages, being not in a capacity of committing the sin of sacriledge, to which those were subject, who lived before the time of our Saviour. Lastly, we may silently smile, to see how Satan is defeated,

No sacriledge, say some, under the Gospell.

defeated, having quite loſt one of his ancient baites, and old temptations; men now adays being ſecured from this ſin, and put paſt a poſsibility to be guilty thereof. But, before we goe thus far, let us firſt be ſure, we goe on a good ground, otherwiſe it is the higheſt ſacriledge, to ſteal away ſacriledge it ſelf, and to deny that (which formerly was a grievous) in our days to be any tranſgreſsion.

§ 7. To come now to the finall, and fatall diſſolution of this Temple, with the diſsipation, at leaſt wiſe tranſportation of all the Utenſils thereof.

Three gradations herein may be obſerved.

Nebuchadnezzar { 1 In the 11 year of *Jehojakim* } carried { *Of the* [k] *veſſels of the houſe of the Lord* }
{ 2 In the 4 month of *Jehojachin* } { *The goodly veſſels of the houſe of the Lord* } to *Babylon.*
{ 3 In the 11 year of *Zedekiah* } { *All the veſſels* [m] *of the houſe of the Lord great and ſmall.* }

Here we will not obſerve the eleventh year of wicked kings, climacterically to their kingdomes, ſeeing any year is equally fatall to a nation, when the meaſure of their ſins is made up. Rather we will take notice, how God, twice as it were in mercy, clipt the treaſures of the Temple with the *ciſers*, and (neither working repentance) the third time in juſtice ſhaved all away, with the *hired* [n] *razor* of *Babylon.* And it is my opinion, that though the outward Courts, and chambers of the Temple had formerly been frequently plundred, yet the *Holy*, and *Holy of Holies* remained entire, and untouched, till all was deſtroyed at the captivity of *Babylon.*

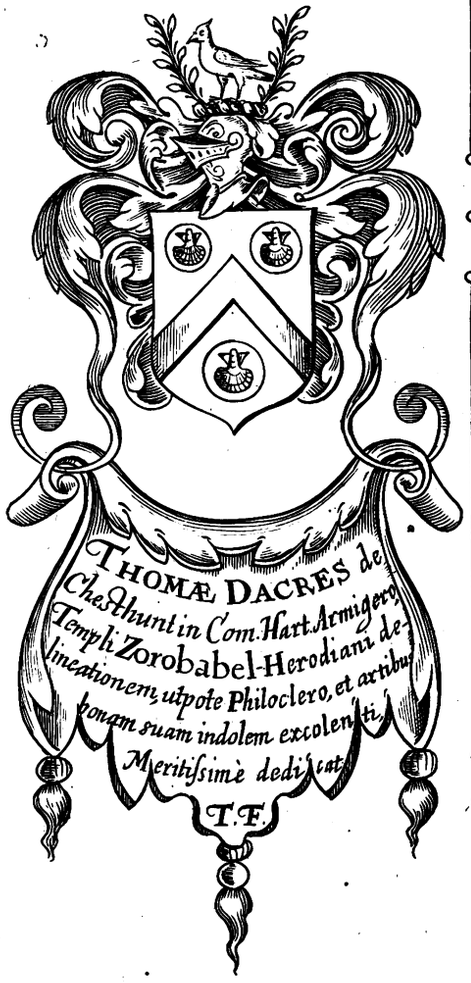
k 2 Chr. 36. 7.
l Ibid. ver. 10.
m Ibid. ver. 18.
n Iſa. 7. 20.

Here the Map of Zorobabels Temple is to be inſerted.

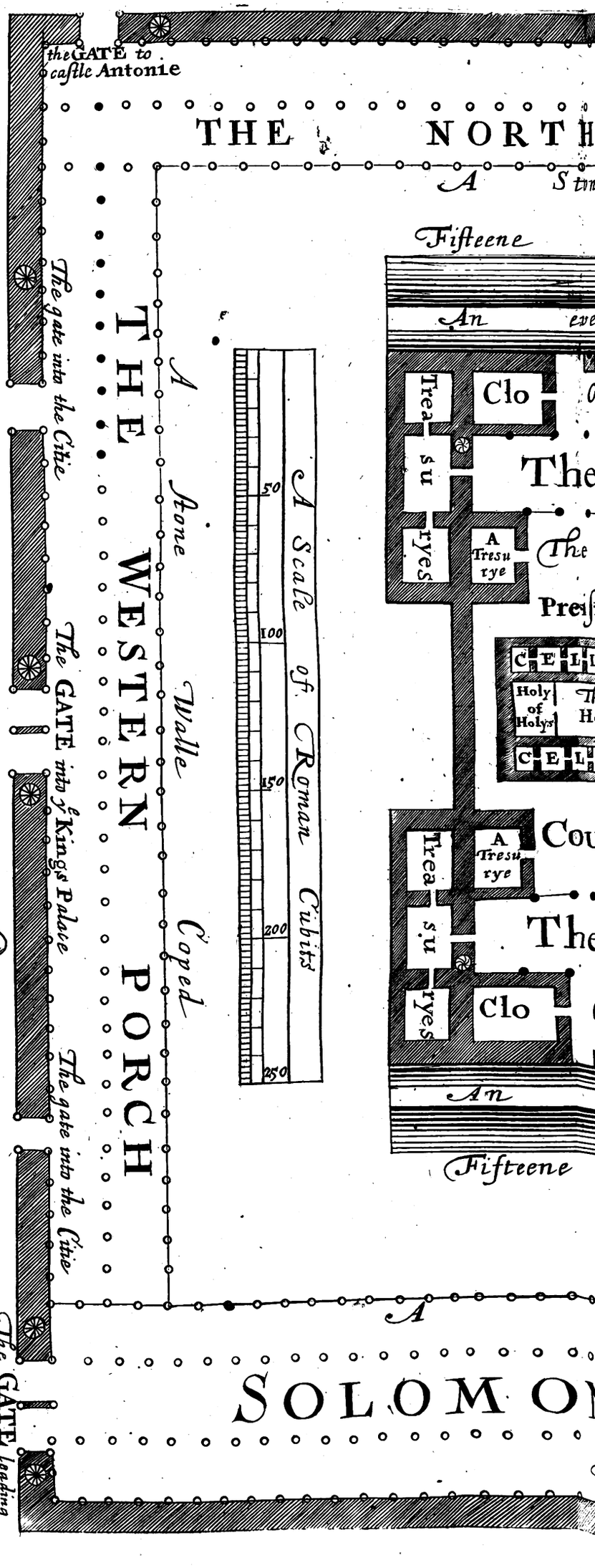
Digitized by Google

Digitized by Google

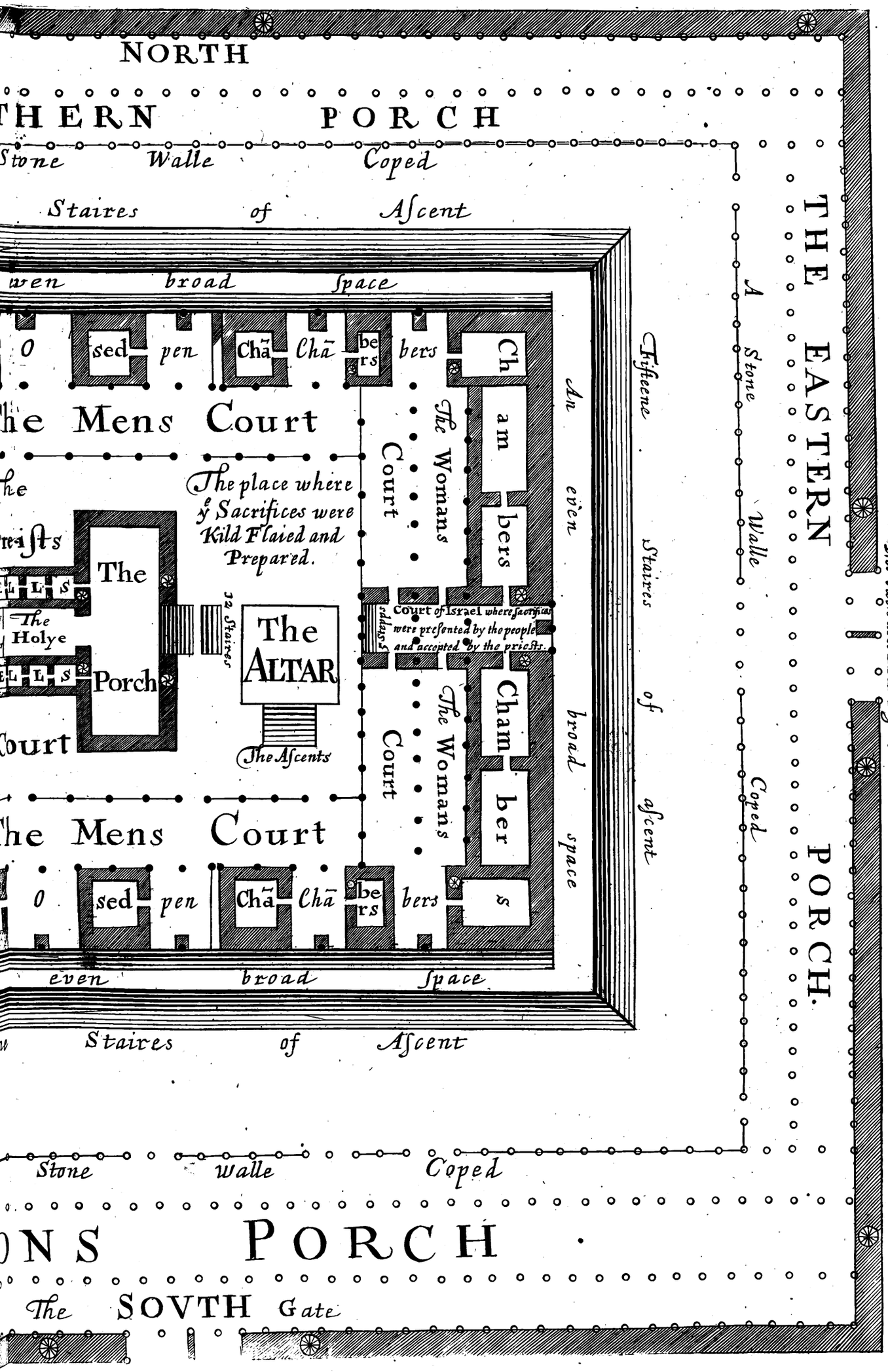
THE TEMPLE as it was in CHRISTE time.



John Goddard Sculpsit



Digitized by Google


NORTH
THERN PORCH
Stone Walle Coped
Staires of Ascent
wen broad Space
O sed pen Chā Chā bers bers
he Mens Court
The place where ye Sacrifices were Kild Flaied and Prepared.
The Womans Court
Ch am bers
THE EASTERN PORCH.
A Stone Walle Coped
The outward EAST gate
Fifteene An even Staires of broad ascent
The Holye
The ALTAR
Court of Israel where sacrifices were presented by the people and accepted by the priests.
The Ascents
Cham ber s
Porch
Court
Mens Court
even broad Space
Staires of Ascent
Stone Walle Coped
PORCH
The SOVTH Gate

Digitized by Google

ZOROBABELS TEMPLE, REBUILT BY HEROD.

CHAP. I.

The mean preparations for building this Temple.

¶ 1. THe seventy years of the *Babyloniſh* captivity expired, God moved the ſpirit of *Cyrus* (whoſe name the Prophet [a] mentioneth two hundred years before his birth) not onely by his [b] proclamation to permit Gods people, to return to their native Countrey, and thereby to encourage others to contribute neceſſaries unto them; but alſo reſtored the veſſels of *Solomons* making, and furniſhed them with proviſions out of his own Exchequer, for the erection of a ſecond Temple, which came after the former, not moe years in time, then degrees in magnificence. A thing no whit ſtrange, if the diſparity betwixt the builders be ſeriouſly conſidered.

Cyrus his proclamation.

[a] Iſa. 44. 28.

[b] Ezra 1. 1.

¶ 2. Firſt, *Solomon* was an abſolute Prince, full of wealth and power, in his peaceable Countrey, where no *dog durſt bark againſt him* (ſave two or three whapping curs toward the end of his reign) whileſt the builders of this ſecond Temple were but raw captives, newly returned to their native land, where they met with much diſturbance, and conſtant oppoſition from their enemies. Wherefore, no ſuch (almoſt miraculous) ſilence obſerved at the ſecond Temple, like that in the firſt, wherein [d] *no tool of iron was heard*, it being probable, here was knocking of hammers, and (certain) here was claſhing of malicious foes againſt the faithfull *Iſraelites*.

Difference in power.

[c] 1 King. 11. 14. 23.

[d] 1 King. 6. 7.

¶ 3. Secondly, *Solomon* (though alternately) employed *ſeven ſcore* [e] *and ten thouſand hewers and burden-bearers*, beſides *three thouſand three hundred overſeers* at the building of his Temple; whereas the totall ſum, and whole company of this *Remnant*, or rather, *Reverſion* of the *Jews*, with *their ſervants*

In number.

[e] 1 King. 5. 15.

servants [f] *and maids*, exceeded not fifty thousand, not amounting to a full third of the former number. As few the men: so were they ill furnished with all kinde of cattell. And whereas *Camels* had been necessary creatures to be used by them, for bearing of burdens at this structure, so meanly were they provided therewith, that [g] *Job* a private man, had *six* times (and after his restoration *twelve* times) moe *Camels*, then all the whole nation of the *Jews* had in their possession, when returning from captivity.

In wealth.

¶ 4. Thirdly, *Solomon* had (besides other vast in-comes, and a *bank* provided by *David* his Father) the *gold of Ophir* swimming unto him in the *ships* [h] *of Tarshish*, making their trienniall returns. Whereas no such *golden fleet* arrived to the building of this second *Temple*. As for *silver*, in *Solomons* time it was [i] *in Jerusalem as stones in abundance*; but, in *Zorobabels* time, *silver* was as *silver* in scarcity, and esteem, and the *exchange* of all coin ran very high in valuation. And, whereas the cost expended by *Solomon* on his Temple amounted to many thousands of [k] *Talents*, unto which are added *ten* [l] *thousand drams of gold* (onely as a supernumerary fraction, or odde sum above the entire Talents) the free-will-offering to the second Temple is not at all computed by *Talents*, which would have disgraced their poor provisions, but (to stick to our *new translation*) is onely summed up by [m] *drams* (as the silver not by *Talents*, but *pounds*) for the greater grace and credit of their contribution, so small in it self, but large (no doubt) in proportion unto their poor estates.

No eminent artizan.

¶ 5. Lastly, here was not (as in the making of the Tabernacle) any *Bezaleel*, or *Aholiab*, *filled with the* [n] *Spirit of God in all manner of workmanship*; no *Hiram* (as at the building of the Temple) [o] *filled with wisedome, and understanding, and cunning to work all works in braß*; no extraordinary artificer specified by name, employed therein. Yet, probably, they entertained the best workmen that age did afford, their purses or credit could procure, to polish, and adorn the building. And therefore the ingenuous [p] *Romanists* acknowledge a gross errour in their *vulgar Latine*, where they read [q] *ordines de lapidibus impolitis tres, three rows of unpolished stone*, which should be *polished stone*. For, אבן גלל *Eben Gelal* in the originall, is a stone *turned*, *rolled*, and *tossed* about, to smooth, and levigate every side thereof, and by [r] *Josephus* is rendred λίθυ μὲν ξεστοὺς τρεῖς ποιησάμενοι δόμους, of *shaved*, *hewed* or *carved stone*. However, our last translation (following *Tremellius* therein) reades it GREAT STONES, as if the state consisted, rather in their bigness, then beauty; amplitude, then art bestowed upon them.

Cedars fetched from *Libanus*.

¶ 6. Timber they fetched from [t] mount *Libanus* (the magazeen of Cedars) brought thence in ships to *Joppa*, and thence conveyed by land-carriages to *Jerusalem*. But, we may be assured, that *Solomon* long agoe had flitted the cream of the choicest trees in that mountain, this second generation being lesser, lower, and fewer, then those before them. Yea, in

f Ezra 2.64,65.

g Compare Iob 1. 3. with Ezra 2. 67.

h 1 King. 9. 28. & 10. 22.

i 1 King. 10. 27.

k 1 Chr. 22. 14. & 1 Chr. 29. 4.

l 1 Chr. 29. 7.

m Ezra 2. 69.

n Exod. 31. 3.

o 1 King. 7. 14.

p *Ribera de Temp fabr. li. 1. cap.* 27.

q Ezra 6. 4.

r *Anti. Iud. lib. cap.*

s In some copies ἐυξέστυ as *Ribera* cites it.

t Ezra 3. 7.

Digitized by Google

in process of time, *Cedars* were so rarified in *Libanus*, that [u] modern travellers saw but four and twenty in their passage over this mountain, and heard but of a few moe (and they all in one place) extant there at this day.

[u] *Biddulphs Travels. pag* 40.

¶ 7. Some will object, all these defects were eminently supplyed by the favour of *Cyrus*, who in his *Charta Magna* for the building of the Temple, had privided, that *the expences be* [w] *given out of the Kings house*; and water may sooner be wanting at the well-head, then they lack accommodations, who commanded the coffers of so mighty a Monarch. But, such must take notice of the great space of ground, betwixt *Jerusalem* and *Babylon*; and the bounty of Kings (especially at so great a distance) maketh more noise in the mouths of the reporters, then it brings profit into the hands of the receivers. So that all things considered, whilest *Solomons* Temple, like the eldest son, and heir, went away with the solid inheritance of a world of wealth; this latter, like the younger brother, was contented with a poor pension of the peoples bounty allotted unto it, especially at the inconsiderable beginning thereof.

Great promises ill performed.

[w] Ezra 6. 4.

¶ 8. Wherefore at the foundation of this Temple, the old men [x] wept at the laying thereof, who could call to minde the greatness, and gallantry of the former. How great was the griefe of our first parents after their expulsion out of paradise, when comparing their present with their primitive condition, and what was lost, with what was left unto them? Enough to drown them in despair, if not supported with certain expectation of the *promised Seed*.

The old men weep.

[x] Ezra 3. 12.

¶ 9. But the youngsters, being moe in number, and greater in strength, shouted for joy, conceiving the foundations newly laid a matchless fabrick for magnificence, having never seen better, nor other in that place. Thus, such as have been bred in the *dark*, when first brought into the *twilight*, admire at the incomparable lustre thereof. But, what saith our proverbe? *Better children weep, then old folk*: and it had been happy, if here (by a transposition of their passions) whilest the *young folk* sorrowed, the *old men* had rejoyced: the former *thinking* themselves to have just occasion of mirth, the latter *knowing* they had too much reason for mourning.

The youngmen shout for joy.

¶ 10. But, what saith the Prophet, in reference to this mean fabrick? *Who hath despised the day of small things?* God, who is *all in all*, delights to improve such things, as are next to *nothing*. He that loved the *Jews* best, who were [z] *the fewest of all people*; who made *Gedeon* a Judge, who was the [a] *least in his Fathers house*; *Saul* a King, whose family was the [b] *least of all in his Tribe*; *Paul* a preacher, the [c] *least of the Apostles*; who delighted in [d] *little Benjamin their ruler*, the *little hill of Hermon*, the [e] *lowlineſs of his handmaiden*; who multiplyeth *mustard-seed the* [f] *least of all grains* into a *tree*, did cherish and hatch this weak building under the wings of his protection, bringing it from feeble beginnings, by faint proceedings, to full perfection.

God delighteth in minims.

[y] Zech 4. 10.

[z] Deut. 7. 7.

[a] Iudg. 6. 15.
[b] 1 Sam. 9. 21.
[c] 1 Cor. 15. 9.
[d] Psal. 68. 27.
[e] Luk. 1. 48.
[f] Mat. 13. 32.

Digitized by Google

Chap. II.

The dimensions of the Temple, and the foundations thereof laid.

This far less then *Solomons* Temple.

¶ 1. BE it premised for an undeniable truth, that this Temple fell short of *Solomons* in the dimensions thereof. Which plainly appears, first, by the question the Prophet propoundeth; [a] *Who is left among you, that saw this house in her first glory? and how doe you see it now? Is it not in your eies, in comparison of it, as nothing?* Secondly, by the tears the old men [b] shed, when the [c] foundation thereof was laid, whilest they beheld the meanness of the one with their eyes, and recollected the magnificence of the other in their memories.

[a] Hagg. 2.3.

[b] Ezra 3.12.
[c] Ibidem.

Objection to the contrary.

¶ 2. But here we meet with (almost) an inextricable difficulty. For, notwithstanding the premises so plain to the contrary, the dimensions of *Cyrus* his Temple appear larger then those of *Solomons*, if the ensuing parable be seriously perused.

1 King. 6. 2.	Ezra 6. 3.
And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.	*Let the foundations thereof be strongly laid, the height thereof threescore cubits, and the breadth thereof threescore cubits.*

Behold here, how *Cyrus* his Temple was *thirty Cubits* higher (just as high again) and *forty cubits* broader (thrice as broad) as *Solomons*. And, although the length of this second Temple is not expressed, yet an ordinary judgement will infer by the symmetrie of building, that the length thereof must needs be much greater, to manage such a breadth in any due proportion of Architecture. This so strong an evidence to the contrary, would almost have perswaded one to believe, that their old men were either deceived with their dim eyes, or mistaken in their fraile memories, and that this Temple was greater then the former, did not the infallible testimonies of the [d] Prophets so peremptorily avouch the comparative smalness thereof, in respect of *Solomons*.

[d] Hagga. 2.3. Zech. 4.10.

A *Salvo* rejected.

¶ 3. Many are the solutions, which the learned produce in satisfaction of this difficulty. But, first, as for their conjecture, that *Zorobabel*, at the building of this Temple, purposely abated of those dimensions assigned by *Cyrus* (as too great for him to compass) contenting himself with a less scantling, but more proportionable to the weak power of his people: I can in no wise concur with them therein. For, in such defalcation of measures by *Cyrus* allotted, he shewed little courtship to his master the Emperour, (in distrusting the performance of his promises) and less religion to *the Lord his God*, in not believing, that he, who miraculously *had stirred up the spirit of Cyrus* to appoint, would also vigorously inable him (or his successours) to effect the aforesaid *assignment*, in building of his Temple.

¶ 4. Some

§ 4. Some suspect a mistake of numbers in *Cyrus* his *Grant*, which notwithstanding will very hardly be admitted. For, seeing the laws of the *Medes* and *Persians* could [c] *never be altered*, they were highly concerned to be accurate, and exact, in their entering, and inrolling all *Deeds on Record*. Others justly make a difference in the measures, and whilest *Solomons* were sufficiently known to have been of the [f] *first measure*, [g] they conceive *Cyrus* his cubits to be common ones, but half as large as the former. And thus this second Temple, though sixty cubits high, was for the main body thereof, but just even with *Solomons* Temple. Mean time it came far short of *Solomons* in this respect, because *Solomons* had a most beautifull *Porch*, in nature of a *Tower-steeple*, [h] one hundred and twenty cubits high (that was double the body of the Temple) whilest no such aspiring building graced the second Temple, being all of one uniforme height.

Otherstendred.

c Dan. 6. 8.

f 2 Chr. 3. 3.
g *Tremellius in locum Ezra.*

h 2 Chr. 3. 4.

§ 5. This difficulty in the height thus satisfied, by the difference of *cubits*, let none be troubled at the breadth of this second Temple, tripling that of *Solomons*, seeing here *breadth* is taken (as elsewhere in Scripture) for the *full extent of a thing on every side*. Thus in the [i] *Revelation*, Saint *John* speaking of the numberless army of *Gog* and *Magog*, describes them to *goe upon the breadth of the earth*, that is, on the whole space of the surface thereof. Nor is the Hebrew רחבו *Rekbo* (which properly signifieth *his breadth*, and is used 1 *King.* 6. 2.) used in *Ezra*, but the *Chaldee* פתיה which (as [k] *Ribera* observeth) importeth the expansion, or spreading of a thing, *quaquaversum*, on every side. On which consideration, it is judiciously rendered by *Tremellius*, not *latitudine*, but *amplitudine ejus*, not the *breadth*, but the largeness thereof. So that *Cyrus* gave order, that the bigness of this Temple (length and breadth put together) should not exceed threescore cubits (perchance forty in length, and twenty in breadth) and so, both when first founded, and when fully finished, it came far short of the dimensions of *Solomons*.

Breadth how taken in Scripture.

i Revel. 20. 9.

k *De Templi fabrica. lib. 1. cap. 27.*

CHAP. III.

After many obstructions, finished at last.

§ 1. NOw went the building hopefully on, probable in some competent time to come to perfection; when the *Samaritans* (the envious enemies of *Israel*) first by fraud, then force, endevour to obstruct their proceedings. First, they tender [a] their service to be fellow-builders with the *Jews*, (claiming a joynt-interest in their Temple, as serving the same God) which by *Zorobabel*, and the Elders of *Israel* was wisely refused, as knowing, such seeming helpers would prove reall hinderers. Thus, when [b] *Satan transformes himself into an Angel of light*,

Samaritanes their false friendship.

a Ezra. 4. 2.

b 2 Cor. 11. 14.

as pretending to sing *Gloria in excelsis*, with the rest of those heavenly Spirits, it is onely out of design to disturbe their harmony, and (if possible) to put that celestiall Quire out of tune.

Their open enmity.

c Ezra 4.15.

¶ 2. Their first project failing, the *Samaritanes* accuse the City of *Jerusalem* in the Court of *Artaxerxes* King of *Persia*, to have been formerly a[c] *rebellious city*, referring themselves to the Court-rolls for the proof thereof. See what it is to be a *Rebell on record*, their posterity may fare the worse for it, many years after. Indeed, it cannot be denied, but that *Zedekiah* King in *Jerusalem*, though *sworn by God* to the contrary, [d] *rebelled against King Nebuchadnezzar*, so that this suggestion of the *Samaritans*, had too much of truth, though more of malice therein. For, hence they inferred, were the place rebuilt, the people would return to their former stubbornness, whereby, in process of time, the *Persian Monarchy* would be deprived of all command, and [e] revenue *on this side the river* of *Jordan*.

d 2 Chr. 36.13.

e Ezra 4.13.16.

The *Iews* forbidden to build the Temple.

¶ 3. Power, and Profit are the two *apples* of Princes *eyes*, woundable with the least touch thereof. No wonder therefore if upon the premises, a Prohibition was presently from *Artaxerxes* sent, and served upon the *Jews*, commanding them to desist from building till farther order should be [f] given them. Thus the work ceased till the second of *Darius*. Mean time private palaces in *Jerusalem* were finished, and garnished with [g] *ceiled work*, whilest Gods Temple lay waste. Did not those private houses blush at their own bravery, as serving-men may be justly ashamed, to see themselves finer then their Masters?

f Ezra 4.21.

g Haggai 1. 4.

Fall a building it again encouraged by the Prophets.

¶ 4. Then arose *Haggai*, and *Zachary*, and [h] encouraged the people to build again. What, must the Pulpit be obeyed before the Throne? [i] *In the word of a King there is power*, but is there more in the mouth of a Prophet? Oh! a greater then *Artaxerxes* was here, these Prophets being warranted by divine inspiration. On goes the Temple afresh, whilest the enemies of *Israel* seek in vain to hinder it the second time. For, upon search, the originall grant of *Cyrus* is produced from amongst the Records of the [k] *Medes*, in pursuance whereof, *Darius* did not onely give leave, and liberty to the *Jews* to build their Temple, with a penalty on such as refused it, but also enjoyned *Tatnai*, [l] *Shethar-Boznai*, and others beyond the river (which sided with the *Samaritans*) to contribute all necessaries towards the finishing, and furnishing thereof. No doubt the *Jews* (formerly refusing their persons) accepted their purses to build with, as knowing, though the men were false, their money might be made faithfull towards the furthering of the work.

b Ezra 5.1.
i Eccles. 8. 4.

k Ezra 6.2.

l Ibid. ver. 8.

Chronologicall difficulties justly declined.

¶ 5. As for the many chronologicall differences, wherewith the building of this Temple is encumbred, we utterly decline them as alien from our subject. *He that medleth* (saith [m] *Solomon*) *with strife belonging not to him, is like one that taketh a dog by the eares.* Chronology (all know) is a surly, churlish Cur, and hath bit many a mans fingers, who have causelesly medled therewith. Blame me not therefore, if willing to keep

m Prov. 26.17.

mine

mine own hands whole. Onely I will adde, that such are much troubled, who apply to this Temple those words of the *Jews* to our Saviour, [n] *Forty and six years was this Temple in building, and wilt thou rear it up in three days?* So that all their endevours can not conform those numbers to *Zorobabels* Temple, which had not so many years spent in the erection thereof. Wherefore for the main they plead, that *malice hath a wide mouth*, and loves to outlash in her relations. So that the *Jews* stood not exactly on the *particulars* of years, whilest the *totall sum* of their intent was to cast a greater odium on Christ, by widening the disproportion between *so many* years, and *so few* days. Yea, seeing at the same time they wilfully mistook the meaning of our Saviours words, no wonder if withall they corrupted the computation of the building of the Temple, adding moe years thereunto, then were in the true account thereof.

n Iohn 2. 20.

§ 6. But be the years moe or less, at last after many stops, stays, demurs, delays; suspensions, relaxations; desertions, resumptions thereof, the building was compleated, and a solemn sacrifice at the dedication thereof, but far inferiour to *Solomons*, on the same occasion.

Sacrifice at the Dedication.

1 King. 8. 63.

And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep.

Ezra 6. 17.

And they offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambes; and for a sin-offering for all Israel twelve hee-goats, according to the number of the Tribes of Israel.

See here a great fall, but the second sacrifice was suitable to their small substance: of a little they gave a little to that God, who, where there is [o] *first a willing minde, accepteth it according to that a man hath, and not according to that a man hath not.* However, we must congratulate the hopefull mention of the twelve Tribes of *Israel*. Welcome happy name, and number, well met in holy writ, seeing so long since last we parted from you, some hundred years agoe, when *Elias* offered his sacrifice on mount [p] *Carmell*. A strong presumption, that some of each Tribe were now present, at the finishing of this Temple, whereof largely before.

o 2 Cor. 8. 12.

p 1 King. 18. 31.

§ 7. This Temple was afterwards miserably defaced, and profaned by wicked *Antiochus*, untill some years after, *Judas Maccabeus* cleansed the Sanctuary, repaired the breaches of the Temple, renewed the gates and chambers about it, and deckt the [q] forefront thereof with crowns of gold. He ordained also in the moneth *Casleu* an [r] annuall festivall *by the space of eight days to be kept with mirth and gladness*. Some will say, this was but a ceremonious supererogation of *Maccabeus*, in making such an ordinance; seeing, neither *Hezekiah*, when purging the Temple from the profanation of *Ahaz*; nor *Josiah*, cleansing it from the idolatrous pollutions of *Manasses* and *Ammon*, instituted any such yearly solemnity in memoriall thereof. But, let such know, that under *Antiochus* there was not onely a suspension, and interdiction of the Temple from pious uses, but a totall alienation thereof from piety, and diversion to profaneness: and

Repaired by *Maccabeus*.

q 1 Mac. 4. 57.

r Ibid. ver. 59.

and by *Maccabeus* the old Altar was not (as by *Hezekiah*, and *Josiah*) reconciled to Gods service, but a [f] new one erected (hence perchance the feast was called *Encænia*, or the *Renewing*) in the place thereof. And what, if in this particular point *Maccabeus* was more pious then either *Hezekiah*, or *Josiah*, let not his memory fare the worse, for endevouring the better to preserve Gods favours in the memories of others.

[f] Ibid. ver. 47.

Christ at this Feast of Dedication.

§ 8. Just (no doubt) were the considerations moving *Maccabeus* to make this annuall festivall, seeing our Saviour in the Gospell [t] graced this feast of the dedication with his presence. Although it appears not in Scripture, that Christ went up purposely to *Jerusalem* for the observation thereof (as he did to the Passeover, which was of divine appointment) but there might be a casuall coincidence of this feast, and his presence at *Jerusaem*. However, seeing Christ with his company adorned a [u] *marriage-feast* at *Cana* in *Galilee*, being a meeting of meer civil concernment, founded on no divine command, but onely the commendable custome of the Countrey, no wonder if he honoured the feast of *Dedication* with his person, wherein the Temple was at first in some sort remarried to the proper use thereof, from which by the profaneness of persecutours it had formerly been divorced.

[t] Ioh. 10. 22.

[u] Ioh. 2. 2.

The Rhemists their wilde note.

§ 9. Here I must not omit the *Rhemists* note, [w] *Christ* (say they) *vouchsafed to honour, and keep that feast instituted by Judas Maccabeus, Lib.* 1 *cap.* 4. *and now Hereticks vouchsafe not to pray, and sacrifice for the dead,* [x] *used and approved by him.* But, Christ his presence at this feast of *Maccabeus* his institution, doth no more oblige us to an universall observation of all the actions of *Maccabeus*, without farther examination of them, how well they agree with Gods word; then his *eating of bread* in the house, and at the invitation of *Simon the* [y] *Pharisee*, engageth us to avouch all the opinions, or practise all the traditions, which the said *Simon* might erroniously maintain.

[w] Pag. 292. on Iohn 10. 22.

[x] 2 Mac. 12.

[y] Luk. 7. 36.

CHAP. IV.

Of the Utensils in Solomons, *wanting in this Temple.*

Most of the utensils restored.

§ 1. AS for bulk of fabrick, and beauty of frame: so also for variety, and richness of furniture, this Temple fell short of *Solomons*. Indeed, great was divine providence in preserving the Utensils of the Temple, during the captivity in *Babylon*. Though *Belshazzar* [a] drank in the holy vessels, yet his sacrilegious *swallow* was not so *wide*, as to devoure the metall thereof. These remained in the treasury, and were afterwards restored to the *Jews* at their return, even vessels of gold and silver, to the full number of [b] *five thousand and four hundred*. And yet notwithstanding the restitution of them, this *widow-Temple*, as I may

[a] Dan. 5. 3.

[b] Ezra 1. 11.

term

term it, fell in beauty short of the *Virgin-Temple*, wanting many eminent ornaments which were found in *Solomons*.

But many wanting.

¶ 2. First, it is probable, that the stately [c] scaffold of brass, with the Kings [d] pillar (which some conceive set thereupon) in nature of a royall throne, was not in the second Temple; so glorious a Sphere being needless, when there was no Sun to shine therein. Certainly this wanted

[c] 2 Chr. 6, 13.
[d] 2 Chr. 28, 13.

1 The two fair pillars of *Jachin* and *Boaz*, [e] broken in pieces by *Nebuchadnezzar*, to make them the more portable to *Babylon*, otherwise such mountains of massie brass, were unmanageable, till parcelled into many fragments, past possibility of being rejointed together, whilest all the lesser vessels were preserved whole and entire. Thus, greatness oft-times exposeth eminent persons to their own destruction, whilest poverty carrieth its own protection, and inferiour people are preserved by their meanness.

[e] 2 King. 25. 13.

2 The great [f] *Molten Sea*, which being guilty of the same crime (its own overgreatness) suffered the same execution with the *brasen pillars*.

[f] Ibidem.

3 The fire from heaven, which, as in the [g] *Tabernacle*, so in *Solomons* Temple [h] *came down from heaven, and consumed the burnt-offerings, and the sacrifices, and the glory of the Lord filled the house*. No spark of this fire appeared in the second Temple.

[g] Levit. 9. 24.
[h] 2 Chr. 7. 1.

4 The *Pot of* [i] *Manna*, spilt, broken, or lost, by some accident unexpressed in Scripture.

[i] Exod. 16. 33.

5 The [k] *Rod of Aaron which budded*, but now was withered away (by some casualty unrecorded) during the captivity of *Babylon*.

[k] Num. 17. 10.

6 The *Arke of the Covenant*. Not, that we give any heed to *Jeremy* his Apocryphall [l] hiding thereof in mount *Nebo*; but, whersoever it was, it was not in the second Temple.

[l] 2 Mac. 2. 5.

7 The *two tables of the* [m] *Law* written by Gods own finger, and put formerly into the *Arke of the Covenant*.

[m] Exod. 34. 1.

Here for the main we may observe, that the *Holy of Holies* in this second Temple, was left altogether empty, and unfurnished. Such avoidance of the Utensils thereof being purposely made to make room for the coming of our Saviour the true *High-priest*, who with his gracious presence [n] *filleth all in all*.

[n] Ephes. 1. 23.

The Oracle speechless.

¶ 3. As for the *Oracle*, if it were present in this Temple in substance, it was absent in effect, because dumbe, and speechless, as [o] *Josephus* both ingenuously confesseth, and conscientiously rendereth a reason thereof; affirming that the stones therein ceased to send forth their wonted splendour (by which formerly answers were returned) two hundred years before he wrote his book, *God being angry with his people for their prevarication from his law*. And thus this second Temple was, as in her structure, so in her ornaments much inferiour to that first of *Solomons* erection.

[o] *Anti. Iud. li. 3. ca. 10. pag. 90.*

¶ 4. All

Wherein it excelled *Solomons*.

p Hagg. 2.9.

§ 4. All these defects notwithstanding, in one eminent respect this Temple equalled, yea excelled *Solomons*, according to the [p] Prophets prediction, *The glory of this latter house shall be greater then of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts*; so that in a mysticall respect, the pavement of this, was higher then the roof of the other. For, hereon our Saviour, when a child, was presented to the Priests; when a youth, disputed with the Doctours; when a man, wrought many miracles, preached many Sermons; teaching within, and tempted without the Temple, on a pinnacle thereof. In a word, *Solomons* Temple, like Mans originall creation in purity, and perfection, was most glorious in it self: this latter, like our state of regeneration, which, though full of faults, failings, wants, weaknesses, in comparison of the former, yet outstrips it in Gods gracious acceptance thereof, crowning it with perseverance here, and happines hereafter.

The Courts of the Temple.

q Nehem.8.16.

r Ezra 10.9.

§ 5. So much for the Temple it self, which also was guarded with Courts attending the same. Witnes *Nehemiah* reporting, how, at the *feast of Tabernacles*, the people, to testifie their joy, *made themselves booths*, or *arbours, in the* [q] *Courts of the house of God*. But, whereas *Ezra* mentioneth the [r] *street of the house of God*, (whither all the people repaired, being about to reforme their strange marriages) I take this to be no part, or parcell of the structure of the Temple, but some fair street in *Jerusalem*, leading thereunto: as *Temple-gate*, and *street* in *Bristol*, so termed, because in passage to the fair Church called the *Temple* therein.

Why no draught of *Zorobabels* Temple.

§ 6. Let not the Reader here expect from me, a draught of *Zorobabels* Temple. For, besides that already I have dipped my fingers deep enough in *holy mortar*, (when describing *Solomons* Temple) we have nothing out of *Scripture*, for the particular fashion thereof. To frame it therefore according to conjecturall fancies, would be as much offensive to any consciencious writer, as little satisfactory to the judicious Reader thereof. Onely in lieu of *Zorobabels* we present here the *Herodian Temple*, and all the Courts thereof (the same in all essentials with *Zorobabels*) as *Herod* rebuilt it, although the story thereof be incumbred with many improbabilities, which we come now to relate.

CHAP. V.

Herod (*saith* Josephus) *plucked down, and rebuilt* Zorobabels *Temple.*

Wicked men sometimes do good.

§ 1. IT is strange, how the worst of Tyrants sometimes stumble on eminent actions, doing such works as might beseem better men to be the authours thereof. Either, out of the *love of variety*, that being long

long wearied with a constant course of wickedness, they adventure on some commendable deeds, meerly for recreation. Or else, onely *se defendendo, for their own security*, to fence themselves against the too just assault of peoples tongues, hoping in vain, by one good, to make amends for many evill deeds they have committed. Some such consideration put *Herod the King* upon the building of the Temple, who (as [a] *Josephus* reports) plucked down *Zorobabels* Temple to the ground, and erected a new one in the room thereof, of greater art, and larger dimensions.

a *Anti Iud lib.* 15 *cap.* 14. out of which all our ensuing history is taken.

§ 2. But some [b] Authors of very good account, are very loth to give credence hereunto, utterly denying *Herod* to have *built*, and *lanched a new vessell of a Temple*, although allowing him, to have *carined*, *new rigged*, and repaired the old, and especially the south-porch thereof. They conceive this third Temple meerly modelled, and made by the fancy of *Josephus*, as which never had other then paper-wals, inke-mortar, and quil-timber in his book-description thereof. Yea are bold to call it *commentum, figmentum, fabulam*, and in downright terms *mendacium*, the *flat lie* of *Josephus*.

Some deny *Herods* rebuilding of the Temple.

b *Ekius* first, and after him *Villalpandus in Ezech. tom.* 2 *part* 2. *lib* 5. *disp.* 4. *cap.* 68. *& sequentibus.*

§ 3. For mine own part, after very much reluctancy, I am at last contented to credit *Josephus* herein, though willingly I could have wished, that some other ancient Authour of his own age had avouched the same, that so *in the mouth of two witnesses this truth might have been established*. For, this is that same *Josephus* whom the great [d] *Scaliger* characterizeth *Diligentißimum καὶ φιλαληθέςατον omnium Scriptorum, cujus fides & eruditio in omnibus elucet.* And, although we come not just up to this so high a commendation of him, yet we will not suspect him of falshood in such passages, wherein he dissenteth not from Scripture.

Iosephus to be believed herein.

c Deut. 17. 6.

d *In Proleg. in librum de Emendat. Temporum.*

§ 4. For, first herein he himself could not be deceived in a matter notoriously known, some being alive who could remember *Herods* building thereof. And *Josephus* himself had often personally officiated in this Temple, in his Priestly function. Nor, would he deceive others by such a report; for, *cui bono*, what could he gain thereby? Nothing could be gotten by flattering the dust, or ghost of *Herod*; especially none of his linage (when *Josephus* wrote) being in power, or place to reward him. How can we then in charity conceive, that he did *transgress without a cause*? Seeing there were so many of his own countreymen, living in all lands, ready to confute so lowd a lie, if avouched by him.

Could not be deceived, would not deceive.

§ 5. Secondly, the words of the Disciples to our Saviour, [e] *Master, see what stones, and what buildings are here*, must in probability relate to some new, specious, eye-pleasing fabrick. And, if any should say, that the Disciples, being poor fisher-men, and untravelled into forein parts, might be priviledged to wonder at a fabrick, not so admirable in it self; let such know, we collect the magnificence of this Temple, not so much from their admiration, as from Christ his concession; who (though reproving the Apostles carnall affections) alloweth the stateliness thereof in that sharp *return*, [f] *Seest thou* ταύτας τὰς μεγάλας οἰκοδομὰς *these*

Answers b. ft to the Disciples admiration.

e Mark 13. 1.

f Ibid. ver. 2.

these great buildings? Now, this could not well agree with *Zorobabels* Temple, being little curious when new, & almost contemptible when old (if ſtanding in Chriſts time, weather-beaten after four hundred years continuance) and therefore undoubtedly relates to the *Herodian* Temple, as then in the prime, and perfection thereof.

Beleeved by many good authours.

§ 6. Adde hereunto, that *Herod* his wholly taking down, and rebuilding this Temple, is embraced, and beleeved, by moſt ancient, and learned writers, [g] *Hegeſippus*, [h] Saint *Hierome*, [i] *Rupertus*, and many other Chriſtian Authours. * And that ſome Talmudiſts acknowledge *Herods* Temple, a learned Critick hath ſufficiently cleared the ſame. Yea, which is much materiall (even by the confeſsion of ſuch [k] as lately have oppoſed it) *mille quingentis annis nemo vocavit in dubium, nemo non credidit*; for fifteen hundred years (ſince *Joſephus* wrote it) none ever doubted, or queſtioned the truth thereof.

[g] *Lib. de.*
[h] *In cap. 11. Zech. fere initio.*
[i] *In cap. 2. Haggai.*
* *Conſtantine l. Empe. in præfatione in Middoth.*
[k] *Villalpandus ut prius.*

CHAP. VI.

Objections to the contrary anſwered.

Much may be alledged againſt *Herods* building.

§ 1. HAving thus brought our beliefe (not over forward in it ſelf) to *anſwer the ſpur*, in what *Joſephus* reports, we confeſs notwithſtanding, many ſhrewd objections may be alleadged to the contrary, which we ſhall endevour to ſatisfie in order, as followeth.

1. Objection.

§ 2. *Ob.* It is utterly improbable, that God who refuſed *Davids* tender to build him a Temple, meerly becauſe he was a *man* [a] *of bloud*, would accept of ſuch a Tyrant as *Herod* was, for the ſame purpoſe. Who had murthered *Hircanus* his patron, *Joſeph* his own uncle, *Ariſtobulus* his brother-in-law, *Mariamne* his wife, *Ariſtobulus* the younger, *Alexander*, and *Antipater* his ſons. In a word, unlikely it is, his ſervice ſhould be employed in building the *Temple of God*, who endevoured to deſtroy the [b] *God of that Temple.*

[a] 2 Chr. 28. 3.
[b] Mat. 2. 20.

Anſwer.

§ 3. *Anſ.* Gods ways are in the deep, paſt mans finding, or fathoming out: who, to ſhew the fulneſs of his power, and freedome of his pleaſure, uſeth variety in his own working. That ſhall be ſometimes a bar to one, which otherwhiles ſhall be no hinderance to another. Who knowes not, but *Cyrus* was a cruell man, the manager of mighty wars, who came to a wofull and violent death? Witneſs, when [c] *Tomyris* the *Scythian* Queen, having cut off his head, and put it into a veſſell of bloud, *Satia te* (ſaith ſhe) *ſanguine quem ſemper ſitiſti, Cloy thy ſelf with bloud which thou haſt always thirſted after.* And yet God accepted of the ſervice of *Cyrus*, not onely to be a benefactour unto, but founder of his Temple, the [d] *expences thereof being given out of his own houſe.* Why then might not the ſame God make uſe of *Herod*, for the rebuilding of his Temple, when in continuance of time, much run into dilapidations?

[c] *Iuſtine lib. 1.*
[d] Ezra 6. 4.

§ 4. The

§ 4. *Ob.* The Temple extant in our Saviours time, was forty six years in building, as the [e] *Jews* did avouch; now, this cannot be applied to *Herods* Temple, who reigned in all but thirty seven years; it must therefore belong to *Zorobabels*, the building whereof was so long suspended, through the frequent opposition of their enemies.

2 Objection.

e Ioh. 2. 20.

§ 5. *Ans.* It cannot well be applyed to *Zorobabels*, but exactly fits *Herods* Temple; for *Zorobabels* it falls out too large, which makes expositours take refuge at severall shifts, as we have formerly [f] observed. It is adequate unto *Herods* Temple, the Greek being ᾠκοδομήθη, the first *Aoriſt passive*, that is, *it hath been in building*. For, from the time that the first foundation was laid by *Herod*, untill the present instant of the *Jews* their speech, the sum of forty six years was exactly compleated, all which time (though the main of the fabrick was finished in the first eight years, and an half) workmen were constantly employed in trimming, polishing, and perfecting the out-buildings thereof.

Answer.

f Above cap. 3. § 5.

§ 6. *Ob.* The Prophet [g] *Haggai* foretold, that the glory of the second Temple should be greater then the first, which was accordingly accomplished in the coming of our Saviour, gracing it with his [h] presence, and preaching therein. Now, if the Temple extant in our Saviours time, were not the same numericall, individuall Temple, which *Zorobabel* built, but another new one of *Herod* his erection, the Propheſie of *Haggai* took no effect, and missed of the due performance thereof.

3 Objection.

g Haggai 2. 9.

h Mat. 3. 1.

§ 7. *Ans.* *Haggai* his propheſie found the full accomplishment thereof, in our Saviours preaching in *Herods* Temple, which was no distinct, but in all essentialls the self same with *Zorobabels*. The *holy riddle* in the *Revelation* is very hard to be understood, how the *beast* [i] *was the eight, and yet one of the seven.* But here it is obvious to any apprehension, that this was the *third*, and yet the *second Temple*, set up in the same place of the former.

Answer.

i Revel. 17. 11.

§ 8. *Ob. Zorobabels*, or the *second Temple* may as properly be termed the *first*, and avouched the same with *Solomons*, as this third of *Herods* building may be called the *second* Temple, and maintained the same with *Zorobabels*. For, it was erected on the same Area, or *floor*, and had, though less limbs (smaller dimensions) the self same vitals, all the essentiall Utensils of the first Temple, restored unto it.

The same objection reinforced.

§ 9. *Ans.* Not so, for, not a foot of stone, or inch of timber used in *Solomons*, was found in *Zorobabels*, which being all utterly destroyed, new materials were fetched from mount [k] *Lebanon*. Whereas no doubt *Herod* made use of whatsoever was firm, sound, and undecayed in *Zorobabels* Temple. Besides, there was an interstitium, or distance of seventy years, between the destruction of *Solomons*, and erection of *Zorobabels* Temple; whereas here no vacancy at all, the service, and sacrifices to God being continued without any interruption. As therefore that man, who, out of a desperate consumption, by Gods blessing, physick, and

And answered.

k Ezra 3. 7.

Digitized by Google

good diet, recovers new flesh, remains still the same man: so *Zorobabels* Temple, acquiring by *Herods* bounty more beauty, and bigness, continued the same Temple, Gods unintermitted service (the life and soul thereof) preserving the *individuity*, or *oneneß* of this Temple with the former.

4 Objection. [l] *Vid. ejus annot. in Mat. 24. 1. & Iohn 2. 20.*

¶ 10. *Josephus* himself elsewhere confesseth (as learned [l] *Grotius* doth observe) that the Temple was never but twice demolished, first by *Nebuchadnezzar*, and finally by the *Romans*.

Answered.

¶ 11. Understand him (to reconcile him to himself) never but twice demolished in anger from enemies, whereas *Herod destruebat animo restruendi*, destroyed it with intent to rebuild it. As the Chirurgion, who, not out of cruelty, but pity, breaks an ill set bone, with full intent to set it better. Hence it was, that this third Temple, in some sense, is always accounted, reputed, and esteemed by the Jewish Rabbins, the same with the second.

CHAP. VII.

Generall observables in Herods *building.*

Full credit not required to *Iosephus.*

¶ 1. THus satisfied for the main, that *Herod* rebuilt *Zorobabels* Temple, come we to some memorable observables therein, gathered out of *Josephus*, whose single band if the Reader shall refuse to accept, we can tender him no better, yea, no other security. It is not therefore expected, that all which *Josephus* relates, should be credited in the full latitude thereof, it is enough if the judicious Reader (with [a] Saint *Paul* in another case concerning the reports of the *Corinthians*) doth *partly beleeve it.*

[a] 2 Cor. 11. 18.

¶ 2. First, to satisfie, and content the *Jews* (half suspecting his power, or pleasure to rebuild the Temple) he plucked not down the old Temple, till all necessaries for the new one were perfectly provided, and brought in place, ready to be set up, lest otherwise between two Temples, none at all should be left. Such as take down one Church, before fully furnished for the setting up of a new, make a dangerous breach for profaneness, and Atheisme to enter in thereat. No such *regnum* for Satan, as in the *interregnum* between two religions.

¶ 3. As for the dimensions of *Herods* Temple in relation to *Solomons*, the ensuing parallel thus presents them unto us,

1 King. 6. 2.	*Josephus Anti. Jud. lib. 15. cap. 14.*
And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits--[after the first [b] *measure] the porch therein was an* [c] *hundred and twenty cubits high.*	*Herod* removed the old foundations, and laying new ones, built the Temple an hundred cubits long, so many and twenty more, in height; as for the breadth (omitted by *Flavius Josephus*) *Ben-Gorion* addeth, it was an hundred cubits.

[b] 2 Chr. 3. 2.
[c] Ibid. ver. 4.

Not that the whole body of *Herods* Temple was an hundred and twenty cubits

cubits high, but onely the middle thereof, as *Josephus* confesseth, the sides round about being lower. Thus whilest *Solomons* Temple was builded long ways, with the porch, or tower at the east end, *Herods* appears more round, with a tower in the middle thereof.

¶ 4. Now, though the length, and breadth of *Herods* Temple exceeds *Solomons*, (as they make it) yet certainly, not cubits of the *first measure*, but common ones are meant by *Josephus*, as may appear by the vast proportion of firme stones employed in this building, being *twenty five cubits long, eight high, and twelve broad.* Oh! with what art, or engines were they brought hither? If the stones on *Sarisbury* plain, in a levell and flat Countrey, and not above twenty miles from the sea, are recounted amongst the wonders of *England*, for their conveyance thither (though the biggest of them called *Corse stones* are far [d] less) I say, if they be beheld with such admiration, that judicious men resolve them not reall, but factitious stones, of grit cemented with some unctuous matter, how can we conceive that these solid stones (four of them being the ful length of the Temple) were managed hither, farther off from the sea, over a mountainous Countrey? However, that great, and goodly stones were here, the [e] πολαποὶ λίθοι and ηγλαὶ λίθοι in the Disciples observation, doth sufficiently prove.

Common cubits meant by *Iosephus*, appearing by the bigness of the stones.

d As but 24 foot high, 7 broad, and 16 in compass, *Camdens Brit. in Wiltshire.*

e Mark.13.1.
f Luk.21.5.

¶ 5. The *Holy of Holies* had the inside thereof made onely by the Priests (others not presuming to come on the ground) whereof a thousand were found very cunning in building. Now, although Saint *Paul* was a Pharisee, and a [g] *tent-maker* (the principles of that sect annexing some trade to their profession) it is strange, so many Priests, though skilfull in the *Mathematicall*, should be so dexterous in the *manual* part thereof. The pinnacles of the Temple (saith *Josephus*) were made so sharp, that a bird could not sit on them, to prevent the defiling thereof. Wherefore when the Devill set our Saviour on [h] *a pinnacle of the Temple*, (where no doubt his feet stood fast without any miracle, which the Devill could not, and Christ would not causlesly work, as presumption against the will of his Father) we understand thereby, not such a sharp *pinnacle*, but some *bartlement*, *wing*, or *brink*, of building, higher then the rest of the fabrick.

Priests builders

g Act 18.3.

b Mat.4.5.

¶ 6. It was finished (of all the days of the year) on *Herods* birth-day, and therefore (saith *Josephus*) the joy was the greater, two such eminent causes thereof meeting together. In very good time no doubt. Indeed the memories of *Philip* and *Jacob*, or, of *Simon* & *Jude*, have been anciently celebrated on the same day, being paires of pious persons well agreeing amongst themselves. But, [i] *What communion hath light with darkness?* Heaven, with hell; *God* with *Herod*, that they should be coupled together, in the same solemnity? However, the finishing of the Temple on *Herods birth-day*, was a better deed then what his grand-child *Herod Antipas* did many years after, on his [k] *birth-day*, beheading *John* the *Baptist*. The same

Finished on *Herods* birth-day.

i 2 Cor.6.14.

k Mat.14.6.

same authour reports they had it by tradition, that it never rained on the day-time, but onely by night, during the building of the Temple, that so the labour of the workmen might not be interrupted.

An incredible report.

§ 7. But a more improbable passage falls from the pen of *Josephus*, when he reports, that the Temple when finished, sunk down twenty cubits in the foundation, which the skilfull in Architecture will hiss at as an untruth. For,

1 Strange that all parts thereof (as if by mutuall consent) should at once equally sink directly down, such an even, and eminent proportion; the same weight above meeting with just the same weakness beneath, and no more in one place, then another. And grant, the walls all agreed to sink together, it is much, the beams were not broken with the sudden subsidency of the building.

2 Such a sinking fabrick would have frighted the Priests from officiating therein, and death hanging over their heads disturbed their devotion.

3 The same authour reports, that the *Holy of Holies* in *Herods* Temple was just twenty cubits high. If so, then by the sinking of this fabrick, it was wholly swallowed in the earth, turned into a cellar, so that the High-Priest, in Scripture phrase, must not *go up*, but *go down* unto it.

4 The Disciples, when gazing on the [l] greatness of the stones, might better have bestowed their wonder, that so firm a fabrick should stand on so fleeting a foundation.

[l] Mark 13.1.

Wherefore with the sinking of his Temple, *Josephus* his credit sinkes twenty cubits in my estimation, enough almost to make one un-believe whatsoever he hath formerly reported therein.

What use may be made thereof, if true.

§ 8. But admit it done, not suddenly, but leasurely, and by insensible degrees, sinking some cubits more or less, was not the hand of God more immediately therein? Partly to punish *Herods* pride; shewing, he rather permitted, then approved, such a wretched Tyrant should build his Temple. Partly, to prognosticate the future ruine of this fabrick, not standing full fourscore years, before it was destroyed. However, in a spirituall sense, the true *Zion*, and Church of God hath the [m] *foundations thereof in the holy mountains—The highest himself shall establish her*, *God is in the* [n] *midst of her, she shall not be moved.*

[m] Psal. 87.1.

[n] Psal. 46.5.

Chap. VIII.

Herods *Temple many degrees short of* Solomons.

An impudent lie of *Ben-Gorions*.

[a] In his book of the *Herodians pag.* 103.

§ 1. But here we must have an abominable falshood of *Joseph Ben-Gorion*, posted, and pillored, impudently affirming, that the *Herodian* [a] Temple was a more gorgeous structure, then that of *Solomons*; flatly

flatly against the Scripture it self, which presenteth *Solomons* as a *None-such*, or peerless structure, (admitting no equall, much less a superiour) *exceeding* [b] *magnificall, of fame, and of glory throughout all countreys.* But let us put the builders, and their buildings into the *ballance*, whilest the Reader is requested to hold the *beam* with an unpartiall hand.

1 *Solomon* was a mighty Monarch, subordinate to God alone, having many tributary Kings homagers [c] unto him.
2 He had wealth at will, God promising there *should not* [d] *be any amongst the Kings like unto him all his dayes*; and had his ships from *Tarshish*, and *Ophir*, bringing him abundance of treasure.
3 He employed [e] an hundred forty three thousand three hundred for seven years in the building of the Temple.

1 *Herod* was a King *by the Courtesie of Rome*, and accountable unto *Augustus* the Emperour.
2 *Herod* (whilest *Solomon* was a Merchant royall) was so poor a Pedler, that he turned the basest of theeves, and (as *Josephus* reporteth) robbed the sepulchre of *David* for treasure hid therein.
3 *Herod* used eleven thousand men, and a thousand carts, eight years and an half, in the erection of his building.

b 1 Chr. 22. 5.
c 1 King. 4. 24.
d 1 King. 3. 13.
e 1 King. 5. 15, 16.

Whosoever seriously considers the premisses, and remembers the words of [f] *Zalmunna* to *Gideon*, *for as the man is, so is his strength*, (actions bear proportion to the power of their actours) will conclude; *Herod*, though surnamed *the great*, was too little to match, and far less to surpass *Solomon* in such undertakings.

f Judg. 8. 21.

§ 2. As for *Joseph Ben-Gorion* extolling the *Herodian*, above *Solomons* Temple for sumptuousness, his judgement is *lighter then vanity it self*. In al controversies Gods law provided, that *the* [g] *cause of both parties should come before the Judges*. But, *Joseph Ben-Gorion* (no news for them who know least to censure most) never saw either Temple, and yet is bold to pass censure on both. Indeed the aged Fathers that [h] wept, saw two Temples, *Solomons* before the destruction, and *Zorobabels* at the foundation thereof. *Flavius Josephus* the Jew saw one (*Zorobabels* rebuilt by *Herod*) in his time raised by the *Romans*; *Ben-Gorion* beheld no *pinnacle* of either being a late authour, living some hundreds of years since our Saviour. Yea (what the maid said to Saint *Peter*) [i] *his speech agreeth thereunto*, discovering himself a more modern writer, by mentioning the name, and nation of the * *Franks*, a word not appearing in the world till some hundreds of years after our Saviour. Besides, the book of *Ben-Gorion* like *Geryon* (the famous monster amongst the Poets) consisteth of three bodies confounded into one; pieces of *Hegesippus*, parcels of *Ruffinus*, and patches of his own fancying, so jumbled together, that little truth, and less certainty can be extracted from it.

Ben-Gorion an incompetent Judge.
g Exod. 22. 9.
h Ezra 3. 12.
i Mark 14. 67.
* *Lib. 6. cap. 1. fol. 53. Editionis Cracovicnsis.*

§ 3. Here we must know, that such as advance *Herods* above *Solomons* Temple, for the beauty thereof, drive on a dangerous *Jewish* design. *Latet anguis in herba*, *there is a pad in the straw*, and invisible mischief lurking therein. Hoping hereby literally to verifie the Prophesie of *Haggai*, of the *glory of the second Temple*, in that carnall, materiall bravery, which *Herod* bestowed upon it, so to frustrate, and defeat the spirituall sense of those predictions, mystically accomplished in the coming of Christ. Where-

A dangerous Iewish design.

fore,

fore, all Christians are highly concerned to be zealous, to detect and detest an opinion, so destructive to the truth of Scripture, and derogatory to the glory of God.

The golden Vine in the *Herodian* Temple. *k Historiarum. lib. 5.*

§ 4. However, we deny not, but that this *Herodian Temple* in it self considered, without relation to *Solomons*, was a magnificent structure, (as[k] *Tacitus*, an heathen, and no friend to the Jewish nation, doth confess;) and I beleeve that the *Courts* on all sides thereof took up a greater compass and circuit of gronnd, then those of *Solomons*, the *Mount of the house* (narrow in his days) being afterwards much enlarged. Therein we take principall notice of two eminent braveries. First, the *Golden Vine* ornamentall thereunto, which had clusters thereon as big as the stature of a man, as if corrivals in greatness to those *bunches of*[l] *grapes*, the spies anciently brought as a sample of the fruitfulness of the land of *Canaan*. This *Vine Ben-Gorion* makes of massie gold, whilest a learned[m] authour, out of *Flavius Josephus*, proves it to have been onely woven of gold threed, which much abateth the price thereof. But, whilest *Jews* gaze with admiration on the cost, and curiosity of this *Golden Vine*, Christian eyes may better behold another, of more grace, and glory, often to be seen in the same Temple, even *Him* that said,[n] *I am the true Vine, and my Father is the husbandman.*

l Numb. 18. 23.

m Villalpandus.

n Iohn 15. 1.

The golden bloudy Eagle. *o Iosephus Anti. Iud. lib. 17. cap. 8.*

§ 5. The other was that *Golden*[o] *Eagle*, set over the entrance of the Temple, which afterwards proved a *Bird of prey* to the poor *Jews*, occasioning a grievous slaughter amongst them. Who conceiving their Temple profaned by this Image, brake forth into a mutiny thereupon, wherein they were slain in great numbers. Threefold was the offence, the *Jews* took at the making thereof, because

1 Scandalous, to set up any image in the Temple, as introductory to Idolatry.
2 Unbeseeming the state of *Gods house*, like an Inne to have a sign hung out of it.
3 The *Eagle* being the *Roman Armes* minded them of their subjection.

An ungratefull spectacle to the Jewish nation (so constant a pretender to freedome) to be daily upbraided with their loss of liberty.

§ 6. To conclude, and give *Herod* his due, this *third-second Temple* (as I may term it) though far short of *Solomons*, may be believed more magnificent then *Zorobabels*. So that, what *Hezekiah* ingenuously confessed of the Kings of *Assyria*, may as justly be affirmed of *Herod*, *Of a truth he hath done great matters.* Though, who had not rather have one line of *Josiahs* Epitaph, written truly on his tombe, *p The rest of his acts, and his goodness*, then all the popular applause *Herod* received, for erecting this magnificent structure.

p 2 Chr. 35. 26.

CHAP.

Digitized by Google

Chap. IX.

The Actions of Christ in the Temple.

§ 1. WE have tendered to the view of the reader, in our last map, the draught of *Zorobabels* Temple as repaired & enlarged by *Herod*, so as the learned, and pious *Ludovicus* * *Capellus* hath presented it, who exactly took his instructions therein, from the pen of *Josephus*, an eye-witness hereof. Wherefore I justly disingage my self from all objections against this Map, which are properly chargeable upon *Capellus* his account. I confess, herein I proceed not with that Παῤῥησία, and Πληροφορία, with that boldness and assurance, which I could desire; because the divisions and dimensions of the Courts, and chambers, as exhibited in this Temple, rely not (as *Solomons*) on Gods word, but onely on humane fallible testimony. Oh it is excellent, when, with *Theophilus*, we may know *the* [a] *certainty of those things wherein we are instructed* out of Scripture it self.

The Map taken out of *Capellus*.

* In his *Compendium Historiæ Iudaicæ*, lent me by that learned and industrious Gentleman M. *Edward Leigh* Esq.

a Luk. 1. 4.

§ 2. Come we now to the actions of our Saviour in the Temple; having first premised this usefull, yea necessary distinction. What our English tongue, for want of another proper word, promiscuously calleth *the Temple*, the originall carefully expresseth by two names, adequate to two severall parts thereof,

The difference betwixt Ναός and Ἱερόν.

Ὁ ΝΑΟΣ.	ΤΟ ἹΕΡΟΝ.
This properly was the covered part of the Temple (from *ναίω to inhabite*, God peculiarly dwelling there) consisting of the *Porch*, *Holy*, and *Holy of Holies*, with the chambers about them. Into this *Christ* never came, (though *Zachariah* in his course did, to *offer* [c] *incense*) nor by the law (*under which he was made*, as not coming to *destroy*, but [d] *fulfill* it) might he enter thereinto; proper onely for the Priests to officiate therein. Yet though not his *Person* whilest living, his *Power* when dying, penetrated this Temple, namely, when he rent the [e] *vaile*, thereby mystically opening an entrance into heaven by the merit of his passion.	Containing all the verge and compass of the Courts about the Temple, and within the outward *Sept* thereof. Christ constantly came hither, *I ever taught* (saith he) *in* [b] *the Temple*: understand him, that he never wilfully affected *Conventicles*, as ashamed of his doctrine, or willingly declined the Temple, when afforded convenient entrance thereinto. Otherwise, he taught also on the [e] *Mount*, in the [f] *Ship*, in *Synagogues*, in private *houses*; but never so properly in his center, as when in the Temple.

b Ioh. 18. 20.

c Luke 1. 9.

d Mat. 5. 17.

e Mat. 5. 1.

f Mat. 13. 2.

g Mat. 27. 51.

This distinction of Ναός and Ἱερόν, holds current, clean through the new Testament; save that once Ναός is taken for the whole circumference of the Temple, when *Judas cast down the pieces of silver* [h] therein: though he stayed not long there, as out of his own element, but desperately made haste, that he might [i] *goe unto his own place*.

h Mat. 27. 5.

i Act. 1. 25.

§ 3. This distinction premised, we will waite on the Reader into the Temple. First requesting him to carry competent money, and a

Beautifull gate full of beggers.

charitable minde along with him. For as we ſhall enter in at the eaſtern gate, (commonly called *Beautifull*) we ſhall be ſure there to meet with many creeples, and beggers of all ſorts, as proper objects of his liberality. Here daily lay that [k] *lame man*, on whom Saint *Peter*, though moneyleſs, beſtowed the beſt almes he could give, or the other receive, even the uſe of his limbs.

k Act. 3.2.

Chriſt preſented in the Temple.

¶ 4. But now we come to the memorable paſſages concerning our Saviour in the Temple. Theſe were either done on him, when an infant; or by him, when arrived to mans eſtate. Of the former was his preſentation by his parents to the Prieſt, and when an [l] oblation for his mother was made, *a paire of Turtle-doves, and two young Pigeons.*

l Luk. 2.24.

Simeons teſtimony of Chriſt

¶ 5. Hereat in-ſprings old *Simeon* into the Temple. God always performes his promiſes with advantage. He had a revelation that he ſhould not die before he ſaw *Chriſt*, who here both ſaw and felt him. Oh how he hugges him (though faſter by his Faith, then) with his weake armes, which ſeem the ſtronger for the *Burden*, as his dim eyes the clearer for this *ſight!* Yea, he petitions heaven for a Gaole-delivery, [m] *Lord let thy ſervant depart in peace.* Longer life would be but longer loſs, and therefore fain would he flye *from Chriſt in his armes*, to *the armes of Chriſt*, before his refined joy were allayed with any worldly woe. Then he addreſſeth himſelf, with bitter-ſweets, to *Chriſts* parents, neither frighting nor flattering, but plainly foretelling them, their *child ſhould be for the fall and riſe of many in Iſrael.* Particularly, he tells *Mary*, that a [n] *ſword ſhould pierce through her*, and Chriſt (though borne) ſhould not die without the pain of his mother. As if the throws, ſuffered by other women at the birth, were reſerved for her to endure at the death of her Son.

m Luk. 2. 29.

n Luk. 2. 35.

And is ſeconded by *Anna*.

¶ 6. *Simeon* is ſeconded by *Anna*, a propheteſs of an hundred years old, (temperance is the beſt prolonger of the candle of life) and herein ſhe exceeded *Simeon*. He came but [o] *into the Temple*, ſhe [p] *departed not from the Temple*, but ſerved God therein with faſting and prayer. *She alſo ſpake of Chriſt to all that looked for redemption.* And thus *Chriſt* was *proclaimed* in the *Temple* by two *Heralds* of different ſexes, whileſt his Parents carefully kept the copies of their ſeverall Proclamations, as truſting them in no other Cabinet then their own hearts.

o Luk. 2. 27.
p Luk. 2. 37.

How *Anna* departed not out of the Temple.

¶ 7. Now ſeeing it is ſaid of *Anna* (pardon a ſhort digreſſion) that ſhe *departed not from the Temple*, it will be enquired whether any women were conſtantly *Leigers* to live therein. Were any of the weaker ſex (being prohibited *to ſpeak in the Church*) permitted to live in the Temple? For, as for the nurſe of King *Joaſh*, hid with him in the [q] *houſe of God*, the caſe was extraordinary, and her clandeſtine condition nothing pertinent to the preſent queſtion. In anſwer whereunto: By *never departing thence*, we underſtand her *daily repairing thither*. It was *Davids* wiſh, *that he might* [r] *dwell in the houſe of the Lord all the days of his life*, i.e. *that he might have free acceſs thither upon any occaſion.* Thus the ſacrifice, though onely morning, and evening,

q 2 King. 11.3.

r Pſal. 27.4.

ing, is called a [f] *continuall Burnt-offering*. And thus *Anna* daily frequenting the Temple, was *continually there*, as formerly those persons, who every day might be found in Saint *Pauls* Church at *walking-houres*, might in some sort be said *never to depart thence*.

[f] Exod. 29. 42.

¶ 8. To return to our Saviour, who hitherto appeared onely passive in the Temple, but afterwards acted miraculously therein. First, when found sitting in the middest of the Doctours, both [t] *hearing them*, and *asking them questions*. He, who himself was *the* [u] *Word*, would notwithstanding *hear*, before he did *speak*; and attentively listned to the *positions* of those Doctours, before he began his *opposition* against them.

Christs first act in the Temple.

[t] Luk. 2. 46.

[u] Iohn 1. 1.

¶ 9. Arrived at mans estate, we first fix our eyes on his [w] purging of the *Temple*, from Dove-mongers, Mony-changers, and such as sold sheep and oxen therein. Had such Merchants kept themselves in the Προβατικὴ or [x] *sheep-market*, *Christ* had never disturbed them; who now, with *a scourge of small cords*, *drave them out of the Temple*. Say not it was as lawfull to sell as sacrifice cattell therein: the one being the main use thereof, according to Gods command; the other a notorious abuse of the *Temple*, turning it by fraudulent bargains into *a den of theeves*.

He purgeth it.

[w] Iohn 2. 14.

[x] Iohn 5. 2.

¶ 10. Saint *Hierome* reports, that certain fiery * rayes, or beams, darting from *Christs* eyes, drove out these Merchants from this place. A conceit, which we dare not presently avouch, for fear those thongs *of Christs scourge* flie also in our faces thereupon. For if he whipped out those Merchants, for setting up their *ware-houses* in the Temple, surely he will lend a *lash* to such as adde traditions to the Text. This sure we are (because recorded in Scripture) that Christ so earnestly pursued this reformation, that *the* [y] *zeal of his Fathers house did eate him up*. Understand it, that our Saviour being truly *Carneus* though not *Carnalis*, *of a fleshy, though no fleshly constitution*, had his body wearied out with faintness, not able in its performances, to keep pace with the desires of his mind.

Saint *Hieromes* conceit.

* *Igneum enim quiddam & sidereum radiabat ex oculis ejus.* Hieron. in 21. Mat.

[y] Ioh. 2. 17.

¶ 11. After this time, many were those heavenly Sermons, Christ made in the Temple: which here we forbear to relate. Onely we take notice of that he preached in *Solomons Porch* [z] (which afterwards deserved rather the name of *Christs-porch*, seeing *a greater then Solomon was here*) when the people (mysteries are blasphemies to ignorant eares) *took up* [a] *stones to stone him*. Some will aske, whence had they those stones? It being unlikely that any were let to lie loose in so holy a place. But we may be confident, if there were any to be had above-ground, their malice would finde them out. And probably they plucked them off from the pavement: their furious zeal counting it a meritorious act, rather to rend them out of the ground, then suffer a supposed blasphemer to escape. Surely such stones would rather have [b] *spoken* in his praise, then done any thing to his prejudice, especially *before his houre was come*.

Christs Sermon in *Solomons* porch.

[z] Ioh. 10. 23.

[a] Ioh. 10. 31.

[b] Luk. 19. 40.

¶ 12. And as he spake well, so he did as well therein. [c] *The blind and the lame came to him in the Temple, and he healed them*. See here, those with *Infir-*

Lame & blind cured in the Temple.

[c] Mat. 21. 14.

mities might come to him in the Temple, not those with *Infections*: the *lame*, but not the *leprous* might enter therein. Thus whilest sufferings and afflictions do not hinder us, sinfull pollutions do debar our access to Gods gracious presence.

Christs second purging of the Temple.

d Ioh.2.15.

§ 13. We must not forget, that a little before his passion, *Christ* the second time purged the Temple. Three [d] years since he cast all Merchants and their appurtenances out of Gods house, which now notwithstanding that *ejection*, had again gotten unlawful *possession* therein. Devils he cast out of men so finally, that *they entred no* [e] *more into them*; but wicked men, once thrown out of the Temple, recovered their stations therein again. Abuses in the Church depart not till they are driven, and then go away unwillingly, *animo revertendi*, with full intent to embrace the next opportunity to return. What need hath Reformation it self to be frequently reformed, seeing corruptions will so quickly creep thereinto? Christ, the second time, [f] cast those vermine out of the Temple.

e Mark 9.25.

f Mat.21.12.

His farewell to the Temple.

§ 14. Now, just before he took his farewell of his Fathers house, he beheld the *Pharisees* casting their money into the treasury. So that the [g] *Widowes mites*, was the last object (no small credit unto her) which in the Temple entertained our Saviours eyes on earth, and no doubt long since hath been rewarded by him in heaven. For presently he departed to mount *Olivet*, and there foretold, yea thence denounced the destruction of the Temple, which followed not many years after.

g Mark 12.42. & Luk.21.2.

CHAP. X.

The acts of the Apostles in the Temple.

Saint *Peters* remarkable Sermon.

§ 1. *CHrist*, after his ascension, resigned the *Temple* to his Apostles, to supply his absence by their preaching to the people. Here on the day of *Pentecost* Saint *Peter* made that memorable Sermon, wherein he vindicated both himself and company from the aspersion of *drunkenness*, avouched the truth of Christs resurrection, & charged the *Jews* so *home*, for shedding his innocent blood, that by the sharpness of his reproof ([a] *the words of the wise are as goads, and as nailes fastned by the masters of the assemblies*) such as heard him *were pricked in their* [b] *heart*; *crying out to Peter, and to the rest of the Apostles, Men and brethren, what shall we doe?*

a Eccles.12.11.

b Act.2.37.

The Apostles joint-commissioners.

§ 2. Here, by the peoples equall applications, and addresses to the rest of the Apostles, it appeareth, that they were all fellowhelpers, and joint Commissioners with Saint *Peter*, (all in the *Jury* besides the *Foreman* are not cyphers) though he for order sake, and regularity, to avoid confusion, was made the mouth for the rest. Yea, such their sobriety and discretion

discretion, though at that instant inabled with the *gift of tongues*, that they onely made use of seasonable silence (such as best know how to speake, know best when to hold their peace) with their *tacite suffrages* concurring to the truth of what Saint *Peter* delivered: who further gave his Auditory counsell [c] *TO REPENT.*

[c] Act. 2.38.

Evangelicall repentance prescribed to the people.

¶ 3. But was this well done of him to adde grief to grief? What, more repentance still? Why further *pain*, to such as were *pricked* to their hearts? Was this any valour, to beat them with more blows, who already cryed out for *fair quarter*, *WHAT SHALL WE DOE?* But know, *Peter* herein advised them to join to their former *legall sorrow*, an *evangelicall repentance*; such as is attended with desire, hope, & some assurance of Pardon. He prescribes them the same receipt, he lately took himself; having found the good fruit thereof, when, on his hearty [d] sorrow, he obtained pardon for denying his Master. No Sermons so soveraign, as those which proceed from the Ministers [e] *comfortable* experience. Nor did he barely advise them to repent, but also to [f] *be baptized every one of thē, in the name of Jesus Christ &c.*

[d] Mat. 26.75.

[e] 2 Cor. 1.4.

[f] Act. 2.38.

¶ 4. See the success of his counsell, [g] *about three thousand were added to the Church that same day.* O high *holy-day* in heaven! This *Many-Saints-day* was a festivall of great solemnity therein, where there is [h] *joy over one sinner that repenteth*, singing on their golden viols, *Peter and the Apostles have saved their three thousand.* His Sermon (as set down) contained not so many *words*, as it converted *souls.* Though surely, what we read in Saint *Luke* was onely the breviate, sum, and abridgement of his Sermon, seeing, *with many* * *other words did he testifie and exhort.*

An army of converts.

[g] Act. 2.41.

[h] Luk. 15.7.

* Act. 2.40.

¶ 5. Many advantages concurred to render his Sermon the more effectuall. First, the suffering of our Saviour was so near in place, and late in time, that his wounds were (as I may say) still fresh bleeding in the guilty memories of the people assembled. Secondly, the present *miracle of tongues* bestowed on *Peter* and his companions, did wonderfully make way for the *Word* he delivered. Thirdly, such to whom he spake, were [i] *devout men*, blindly pious (like Saint *Paul* before his conversion) but desirous of information; zeal not being to be wrought, but regulated, not to be new gotten, but right guided in them. Lastly, and chiefly, the *Spirit of God* invisibly wrought on their souls. Thus when the [k] *door of utterance*, or the [l] *opened mouth of the Minister* meets with the [m] *door of Faith* or *entrance*, in the [n] *opened hearts* of the people, the Word makes miraculous improvement.

Four advantages of *Peters* Sermon.

[i] Act. 2.5.

[k] 1 Cor. 16.9. & Colos. 4.3.

[l] 2 Cor. 6.11.

[m] Act. 14.27.

[n] Act. 16.14.

¶ 6. And now our Saviour had plentifully performed his promise: *He that beleeveth on me, the works that I doe, shall he doe also, and greater* [o] *works then these shall he doe, for I goe to my Father*; as then put into a capacity more effectually to assist them, (as formerly but with his prayers) then authoritatively with his power. The *Disciple*, (by his Masters permission, yea procurement) proved *above his Master* in success. Christ, all his life long, was angling for a few fishes, but a [p] *hundred and twenty*, whilest

Christs promise plentifully performed.

[o] Ioh. 14.12.

[p] Act. 1.15.

Digitized by Google

Peter comes with his Drag-net, and catcheth about *three thousand* in one day. Amongst the reasons whereof, consider

1 *Christ* was properly, not to be the builder, but the *Foundation* it self: and therefore others were more happy in edification.

2 He was to be humbled (as with hunger, thirst, wearinesse, shame, and pain, so) with the heavy afflictions of long unprofitable preaching, because of peoples [q] *unbeliefe*.

3 During his life, the kingdome of heaven was but [r] *at hand*, which after his death, and Ascension was *in hand*. The *broad gates of grace* being then opened for multitudes to enter, where few by especiall favour got in before by the *Wicket*.

We have insisted the longer on Saint *Peters* Sermon, because it is the beginning of Ecclesiasticall History after Christs ascension, which, in Gods due time, we are in some hope to finish by his assistance. And that the foresaid Sermon was made in the Temple, appears by the passage of their [s] *continuing daily with one accord in the Temple*. Intimating that they were formerly assembled in the same place.

q Mat. 23. 38.

r Mat. 4. 17.

s Act. 2. 46.

§ 7. Pass we by the other acts of the Apostles in the Temple, onely we must not omit [t] *Solomons porch* where they made their abode. And it is worth our inquiry where the same was placed.

What properly was *Solomons* porch.

t Act. 3. 11. & 5. 12.

§ 8. First, negatively, it was not that porch of *Solomons* (nor any other afterwards built of the same dimensions on the same floor) mentioned in the [a] *Old Testament*; because

Not *Solomons* porch properly so called.

a 1 King. 6. 3. & 2 Chr. 3. 4.

1 That was a part (being the entrance) of the Naos, or *Covered Temple*: Into which, the disciples (being no Priests) might not enter.

2 That porch had but [b] twenty cubits in length, and ten in breadth, being so small, that it could not contain the disciples, and their company, being above three thousand persons.

b Ibidem.

3 That by the *Septuagint*, is called *Ulam* (retaining always the Hebrew word) not Στοα, as this Porch is called in the Greek tongue.

Rather therefore, by this *Porch*, we understand, one *side*, *square*, or *cloyster* of the great Court about the *Temple*.

Seated on the east side.

§ 9. Now seeing the same was surrounded with Courts on all sides, the question is, on which side thereof *Solomons Porch* was placed. Herein we had been utterly at a loss, but for the seasonable help of [c] *Josephus*; *The people* (saith he) *perswaded the King* [d] *Agrippa* the younger *to repair the east Porch or Cloister: Now this Cloister was of the outward Temple, standing over an exceeding deep valley, raised upon a wall of four hundred cubits, which was made of square white stones of twenty cubits long, and six cubits high a piece, the work of King Solomon, who first built the Temple.* Whereby it appears, that this Porch respected the east, and was on each side of the entrance into the Temple.

c Lib. Anti. 20. cap. 8.

§ 10. But

§ 10. But the greatest difficulty remains. How came it to be called *Solomons Porch*? did not he equally build all the first Temple? Why therefore did this Porch (as his darling) beare his name above all the rest? And (which increaseth the difficulty) seeing all that Temple was razed by the *Babylonians* (following no doubt the cruell counsell of the *Edomites*, [d] *Down with it, down with it, even to the ground*) how came this cloister, of the second Temple in *Christs* time, to retain the name of *Solomons*?

Quest. Why called *Solomons* porch?

d Psal.137.7.

§ 11. Some conceive this part stood undemolished by the *Babylonians*: seeing that curse, *there shall not be left* [h] *here one stone upon another, that shall not be thrown down*, was denounced against the second Temple, not against *Solomons*, some parcell whereof might be left standing. But under favour, I conceive, it was particularly called *Solomons-Porch*, because the very bottome, or floor thereof (being forced ground) was by much expence made by *Solomon*, and gained with great art and industry, from the [f] valley beneath; so that (even when the superstructure thereon was by the *Babylonians* levelled to the earth) the admirable foundation, that master-piece of art, still remained, preserved the memory, and imparted the name of *Solomon*, the founder thereof, to that Cloister, which in the second Temple, was erected upon the same.

Answer thereunto.

e Mat.24.2.

f Compare *Iosephus* as afore cited, with himself, *de Bel. Iud.li.5.c.14.*

§ 12. If any demand why the disciples made choice of this Porch, above any other, to make their residence therein; severall considerations might move them thereunto:

Why *Solomons* porch chosen by the disciples.

1 Because formerly handselled with our *Saviours* heavenly Sermon therein.

2 Because of great capacity, conveniently to receive them, without prejudice to other peoples passage into the Temple.

3 Because it was the first place that offered it self unto them, at their entrance into the Temple.

Herein they observed some Analogy of *Christs* counsell, *In* [g] *what place soever ye enter into a house, there abide until ye depart from that place.* Thus *Solomons-porch*, being (as I may say) the first house *in the house of God*, into which the disciples entered; there they fixed themselves, as no starters and fugitives, but such as would stand to the doctrine they delivered.

g Mat.6.10.

§ 13. So much of *Solomons-porch*; onely let me adde; that *Capellus* (herein contrary to other [h] learned men) placeth *Solomons-porch* on the south side of the Temple, mistaking it, as we believe, with Στοὰ βασιλικὴ or *the Cloister Royall*: which out of *Iosephus* [i] indeed appears, to have been largely built and beautified on the south-side of the Temple. However we would not innovate or alter any thing in our map from the minde of *Capellus*, though here, in our description, we presume *to enter our dissenting* from his opinion.

Wherein we decline *Capellus* his judgement.

h *Constantine l.Empereur in Middoth. p.53. & Ludovic. de Dieu in Act. Apost. p.39. & alii.*

i *Ant.li.* 15.c.4

§ 14. Pass we by many other intermediate acts of the *Apostles* and *Disciples* in the *Temple*. Amongst all which none might lawfully avouch his entrance so far therein, as *Barnabas*, being a *Levite* by his extraction,

The last passage of Saint *Paul* in the Temple.

and

and [k] therefore legally priviledged in his approaches to the Altar it self. Come we now to the last passage of Saint *Paul* in the Temple. Last indeed it was likely to prove unto him, and he lose his life therein, on this occasion.

[k] Act. 4. 36.

Who almost lost his life therein.

¶ 15. At the instance of some godly people, he was perswaded to purifie himself: thereby, partly to gain on the affections of the beleeving *Jews*, as yet zealous for the *Law*; partly to confute their falshood, who traduced him for an *Antinomian*, against all ceremonious observances. Hereupon he came *into* [l] *the Temple to signifie the accomplishment of the days of purification, untill that an offering should be offered for him and his companions.* If any grudge that after the coming of the *Gospel*, so much cost should be bestowed on the *Law*, and sullenly say, with *Judas Iscariot*, *To what purpose is this* [m] *waste?* Might not the *Law* truly answer with our Saviour, in the same case, [n] *He did it for my buriall*, and for the more solemn interment thereof.

[l] Act. 21. 26.

[m] Mat. 26. 8.

[n] Mat. 26. 12.

A popular mutiny.

¶ 16. But Saint *Pauls* devotion in performing these *Obsequies* was interrupted by the people, who accused him for defiling the Temple, *having* [o] *seen Trophimus, an Ephesian, with him in the City, whom they supposed he had brought into the Temple.* Malicious jealousie never makes good Logician, so strange are the inferences thereof. In vain might Saint *Paul* deny the consequence of their syllogisme, whilest they were ready to prove it by an *inartificiall argument*, from the *Authority*, or *prevalency* rather of a popular uproare, [p] *Some cryed one thing, some another*, and those, no doubt, that knew least railed loudest, and *no certainty could be known for the tumult*, the many-headed multitude speaking a Language, whereof none can be an interpreter, to understand them, which understand not themselves.

[o] Act. 21. 29.

[p] Act. 21. 34.

Saint *Paul* rescued.

¶ 17. *Suppositive* was the offence of Saint *Paul*, (onely on their bare surmise) but *positive* must be his punishment, drawing him out of the Temple, whom certainly they had killed, had not the seasonable interposing of the Captain, rescued him from them. Who hence conveyed him safe into the [q] *Castle*, no doubt, of *Antonia* hard by, and not the Castle on *Mount Sion*, built out of the ruines of the Palace of *David*, though formerly (following the authority of others) we made that place the Theater of Saint *Pauls* future actions on this occasion.

[q] Act. 21. 37.

CHAP. XI.

Of the vast wealth of the second Temple.

The wealth of the *Corban* arising from pure Pagans.

¶ 1. WE have cause to conceive, that the *Corban* or Treasury of the second Temple was about our Saviours time, welnigh as well lined with wealth, as in the reign of *Solomon*, flowing from three principall springs,

1 Meer *Gentiles*. 2 Proselytes. 3 Native *Jews*.

The first of these were very bountifull to the Temple, and constantly con-

contributed many great gratuities unto it. For, though they had no distinct knowledge of the true God, yet out of that confused notice they had of him, hearing far of the fame of his miracles, they were liberall benefactours to his service. According to the prediction of the Psalmist, [t] *Because of thy Temple at Jerusalem, shall Kings bring presents unto thee.*

t Psal. 68. 29.

§ 2. And here it will be strange, but useful, to read *Tully* the *Roman* Orator (not intentionally, but) effectually commenting on this passage of *David* the Hebrew Prophet, whilest he pleads for *L. Flaccus* his client, accused for being the first man who prohibited the annuall exportation of gold to *Jerusalem*; *Cùm* [u] *aurum, Judæorum nomine, quotannis ex Italia, & ex omnibus vestris provinciis Hierosolymam exportari soleret, Flaccus sanxit edicto, ne ex Asia exportari liceret. Whereas gold on the behalf of the Jews, was wont yearly to be exported to Jerusalem, out of Italy and all your provinces, Flaccus by proclamation ordered, that it should not be lawfull to carry any out of Asia.* Wherein each emphaticall word deserves serious consideration:

Tully commenting on *David.*

u Oratione pro L. Flacco.

1. *Gold*, the best of metals, whereof much might lie in little room.
2. *Was wont*, no innovation, but an ancient custom time out of mind.
3. *Yearly*, so that it was a constant, and certain revenue.
4. *In the behalf of the Jews*, therefore not out of politick ends to pay the *Roman* President, or Pretorian souldiers there.
5. *To be sent to Jerusalem*, certainly not to the City, but Temple therein, for in the next sentence, *Tully* termes this custom a * *Barbarous superstition.*
6. *Out of Italy, and all their provinces*: well known it is, how many and wide these were, almost over all the then known world.
7. *Flaccus*, the pragmaticall officer of *Asia*, being the first that forbad the carrying out of such treasure, fell so far under publick censure for this fact, that he needed the eloquence of the *Roman* Orator to defend him.

* *Huic autem barbaræ superstitioni resistere severitatis fuit.*

It is hard to determine, when this custom of carrying gold from *Rome* to *Jerusalem* first began, which possibly might fetch its originall from that solemn covenant and confederacy, *Judas* [w] *Maccabeus* made with the *Romans*. And although no expresse mention is made in that agreement, of any monies to be sent to *Jerusalem*, yet a labell of vast latitude was affixed to their articles, to [x] adde or diminish any thing, which either party should think meet.

w 1 Mac. 8. 20.

x Ibid. ver. 30.

§ 3. *Proselytes* were the second contributers to the wealth of the Temple, being *Gentiles* by extraction, and *Jews* by religion, whereof many being of greatness and quality, were very liberall to the service of God. We may well believe, that the *Eunuch* in the *Acts*, who had the charge of all the treasure [y] of *Candace* Queen of the *Ethiopians*, when he returned from worshipping at the Temple in *Jerusalem*, left no small quantity of gold behind him (not as an unjust steward of his Mistresses, but) out of his own plentifull estate.

Proselytes their bounty.

y Act. 8. 27.

§ 4. Native

Native *Iews* their liberality.

z Mark 12.44.

a Luk.16.14.

b Exod.34.23.

§ 4. Native *Jews* were the laſt, and beſt benefactours to the Temple, eſpecially if all contributed thereunto in proportion to the poor widow *who caſt in two* [z] *mites being all her ſubſtance.* Now, had one been preſent when the Scribes and Phariſees caſt in their offerings into the treaſury, it had been pleaſant to behold the conflict, betwixt their covetouſneſs, and vainglory, and how the latter prevailed in them. For, though they *were* [a] *covetous*, yet when people beheld them, they were content to part with their money, or rather to let it out for the intereſt of popular applauſe. But, beſides free-will-offerings at any time, that Gods ſervice might not be left arbitrary, the *Jews* were injoyned thrice a year [b] at the ſolemn feſtivalls with their men-children (when able, ſaith the Rabbin, led in their Fathers hands, to climbe up the mountain whereon the Temple was built) to appear before God; where none, who hoped to return with their hearts ful of joy, came with their hands empty of money. For ſeeing the *Jews* held their eſtates of no *mean Lord*, but all by tenure in *capite* from the God of Heaven, theſe were the three ſolemn payments of their *head rent* to their high *Land-lord.* Beſides theſe in the days of our Saviour, vaſt were the ſums which were advanced to the treaſury, by that gainfull Divinity current amongſt the people, though ſtamped onely with Phariſaicall traditions; of which, this one that followeth, was the moſt remarkable.

The gainfull doctrine of *Corban.*

c 1 Tim.5. 16.

d Exod.20.12.

e Mat.15.5.& Mark 7.11.

§ 5. It plainly appears, that all children, if of ability, ſhould maintain their parents, if by age or accident grown weak and impotent to ſubſiſt of themſelves, according to Gods command, *Honour* [d] *thy father and mother* &c. Notwithſtanding which obligation, the Scribes and Phariſees did preach, & teach, that in caſe any children were pleaſed to compound with [e] *Corban*, & to pay a round ſum proportionable to their eſtates, unto pious uſes, thereby they were diſingaged in conſcience, from making any farther proviſion for their poor parents. Going on this ground, that one debt was to be but once ſatisfied, and if they paid it in to the ſervice of God the grand-father to all mankinde, thereby they were diſcharged from duty to their immediate, and ſubordinate parents.

The ill influence of this doctrine.

§ 6. This *commutation-money* (as I may term it) amounted to a *Nemo ſcit* of revenue, but withall made a dearth of dutifull children in the land, who counted it the more frugall way, once for all to fine to the Temple, then to pay the conſtant rent of daily relief to their parents. But can an *Acquittance* of *humane tradition*, be valid, againſt a debt of *Specialty* by *Gods command*? Oh! had the hole in the cover of *Corban* been a *mouth* to *ſpeak*, as well as to *take in*, how zealouſly would it have proteſted againſt ſuch proceedings? And we may conceive this one cauſe of haſtening the wofull ruine of the Temples wealth, ſuch ill gotten money poiſoning the *Corban*, making it ſuddenly ſwell, and then break in pieces, when ſwept away by the Romans, wich we come now to relate.

CHAP.

Digitized by Google

Chap. XII.

The finall abolition of the Utensils of the second Temple.

§ 1. GReat houses commonly crack before they fall, to give the dwellers therein notice to depart. Thus before the Temple was finally ruined, and her vessels taken away, two grand warnings were given the *Jews*, seasonably to amend, and prevent farther mischief. The first in that famous year wherein *Tully* and *Mark Antony* were Consuls, some sixty years before our Saviours birth, when [f] *Pompey* the great, having taken the City and Temple, entred the *Holy of Holies* with some of his souldiers, the floor whereof had formerly felt no other feet, but those of the high Priests, and those but once a year. Here he saw mysterious ornaments, understanding (not the meaning but) the matter thereof to be pure gold; a shroud bait to tempt his hungry souldiers to sacriledge, besides two thousand talents of silver in the treasury of the Temple. On all which he onely feasted his, and his officers eies, whilest their hands did fast, not diminishing the least mite thereof, in veneration of that deity to whom they did belong; Onely he took on him to restore *Hircanus* to be high Priest, a presage that the Jewish Priesthood would shortly fall down, which already did so shake, that the high Priest needed to take a *Presentation, ad corroborandum*, from the hands of *Pompey* a Pagan Patron.

Pompey his moderation in sparing the treasure of the Temple.

[f] *Iosephus Ant. Iud. li. 14. c. 8.*

§ 2. Secondly, when *Crassus* that rich churl, and *Roman* Generall marching with his Army into *Syria*, and through *Jerusalem*, flayed, what *Pompey* did not fleece, spoiling the Temple to the value of eight thousand talents. Indeed, [g] *Eleazar* keeper of the holy treasures, gave, or rather payed to *Crassus* a wedge of gold weighing three hundred pounds, to ransome the rest from his rapine. But the golden wedge did but widen the covetousnes of *Crassus*, and like a break-fast did inable him to encounter a dinner with a greater appetite; so that, notwithstanding his oath to the contrary, he added sacriledge to his perjury. But seeing theeves give whatever they take not away, we have rather cause to cōmend his bounty, that the golden table, candlesticks, and other ornaments escaped his fingers, except, they were either hid from him by the carefull providence of others, or left by him out of his own politick covetousnes, like nest-egs to encourage others again to lay up more wealth in the same place. And no doubt he hoped, though now he had mowed down the Temples treasure to the bare roots, shortly, when grown up again, to return to the *after-share* thereof; but all in vain, for, marching with his Army into *Parthia*, there his *his money perished with him*, losing the *principle* of his stoln wealth, and paying his own life for *interest*. Thus, those who on a sudden grow rather foggy, then fat, by feeding on sacrilegious morsels, do pine away by degrees, and die at last of incurable consumptions.

Crassus his sacriledge.

[g] *Iosephus Ant. Iud. li. 4. c. 12.*

§ 3. Here we cannot but take notice, how profoundly shallow the

The fond Criticisme of the Scribes.

the Scribes and Phariſees were, in that their ſuperſtitious Criticiſme, and leaden diſtinction, how he that *ſwore by the Temple*, was left at liberty, whileſt he that *ſwore by the* [h] *gold of the Temple*, was bound up and concluded in conſcience to the performance of his oath. Whereas our Saviour demonſtrateth, that *the Temple was greater then the gold*, as the *ſanctifier* thereof. Beſides, in common ſenſe, he ſhould ſeem faſter tyed, whoſe faith by oath was ſtaked down to the Temple, as to a fixt, firme, ſtable ſtructure, then he whoſe truth was tyed onely to the gold thereof, a more fading, flitting, moveable matter, as appears by *Craſſus* and others carying ſo much of it away with him into forein countreys. But indeed (as our Saviour teacheth) the main obliging power of thoſe oaths, conſiſted in the preſence of God, before whom they were made, who alone is immoveable and immutable, whereas in proceſs of time, the Temple it ſelf, as well as the gold thereof, came to deſtruction.

h Mat. 23. 16.

The finall abolition of the utenſils of the Temple.

§ 4. For, *Veſpaſian* and *Titus* his ſon, *Roman* Emperours, *Anno Dom.* 72. razed the Temple, and utterly confounded all the Utenſils thereof. Indeed they were firſt carried in triumph to *Rome*, but what afterward became of them is altogether unknown. It is no ſin to conceive that their property was altered; and they either converted to coin, or turned to plate for the uſe of the Emperour, or his favorites. Sure none are known to remain in *ſpecie* at this day: and one may wonder, that no impudent *Relick-monger* hath produced a golden feather of a *Cherubims* wing, or a *knop*, *flower*, *bowle*, or *almond* of the *ſeven-branched candle-ſtick*, having pretended ſince Chriſts time, to improbabilities of as high a nature. Strange that no Pope hath gotten a piece of *Aarons* Mitre, or *breaſt-plate*, to grace his wardrobe, or a parcell of the *manuſcript-commandements* written by Gods finger, to adorn his *Vatican*. But divine providence hath utterly razed all foundation for ſuperſtition to build upon, in the totall abolition of theſe holy ornaments. And if thoſe reaſonable *Witneſſes* of Gods truth, were by his permiſſion *overcome, and killed by the Beaſt, when they had finiſhed their* [i] *teſtimony*, no wonder if theſe ſenſleſs and inanimate types, having *ſerved their generation*, the truth being come, were finally extinguiſhed. Nor have I ought elſe to obſerve of thoſe holy Utenſils, ſave that all were made of pure gold, and yet the Apoſtle is bold to tearm them, and all other legall ceremonies [k] *beggerly elements*, ſo debaſing them in compariſon of Chriſt, the authour of grace, and giver of eternall life.

i Revel. 11. 7.

k Gal. 4. 9.

Finis Libri Tertii.

Digitized by Google

To the Right Honourable

FRANCIS

LORD *RUSSELL*,

Son to the Right Honourable

WILLIAM

EARL OF *BEDFORD*.

My Lord,

PEruſing *this paſſage in the beginning of Saint* Lukes *Goſpell*,--To[a] write unto thee in order, moſt excellent Theophilus, that thou mighteſt know the certainty of thoſe things, περὶ ὧν κατηχήθης, wherein thou haſt been *catechiſed, or,* inſtructed: *it furniſhed me with ſome obſervables, very conducible to my preſent purpoſe*;

a Luke 1.3,4.

1. *Though* God[b] alone be good, *yet man in ſome ſenſe may be* moſt excellent.

b Luk. 18.19.

2. *Even in that age, wherein* they had[c] all things common, *Nobility remained* ſeverall, *as appropriated to ſome principall perſons.*

c Act. 4.32.

3 *No diminution to the dignity of a Noble man, to be catechised, when young, in the Principles of Religion.*

4 *Dedicating of Books to Noble persons is an ancient practise, warranted by Scripture-precedents.*

5 *Saint* Luke *in his dedication sought not patronage for his book (the* Word of God *being the* [d] sword of the Spirit, *needs not the* arme of flesh *to defend it) but intended the instruction of* Theophilus *therein.*

d Ephes. 6. 17.

These things collected from the text, encouraged me, being to put forth a Treatise to publick view, to make choice of an honourable Patron, and hope I have found a Theophilus *in your Lordship, whom I see to be* young, *know to be* Noble, *and beleeve to be* religious. *The* composure *therefore of this ensuing book (the issue by Gods blessing of mine own industry) this alone I humbly* dedicate *to your Honour to protect the same. As for the* matter *thereof, being wholly Scripture, I heartily* dedicate *your Honour thereto, to be instructed therewith.*

And now, my Lord, may I request you to take a serious survey of your own extraction, to be unto you a forcible motive unto vertue. To instance onely in your deceased Ancestors (as out of the reach of flattery) John *your Atavus by his wisedome, and valour (the fortunate Generall against the Rebels in the West) founded under God the Nobility of your family.* Francis *your Abavus (whose* Hall *seemed a* Court, Closet, *a* Chappell, *and* Gate-house, *an* Hospitall) *shined as a light with his piety in those darker days.* William *your Troavus, to whom agreed the character of* Sergius Paulus [e], A prudent man, and Deputy of the Countrey, *and that an*

e Act. 13. 7.

Island

Island too (though not Cyprus, *yet)* Ireland; *of whose abilities* Queen Elizabeth *was well assured, when choosing him Pilot of that leaking Land, then tossed with the violent tempest of Rebellion.* Francis *your Avus, whose death I would epithete* Untimely (*not onely for the behoof of his own family, but benefit of the whole nation*) *did not the same authority, which reproved Saint* Peter *for calling that* [f] common, *which he had* cleansed, *forbid me to term any thing* untimely *which his Providence hath appointed.* f Act. 10. 15.

Now, my Lord, upon a review of this your pedegree, I will not be so Pedantick to minde you of a Grammar-instance, to make it true construction in your Honours practise, Magnorum haudquaquam indignus avorum; *but in Scripture-phrase I request you to* [g] Look to the rock whence you are hewn, and the hole of the pit whence you are digged; *and doe nothing unworthy of that honourable parentage, whence you are derived.* g Isa. 51. 1.

Far be it from your Honour to be listed among those noble men, of whom it may be said in a sad sense, *that they are* very highly descended, *as being* come down many degrees *from the worth, and virtues of their noble Progenitors.*

To conclude then with Theophilus, *with whom I began. It is observable of him, that though styled* most excellent *by Saint* Luke *in his Gospell, yet in the* Book *of the* Acts (*which was written many years after*) *he calls him onely* [h] Theophilus, *without any honourable addition. What? Had Saint* Luke *in process of time less civility, or* Theophilus (*with more age*) *less Nobility? Surely neither, but Saint* Luke *may be presumed, purposely to wave his titles, out of compliance to the temper of* Theophilus, *who in his reduced age* h Acts 1. 1.

grew

grew weary of worldly pompe, more pleased to have the truth of honour fixed within him, then hear the titles thereof fastned upon him: according to the Analogie of the Apostles precept, Let him that hath honour, be as if he had it not. *Thus, the longer your Lordship shall live, the less you will delight in outward state, and daily discover the vanity thereof; especially in your old age, your soul will grow sensible, that nothing can satisfie it, which is less then Grace, or Glory, or God himself. To whose protection you are committed, by the daily prayer of him, who is*

Your Honours

Waltham Abbey,
July 16. 1650.

most humble servant

THO. FULLER.

Here followeth the Map of Mount Libanus.

Digitized by Google

Digitized by Google

CYPRUS
INSULA
Paphos
Salamis
Laod
Gebal
Gabal
ARVADA
SYR
Aruad
Aradus
Antaradus
Gamale
GAMMADÆI
MARE
MEDI
TERRA
Θεϖ προσωπον
Tripolis
Blaura
Sharry
Hatreeth
LIBANUS
Eden
Anchora
Castellum Prædonum
Adonius fluvius
Botris
Byblus
Barutus
Climax Mons
Lycus fluvius
ANTI
Dan
DAN
Tribus
Ior
HIVÆI
Pars
Hamath
Hor
mons
Sidon
TERRA CABUL
Abel-beth
Mauchah
Pars Tribus
NEPTHAL
ASHER
Hazor
Sarepta
Fons Hortorum Libani
Tirus
Kedesh
LIBANUS
et
ejus
VICINIA

Digitized by Google

Digitized by Google

THE DESCRIPTION OF *MOUNT LIBANUS* and the adjacent Countreys.

The fourth Book.

Chap. I.

§ 1. SO much for the *Jewel, Paleſtine* it ſelf. Now for the *Caſe* thereof, namely the neighbouring Countreys which ſurrounded it. Onely herein the *Simile* holds not, becauſe *Caſes* ſerve, as to compaſs, ſo to preſerve and defend the Jewell; whereas theſe bordering nations were ſworn enemies to oppoſe and deſtroy the land and people of *Paleſtine*. The moſt quiet neighbour *Judea* had, was the *Midland ſea* on the weſt ſide thereof, which though ſometimes (as the Pſalmiſt obſerves) *it would rage horribly*, yet generally it was more peaceable and ſerviceable then the Pagans, which bounded them on all other quarters: as namely,

1 In *Syria*, on the north, *Giblites*, *Arvadites*, *Aramites*, &c.

2 In *Arabia*, on the eaſt, and ſouth-eaſt *Ammonites*, *Moabites*, *Iſmaelites*, *Midianites*.

3 In *Egypt*, and the wilderneſs of the ſouth, *Edomites*, *Amalekites*, *Egyptians*, &c.

So that the *Jews*, to finde faithfull friends muſt not look about them, but above them, even to heaven whence all their ſafety was derived.

Digitized by Google

§ 2. For the present we are to describe mount *Libanus* or *Lebanon* with the parts of *Syria* confining thereunto. A mountain which some will have so named from Frankincense, (λίβανος in Greek) whereof great plenty groweth there. Yet seeing it is usuall for Parents to give names to their children, not children to their Parents, more probable it is that Frankincense is called λίβανος from this mountain, breeding store thereof, then that the mountain should be named *Libanus* from Frankincense growing therein.

§ 3. But whilst humane writers are best pleased with this Greek extraction of *Libanus*, more conformable to Scripture is the Hebrew Etymology thereof from *Whiteness*[a]: because the faithfull snow forsakes not the top of this mountain (no not when persecuted by the Sun in the dog-days) but remains there all the year long. A pleasant sight, at the same time to have Winter on the top, and Sommer at the bottome of one and the same mountain. Excellent the use of this snow in these hot climats, the Prophet[b] mentioning it, as most welcome and precious, *Will a man leave the snow in Lebanon*, wherewith the *Tyrians* and neighbouring nations used to allay and mixe their wines: so making the Torrid and Frozen *Zone* to meet in the Temperate, more healthfull for their Constitutions.

a In Hebrew *white.*

b Ier. 18.14.

§ 4. *Lebanon* was a place so pleasant, that an Epicure therein might feed all his senses to a surfeit.

c Cant. 5.15.

1 *Sight.* The spouse saith of[c] Christ, *His countenance is as Lebanon*, where most delightfull is the prospect, with high hills, humble dales, sweet rivers, shady groves. No wonder then if *Ptolemy* placeth *Paradise* a City hereabouts, where what Poets can fancy, Nature hath performed.

d Cant. 4.11. Hos. 14.9.

2 *Smell.* Such the fragrancy of flowers, Gummes, and Spices thereon, perfuming the aire round about.[d] *His smell is as the smell of Lebanon.*

3 *Hearing.* For besides the melody warbled forth by the sweet Choristers of the wood, pleasant it was to listen to the complaints which the Rivers murmuring made against the Rocks, for wronging them in obstructing their channels: whose complaints therein, were so far from finding pity in mens hearts, that they onely lulled their heads the sooner and faster asleep.

e Hos. 14.7.
f *De alimentis facult. lib. 3. cap. 38.*

4 *Taste, & Touch.* Such the most delicious fruits and liquors this mountain affords. *Vinum C.O.S. The sent thereof shall be as the*[e] *wine of Lebanon. Galen*[f] also reporteth that yearly in mount *Libanus* husbandmen used to sing, *God raineth hony*, at which time they spread hides on the ground, and from the boughs of trees shook into them the hony dropt from heaven (called therefore *mel roscidum & aereum*) filling pots and pitchers with the same.

No

No wonder then that *Moses* made it his earneſt requeſt to take this place in his way, to heaven: I[g] *pray thee let me goe over and ſee the good land, which is beyond Jordan, that goodly mountain and Lebanon.* As if his ſoul more conveniently might *take his riſe* from the top thereof to eternall bliſſe, and be the better provided to entertain endleſs happineſs, when firſt he had ſipt ſome drops of the ſame in delightfull *Lebanon*, the temporall type thereof. g Deut. 3. 25.

¶ 5. It will perchance be objected againſt the fertility of this place, that the Prophet[h] foretelleth, *Is it not yet a very little while, and Lebanon ſhall be turned into a fruitfull field?* Where its future converſion into fruitfulneſs ſeemingly implies the preſent barrenneſs thereof. But here we muſt diſtinguiſh betwixt *field* and *foreſt* fruitfulneſs. The former is compoſed of the concurrence of art and induſtry with nature; the latter onely takes what nature tenders, without any toile to improve the ſame, wherein *Libanus* already did exceed. But now the Prophet foretells (beſides this wild and native) an elaborate and artificiall fertility likely to befall this mountain, namely in the ſpeedy and univerſall alteration of things in *Iſrael*, when champian fields for fear ſhould be forſaken, and husbandmen for their ſecurity retire with their tillage to mount *Lebanon*. Thus much for this fair and fruitfull place full of goodly trees, wild and tame beaſts in abundance; and yet when meaſured by an infinite majeſty, [i] *Lebanon is not ſufficient for him to burn, nor all the beaſts thereof ſufficient for a burnt offering.* h Iſa. 29. 17. i Iſa. 40. 16.

¶ 6. Having largely praiſed this place (enough to ſet all the neighbouring Princes at variance about the propriety thereof) it is now high time to inquire to whom the right thereof did belong. Here we finde an undoubted evidence, that the ſame by a double title perteined to the land and people of *Iſrael*.

1. As a fence to the vineyard. 2. As a Common to a City. As a fence to a vineyard. So the Prophet in his Parable[k]. *And he fenced it, and gathered out the ſtones thereof.* Now although this fencing principally refers to Gods protection over the *Jews*, yet is it not unappliable to the naturall poſture of their countrey, hem'd in with mount *Libanus* on the north. Secondly, if we conceive all *Judea* under the notion of a great city, *Lebanon* was a Common aſſigned thereunto, *and ALL LEBANON towards the Sunriſing.* And though probably the neighbouring Tribes *Aſher*, *Naphtali*, and *Dan* did reap the moſt benefit thereby, yet all the reſt are preſumed to have a right both in the herbage for their profit, and wild beaſts for their pleaſure. However, either with or without the leave of *Iſrael*, the* *Hivites* (and* *Archites*, whoſe city *Archa* is by *Ptolemy* placed hereabouts) made bold to ſhare with them in the commodities of this mountain. Here grew the goodly Cedars, of whoſe ſeverall kindes, (ſome bearing fruit without flowers, others bringing flowers without fruit) manner of growing, having ſtreight and clean k Iſa. 5. 2. l Ioſh. 13. 5. Iudg. 3. 3. * Gen. 10. 17.

bodies to the top, and there a tuft of boughs and leaves, (where should the haire be but on the head?) naturall qualities or supernaturall rather, (becaufe faid to be free from corruption, and therefore ufed to make *the ftatues of the Gods*) the Philofopher [m] will give the beft account, to whofe reports we remit the Reader.

m Plin. nat. hiftory.

§ 7. Forget we not that humane writers make a divifion of the mountain, calling the northern ledge thereof *Libanus*, the fouthern *Anti-Libanus* whereas the Scriptures taking no notice of this diftinction, expreſs both under the generall name of *Libanus*.

§ 8. And now to climbe this mountain, behold it every where fcattered with *Solomons* workmen, fome bearing of burdens, (Better to carry the meaneft materiall to the Temple of God, then carve the moft curious pieces for the tower of *Babel*) fome hewing of ftones, all bufied, either with their hands as labourers, or eyes as overfeers. No hole left for idlenefs to peep in at, but preſently ſhe was perceived and puniſhed. I hope without offence, one may wiſh them *God ſpeed*, the rather becauſe [n] he *that hewed timber afore out of the thick trees, was known to bring it to an excellent work, but now they break down all the work thereof with axes and hammers.*

n Pſal. 74. 6, 7.

§ 9. It is now high time that leaving the generall deſcription of *Libanus* we come to ſurvay the ſeverall places on, or near thereunto. In the ſouthweſt ſide thereof near *Zidon*, and the ſea, lay the land of *Cabul*, which *Solomon* gave to *Hiram King of Tyre* for the coſt and charge he was at in building the Temple. Hereby it appears that this territory (though lying in [o] *Galilee* was no part of the *Land of Canaan*, it being above the power of the Kings of *Iſrael*, to alienate any parcell thereof. But though it was unlawfull *to take the childrens bread, and caſt it unto dogs*, yet the cruſt and parings thereof might be given them: to which this Land of *Cabul* may well be compared, being ſo courſe and baſe a Countrey, that it little contented King *Hiram*, who therefore called it [p] *Cabul*, that is *dirty*, or *diſpleaſing*. It may ſeem ſtrange that *Solomon*, who in other things conſulted with his honour and magnificence and *to whom God gave a large heart*, ſhould herein have ſo narrow a hand, as not to give *Hiram* a friend and forein Prince full conſideration, who ſo freely had furniſhed him with all neceſſaries for his building. But

o 1 King. 9. 11.

p 1 King. 9. 13.

1 Haply *Solomon* beheld *Hiram* as a Homager unto him, holding the kingdome of *Tyre* from the Crown of *Iſrael*. And if ſo, then all he did was but his duty, and fully rewarded in *Solomons* favourable acceptance thereof.

2 *Solomon* might conceive *Hirams* expences ſufficiently ſatisfied in allowing his men ſuch a vaſt [q] proportion of yearly proviſion: ſo theſe cities were given him not in compenſation of the charge, but as an overplus and meer gratuity. For which *Hiram* ought to be thankfull becauſe ſo good, not diſpleaſed becauſe no better.

q 1 King. 5. 11. 2 Chron. 2. 10.

3 Moſt

3 Moſt probable it is, that abſolute need, and no other reaſon, made *Solomon* fall ſhort, in ſatisfying *Hirams* expectation. His treaſure being much exhauſted (exceſs will begger wealth it ſelf) by his ſumptuous ſtructures. The ſame neceſsitous principles, which cauſed his intolerable taxes on his own people, might alſo make him (againſt his own will, and generous diſpoſition) faile in rewarding the full deſerts of *Hiram*.

It is ſome contentment unto us, that though we know not the ſeverall names, yet the [r] Scripture acquaints us with the exact number of the cities in *Cabul-land*: being twenty in all, as in our Map, we have reckoned them accordingly. [r] 1 King. 9. 11.

¶ 10. But here ſome will be very much ſtartled, that this land of *Cabul* ſhould ſo lately receive this denomination from *Hirams* diſpleaſure, whereas we finde it ſo called four hundred years before in the book of *Joſhua*, where the borders of the Tribe of *Aſher*, are thus aſsigned: they *goe out to* [f] *Cabul on the left hand*. To ſatisfie which ſeeming difficulty, we muſt know, that though the book of *Joſhua* contains matter of far more ancient date, yet it was written by *holy-men of God* after the days of *David*, and probably in the reign of *Solomon*. This appears becauſe in *Joſhua* mention is made of the book of *Jaſher*, wherein the ſtanding ſtill of the Sun and Moon was recorded, and that book of *Jaſher* was penned after *Davids* reign, becauſe therein *Davids* [u] acts were alſo Chronicled. [f] Ioſh. 19. 27. [t] Joſh. 10. 13. [u] 2 Sam. 1. 18.

¶ 11. Mount *Libanus* is overſpread with the [a] *buildings of Solomon*, whereof ſome may be conceived the fragments made out of the Remnants and Reverſions of the ſtone and timber left of what was provided for the Temple. Yea probably ſome were platformes and modells to heighten and improve the skill and knowledge of his builders. True it is, in the making of the Tabernacle, every *Tenon, board, hook* and *ſocket* were *Jure Divino*, both by precept and precedent, according to the [b] *pattern in the Mount*: but it was not ſo in the building of the Temple. Therein, God gave *Solomon* a *large heart*, and furniſhed him with *Hiram* a skilfull workman: but as for all particular proportions, they were left at large for their wiſdomes to contrive. It may therefore with much likelyhood be conceived, that to better their knowledge in Architecture for the Temple ſome ſlight buildings in *Libanon* were erected, which afterwards might ſerve *Solomon* for privacy, and pleaſure, retirement, and recreation. And ſeeing *Solomon* took his naturall hiſtory *from the Cedar that growes in Lebanon, to the Moſs on the wall*, haply he might ſtudy in ſome of theſe buildings, where *Cedars*, and other ſimples were preſented unto him, being beſt able to comment on Natures works when he ſaw the text before his eyes. Of theſe buildings in *Libanus* that tower *which* [c] *looks towards Damaſcus* was the principal, to which the Noſe of the Spouſe in the *Canticles* is compared, for the whiteneſs, uniformity, and pro portionable [a] 1 King. 9. 19. & 2 Chr. 8. 6. [b] Heb. 8. 5. [c] Cant. 7. 4.

portionable largeneſs thereof, whereby the generouſneſs and animoſity of the Church is intimated. The [d] *Philoſopher* telleth us that a tower-faſhioned Noſe (round and blunt at the top) is a ſigne of magnanimity.

[d] *Ariſt. in libro phyſiognomico.*

§ 12. From this tower we may take the Proſpect of all the adjacent countrey: wherein we take no notice of the diviſion of *Syria* according to humane writers, but confine our ſelves to Scripture expreſsions.

1		*Rehob.*	5		The land of *Hamah.*
2	*Aram* or	*Maachah.*	6		*Syrophœnicia.*
3	*Syria* of	*Damaſcus.*	7		*Cœloſyria.*
4		*Zobah.*	8		*Phœnicia.*

[e] 2 Sam. 10. 6. *Aram* [c] *Rehob*, or *Beth-Rehob*, ſo called from a principall City therein, lay ſouth eaſt of mount *Libanus*. Herein was [f] *Dan* the place where *Abraham* overtook the four Kings, who after many victories had took *Lot* and his wife captives. By *Dan* we underſtand not the city of *Dan* (formerly *Laiſh*) which ſome hundreds of years after was ſo named (though [g] *Levi* is ſaid [vertually] to pay tithes in the loines of *Abraham*, *Dan* cannot be conceived [formally] to name cities, being as yet in the body of his great Grandfather) but the eaſtermoſt fountain of *Jordan*, anciently called *Dan*. And ſurely ſprings the iſſue of nature, are ſeniours to all cities the reſult of Art. Here *Abraham* overtook them, and with three hnndred and odde men conqueredand purſued them (being numerous and fluſhed with former victorys) to [h] *Hobah which is on the left ſide of Damaſcus*. Thus that army which is but a handfull of men, managed by Gods hand, will work wonders. Hereby *Lot* recovered his liberty, the *King of Sodome* his ſubjects, they their goods; the Auxiliaries of [i] *Aner*, *Eſhcol* and *Mamre*, received their pay out of the ſpoile, *Melchiſedec* had the tithes, *Abraham* the honour, and God the glory of the victory.

[f] Gen. 14. 14.

[g] Heb. 7. 9.

[h] Gen. 14. 16.

[i] Gen. 14. 24.
[k] Gen. 14. 20.

§ 13. *Aram-Maachah*, lay ſoutheaſt of *Aram-beth-Rehob*, the [l] King thereof appeared very active (though bringing into the field but a thouſand [m] men) in the battell againſt King *David*. It ſeems *Joab* the politick Generall reputed theſe *Syrians* valiant, who took the [n] choiceſt men of *Iſrael* under his own conduct to oppoſe them, conſigning the refuſe under *Abiſhai* againſt the [n] *Ammnoites*, preſuming they would fly of *courſe*, if the other were worſted: as indeed it came to paſs. Appendants to this *Aram-Maachah* were

[l] 1 Chr. 18. 6, 7.

[m] 2 Sam. 10. 6.

[n] 2 Sam. 10. 9.

1 *Geſhur*: hereof *Talmai* the King; and *Maachah* his daughter was maried to *David*, and mother to *Abſalom*. No wonder then if the child proved a croſs to his Father, begotten on a heathen woman contrary to Gods command. And here *Abſalom* (changing his climate, not conditions) ſtaid [p] three years, clouded with his Fathers diſpleaſure for murdering his brother *Amnon*.

[o] 2 Sam. 3. 3. 1 Chr. 3. 2.

[p] 2 Sam. 13. 38.

2 *Iſhtob*, which contributed twelve [q] thouſand men in the generall engagement of the *Syrians* againſt King *David*.

[q] 2 Sam. 10. 6.

3 *The land of Tob*: that is, the *good-land* (or * *Goth-land* if you pleaſe)

* So *Munſter* expounds the name thereof.

ſo

so called from the goodness thereof. Though all the good we know of it is this, that it afforded a safe refuge to [r] *Jephthah*, when persecuted by his brethren, who hence was solemnely fetched to be Judge of *Israel*.

[r] Iudg. 11. 3.

Adrichomius, and other Authours here make the Land of [s] *Uz* where *Job* dwelt. I cannot blame any place to be desirous of so pious a man to be an inhabitant therein. But both *Jobs* friends and foes forbid the situation of *the land of Uz* hereabouts. His foes the *Sabeans*, his friends *Eliphaz* the *Temanite* &c. who are known to live far south of this place, of whom properly in the description of *Edom*.

[s] Iob. 1. 1.

14. *Aram* of *Damascus* succeeds lying northeast of *Aram-Maachah*, watered with the rivers of *Abanah* and *Pharphar*. This *Abanah* in humane writers is called *Chrysoroas* or *golden-streame* from the yellowness of his banks and water. Otherwise, as little gold is to be found in his chanell, as at the *golden grove* in *Caermarthen-shire*, or at the *golden-vale* in *Herefordshire*. However *Abanah* and *Pharphar* were highly beholden to [u] *Naaman*, who preferred them *before all the waters of Israel*; as possibly they might equall, yea exceed them in some outward respects. But what if the water in the Cistern chance to be clearer then that in the Font? Know it is divine institution, which puts the difference betwixt them, leaving the one a plain Element, and making the other a soveraigne Sacrament. This river *Chrysoroas* running northward is afterwards swallowed up in the sandy ground, and there is the visible end thereof. So that *Solomons* rule, *All rivers run into the* [w] *Sea*, must admit of an exception or exposition, namely either openly or secretly, as no doubt this river hath an underground recourse to the Ocean.

[t] 2 Sam. 8. 5.

[u] 2 King. 5. 12.

[w] Eccles. 1. 5.

¶ 15. Coming near to *Damascus* we finde the place where Saint *Paul* was cast down to the ground, as he went with a Commission from the high Priest to persecute the Saints of *Damascus*. Now seeing *Damascus* was not in *Judea*, if any demand why *Paul* should straggle so far from his own Countrey, hear his own answer, *Being exceedingly* [x] *mad against them, I persecuted them even unto strange cities*: and it is reason enough for the actions of blind zeale, that they are the actions of blind zeale. Besides, it seems the high Priests at *Jerusalem* had a kind of Ecclesiasticall jurisdiction over the *Jews* in all places. Some seeming contradiction, but on serious thoughts easily reconciled, appears in the history of Saint *Pauls* travells.

[x] Act. 26. 11.

Acts 9. 7.	Acts 22. 9.
The men also which journeyed with him stood amazed, hearing a voice, but seeing no man.	*Moreover they that were with me saw indeed a light, and were afraid, but heard not the voice of him that spake unto me.*

For, two things considerable in this vision.

1 The generals thereof communicated to his fellow-travellers, that they might attest the truth of this miraculous accident No seeming fancy but really acted. Hereupon they heard confusedly that there

there was a ſound, but heard not diſtinctly what that ſound was, and were admitted to ſee a light, but did not diſcover the perſon of *Jeſus* appearing.

2 The particulars thereof imparted to *Paul* alone (as calculated onely for his converſion) whoſe eares and eyes plainly heard and ſaw the voice and apparition.

Hence Saint *Paul* was conducted to the city of *Damaſcus*, whither we follow after him.

§ 16. *Damaſcus* is by ſome conceived to have been founded by *Eliezer Abrahams Steward*, onely becauſe he is ſtyled [y] *Eliezer of Damaſcus*: But if ſo, then ſignall was the piety of *Eliezer* who preferred rather to live a ſervant in *Abrahams* good family, then to rule as a Lord in a great city of his own building. Various was the ſucceſs and fortune of *Damaſcus* under ſeverall Lords, and we will onely inſtance in ſuch as are mentioned in Scripture.

y Gen. 15. 2.

1 It was inhabited by the *Syrians*, and accounted the Metropolis of the Countrey.

2 It was probably conquered by *David*, when he put [z] garriſons into *Aram of Damaſcus*.

z 2 Sam. 8. 5, 6. & 1 Chr. 18. 6.

3 In the days of *Solomon* it was poſſeſſed by *Rezin* a fugitive *Syrian*, who being made a King thereof, was a profeſſed enemy to *Iſrael*.

a 1 Kin. 11. 23, 24.

4 It was won by *Jeroboam* the ſecond, King of *Iſrael*, who is ſaid to have reſtored [b] *Damaſcus*.

b 2 King. 14. 28.

5 It was recovered again by the *Syrians*, and *Rezin* in the days of *Ahaz* was [c] King thereof.

c 2 King. 16. 6.

6 It was taken by *Tiglath-Peleſer* King of *Aſſyria*, who carried all the inhabitants thereof away captive. d 2 King. 16. 9.

In the new Teſtament we finde it in ſubjection to the *Roman Emperour*, under whom [e] *Aretas* was King, a perſecuter of Saint *Paul*.

e 2 Cor. 11. 32.

§ 17. Wonder not that the *Roman Emperours* ruling over the world, ſhould ſuffer ſome Kings to reign under them: which was their conſtant practiſe, and whereby they received no ſmall benefit. For firſt, hereby they kept their people in more willing obedience, when they ſaw their former government not wholly altered, but ſome ſhadow thereof ſtill remaining in their Kings continued amongſt them. Secondly, when any diſtaſtfull project was ſet on foot, the Emperours uſed theſe Kings to promote it: ſo caſting the odium upon them, which themſelves declined, while ſuch [f] Kings (uſually by their immediate dependence) durſt not diſpleaſe, but doe whatſoever the Emperours enjoined them. Thirdly, it conduced to the ſtate of their Empire to have Kings homagers thereunto. It is but a *Farme* (though of never ſo great revenues) and not reputed a *Manor*, which hath not ſome free-holders holding of it, and owing *ſuit and ſervice* unto it. Semblably it was part of the Imperiall glory amongſt the *Romans* to have even Kings to hold their

f *Vetus ac jam pridem recepta populi Romani conſuetudo, ut haberet inſtrumenta ſervitutis & reges.* Tacit. in vita Agricolæ.

Digitized by Google

their Scepters and Crowns, by deputation under it, as *Herod* in *Judea*, *Deiotarus* in *Galatia*, our *Lucius* in *Britain*, and this *Aretas* King of *Damascus*.

¶ 18. Under him Saint *Paul* had a miraculous deliverance, though both Prince and people plotted his destruction, and [g] *watched the gates day and night that they might kill him*. But what saith the Psalmist? *Except* [h] *the Lord keep the city, the watchman waketh but in vain*, either to keep out those whom he will have in, or to keep in those whom he will have out. All the wall shall be one open gate to those, whom divine providence will have to escape, as here to Saint *Paul*, being let down over the wall by a rope in a basket.

g Act. 9. 24. & 2 Cor. 11. 32.
h Psal. 127. 1.

¶ 19. Amongst the publick buildings of *Damascus*, the house of *Rimmon* was most remarkable; It troubled the tender Conscience of converted *Naaman*, [i] *when his Master went up to worship there*, that he had so often bowed to that Idoll: so an excellent [k] Critick proves the words to be read, relating not to his future but former actions. Wherefore the Prophets answer, *Goe in peace*, is not a toleration of his Idolatry for the time to come, but an absolution from his former faults, upon *Naamans* free confession and serious sorrow for the same. They shew also in this city the house or rather hole wherein [l] *Ananias* (Saint *Pauls* ghostly-father) dwelt or lurked, being a Cellar under ground, to which pilgrimes descend by many staires, who have so filled the walls thereof by [m] writing their names therein, that Reader there is no room left to register thy name if going thither.

i 2 King. 5. 18.
k Nic. Fuller Miscel. Sacra. pag.
l Act. 9. 12.
m Biddulph in his travels. pa.

¶ 20. Modern *Damascus* is a beautifull city. The first, *Damask-rose* had its root here, and name hence. So all *Damask* silk, Linen, poulder and plumbes called *Damascens*. [n] Two things at this day are most remarkeable amongst the inhabitants: There are no Lawyers amongst them, no Advocates or Sollicitors of causes, no compacts being made for future performance, but *Weigh* and *Pay*, all bargains being driven with ready money. Secondly, Physicians here are paid no fee, except the patient recover his health. And now I perceive that *Mahomet* was a politick man, who entered but once into *Damascus*, and perceiving the pleasures thereof, would never return again, for fear (forsooth) lest he should be bewitched with the delightfulness thereof, and hindred from the great work he had in hand. I indeed perceive that so pleasant a subject hath too long retarded my pen, almost forgetfull to goe forward in our description, we therefore leave it and proceed.

n *Nullæ ibi sunt ob fortunæ bona lites, & nulli proinde advocati, procuratores, aut causarum sollicitores, quia debitores non sunt ulli, aut creditores. Omnia prompta & parata transiguntur pecunia. Medicis omnino nihil nisi restituta prius ægro sanitate offertur. Georg. Brom in civit: orbis terrarum. in des. Damasc.*

¶ 21. *Aram-Zobah* lay north-east of *Aram-Damascus*. *Hadadezar* or *Hadarezar* was King thereof, so glorious a Prince, that his servants wore shields of gold in war, as if they intended to dazle their enemies eyes with the splendor of their armes; but all in vain. For the best swords of steel will command the bravest shield of gold: and *David* at *Elam*, got an absolute conquest of him, killing [o] *Shobach* his Captain, as formerly

o 2 Sam. 10. 16.

merly he had [p] defeated him and ſtript him of much rich ſpoile. As for thoſe golden ſhields, they fell not to the ſhares of any private perſons, but were treaſured up by *David* for the building of the Temple, where this glorious Plate ſhined in its proper ſphear; and where Riot, and Luxury abuſed by man, was converted into well grounded bounty, as beſtowed on Gods ſervice. Here *David* houghed the horſes of *Hadadezar*, and onely reſerved an hundred [q] chariots of them as a Trophee of triumph to be uſed for ſtate at publick ſolemnities.

[p] 2 Sam. 8. 4.

[q] 2 Sam. 8. 4.

§ 22. Some will cenſure this as an improvident and unpolitick act, and character *David* as more happy to get, then able to uſe a victory; not caſually letting ſlip, but wilfully caſting *ſuch a power of horſe* out of his hand, which managed with a proportionable infantry, might have given Law to all the eaſt Countrey. Surely it was not done out of a cowardly ſuſpicion, leſt the *Syrians* ſhould recover thoſe horſes again; much leſs out of conſciouſneſs of want of horſemanſhip in the *Iſraelites* to ſet riders upon them: Rather it was, that *David* being privy to the deceitfulneſs of mans heart (how hard it was to have much humane ſtrength, and not to have confidence in it) did it to wean his ſubjects from *the arme of fleſh*, that they might more rely on divine protection. And he did it, to encourage in them, what properly is called *Manhood*: that they might not expect victories of equivocall generation begotten betwixt men and horſes, but ſuch atchieved onely by mans proweſs, inſtrumentall to get, and Gods providence, the principall to give them. Yea *David* might ſeem to have houghed all the horſes in the world, with that his ſhort, but ſharp ſentence, *A* [r] *horſe is but a vaine thing to ſave a man.*

[r] Pſal. 33. 17.

§ 23. It will further be objected, that grant theſe horſes not to be uſed in the wars of *Iſrael*, yet what needs this waſt to ſpoile Gods good creatures? Might they not have been ſold for many talents and given to the poor? It is anſwered, that *David* did it in an holy *Brave*, to ſhew that the Pagans pride, was *Iſraels* ſcorn, and that he as much diſdained to gain wealth by the ſale, as to get ſtrength by the ſervice of thoſe horſes. Beſides, *David* herein did follow the precept given to, and preſſed and practiſed by [s] *Joſhua* in the like caſe. And indeed multiplying of horſes was [t] forbidden the Kings of *Iſrael*. But after *Davids* days the Militia was much altered and managed by horſe; by the way, *Abſalom* was the firſt *Iſraelite*, whom we finde riding in a chariot, and how he was bleſt is not unknown: Afterwards *Solomon* brought many horſes out of *Egypt*, and an Egyptian wife on the back of them, who certainly hindred more, then the other helped him; and generally the *Iſraelites* were more proſperous before their uſe of horſes, then ever after; Their ſucceſs was mounted when they fought on foot, but ſcarce went on foot when their armies were mounted on horſeback.

[s] Joſh. 11. 6.

[t] Deut. 17. 19.

§ 24. But to return to *Aram-Zobath*: Two prime cities thereof with four

four names are mentioned in Scripture,[u] *Beta*, and *Berothai*,[w] elsewhere called *Tibhah* and *Chun*. Here (not to say that *Beta* and *Tibhah* by Metathesis are the same) it is no newes for cities standing in the confines of severall kingdomes, and the juncture of severall languages to have double names. What the English-man calls *Glocester* and *Worcester*, the Welsh-men tearm[x] *Caer Loyw* and *Caer-Frangon*. And probably one of the names of these cities was *Hebrew* and the other *Aramite*. Both of them afforded much brass[y] to King *David* (Gods receiver generall for that purpose) for the building of the Temple. But *Zobah* which gave the name to this Countrey is generally conceived at this day to be called *Aleppo*, (though some *Jews* inhabiting therein count it anciently the city of *Sepharvaim*) from *Alep* which signifies[z] *milke* in the Turkish language; whereof such plenty here, that if *via lactea* be to be found on earth, it is in this place. It is so seated on a navigable stream which runs into *Euphrates*, that here the commodities of the East and West doe meet. The former from *Babylon* by water, the latter by *Land-caravans* from *Scanderoon*, and this city is the golden clasp to couple both sides of the world together, and we remit the Reader to modern Merchants for further information thereof.

u 2 Sam. 8. 8.
w 1 Chr. 18. 8.
x Humfrey Lhuyd in descrip. Walliæ.
y 2 Sam. 8. 8.
z Biddulphs travels pa. 45.

¶ 25. And here standing on the utmost verge of our map we could wish it of such extent as might represent to the Reader *Aram-Naharam* or *Mesopotamia* (otherwise *Padan-Aram*) where *Bethuel* and *Laban* dwelt; *Charran*, whither *Abraham* first removed; *Caldea* and *Ur*, a city where he formerly dwelt; *Babylon* and *Nineveh*, the two Empereſſes of the world, with the rivers which watered and bounded Paradise it self. But alas, as Prodigalls who have spent their possessions take little delight to see a survey of the lands they have sold, (the sad remembrancer of their former riot and present wretchednes) so small comfort can accrew unto us by the curious enquiry into the ancient place of Paradise, having long since in our first Parents forfeited all our right and title thereunto. But the main matter forbidding our Pens progress any further, is because, as *Shimei* confined by *Solomon* to *Jerusalem* suffered justly as an offender for gadding to[a] *Gath*: so *Palestine* with the neighbouring countreys being the proper subject of our discourse, we shall be taken trespassers, if found wandering beyond the bounds thereof. However I hope without offence my hand may point further then my feet may follow, and tell the Reader that the fore-named places lie northeast of the city of *Aleppo*.

a 1 King. 2. 44.

¶ 26. The land of *Hamah* lay west of *Aram-Zobah*, anciently inhabited by the *Hamathites*, descended from the eleventh and youngest Son of *Canaan*[b] the Son of *Cham*, of whom largely before. In the days of *David* *Toi* was King of this Countrey, who being at war with *Hadadezar*, and hearing how the *Israelites* had defeated him, sent[c] *Joram* his Son to King *David* with presents in his hand and complements in his mouth,

b Gen. 10. 18.
c 2 Sam. 8. 10.

to congratulate his victory. Long after *Salmaneſer* ſubdued this countrey and extinguiſhed the royall race; witneſs that brag: *Where is the King of Hamath* [d] *and of Arpad*? Though that proud queſtion admits of an anſwer, namely, *they were even there, where their ſins ſet them*: ſeeing it was not ſo much the *Aſſyrian* valour, as the *Syrian* wickedneſs which caſt theſe Kings out of their countrey. *Riblah* was a prime city in this land, where *Nebuchadnezzar* cauſed the eyes of * *Zedekiah* to be bored out. Some conceive this done in the land of *Nephtali*, others with more likelihood in this place, and we (ſee Reader our carefulneſs to pleaſe all if poſsible in this captious age) mention it in both. Yet becauſe this *Riblah* was many miles nearer to *Babylon*, and further from *Jeruſalem*, it is more probable to be the place, as more for *Nebuchadnezzars* eaſe and *Zedekiahs* anguiſh: it adding to the conquerours ſtate to fetch the captive furtheſt from his own countrey.

d Eſa.37.13.

*2 Kin.25.6,7.

§ 27. *Hamah* the city which gave the name to this countrey, was afterwards called *Antiochia*. Seven and twenty cities are ſaid to be of the ſame name. For ſeverall *Antiochuſes* being ſucceſsively Kings of *Syria*, ſtocked their dominions with many cities after their names, as being either built, beautified, ſtrengthened or enlarged by them, or their Favorites. But it matters not how many younger brethren there be of the ſame family, as long as our *Antioch* is the heire, and though not in age, in honour to be preferred before all the reſt. Here the profeſſor of the Goſpell formerly termed *Beleevers* for their faith, ſometimes *Brethren* for their love, *Saints* for their *holineſſe*, *Diſciples* for their knowledg, were for all theſe firſt called [e] *Chriſtians*. Probably when many of all nations beleeved, the name *Chriſtian* was given them, to bury the difference betwixt *Jews* and *Gentiles* (thus *England* and *Scotland* happily joined in *great Britain*) which two names though remaining afterwards, were uſed as terms of civill difference, not odious diſtinction. Had this happened at *Rome*, how would the Tide of *Tiber* have ſwoln above all his bounds and banks at the conceit that in her city Religion it ſelf was chriſtened? But this *Antioch* hath ſtill more to brag of: The *Chair of Saint Peter*, wherein he ſate Patriarch many years before his removall to *Rome*: and therefore no wonder if *Antioch* grudge to give *Rome* the ſuperiority. Why ſhould not that place be the prime, which was the firſt? Beſides, Saint *Peter* was honoured at *Antioch*, murdered at *Rome*. And why ſhould that City receive moſt credit by him, which uſed moſt cruelty unto him? But let Eccleſiaſticall Heralds deduce the pedegree, and martiall the precedency of theſe Churches, we will onely adde, that this Phariſaicall *taking of the upper-hand*, hath in all ages hindered the *giving of the right hand of Chriſtian fellowſhip*.

e Act.11.26.

§ 28. Now ſurely no malignant quality in this place, but a principle of perverſneſs in mens hearts was the cauſe, that ſo many famous contentions happened in this city of *Antioch*. Here it was, that ſome *coming*

Digitized by Google

ming down from Judea, maintained the neceſsity of [f] circumciſion, and the legall ceremonies, endevouring to ſet up a religion (like thoſe monſters in *Africa*, begotten betwixt ſeverall kindes, partaking of both, perfect in neither, but defective in their very redundancy) a medley mongrel betwixt Judaiſme and Chriſtianity. This occaſioned the calling of the firſt great Councell in *Jeruſalem*, which in fine concluded that this legall Yoke was not to be laid on the neck of Chriſtians. Here *Peter* being guilty (it is the expreſsion of [g] *Eraſmus*) of *ſuperſtitious diſſimulation*, with his example (oh the impulſive power of great mens Precedents!) brought [h] *Barnabas* into the ſame fault: for which Saint *Paul* preſently and publickly reproved him. But we will not widen the wounds in good mens memories, rather commending to poſterity, the holy zeale of Saint *Paul* in ſeaſonable giving, the humble piety of Saint *Peter* in patient taking ſo ſharp a reproof.

f Act. 15. 1.

g In his Epiſtle to the Cardinall of *Loraine* prefixed before his tranſlation of *Chryſoſtome* on the *Galatians*.

h Gal. 2. 18.

¶ 29. But the greateſt contention happening here, was that *Paroxyſme* betwixt *Paul* and *Barnabas*, the one as earneſtly refuſing, as the other deſiring the company of *John Mark* to goe along with them. In which conteſt, *Paul* is generally conceived to have moſt reaſon, *Barnabas* moſt paſsion on his ſide, becauſe

1. He ſaw clearly without carnall relation, whileſt *Barnabas* beheld *Mark* his [i] ſiſters ſon through the ſpectacles of naturall affection.
2. A reaſon is rendred by *Paul* why *Markes* company ſhould be declined, namely, becauſe he [k] departed from them at *Pamphilia* and deſerted the work; none alledged by *Barnabas* why the ſame ſhould be accepted.
3. *Paul* immediately departing after this contention is ſaid to [l] *be recommended by the brethren to the grace of God*, which ſeems to amount to a generall approbation of his carriage herein. No ſuch paſſage appears of *Barnabas*.
4. After this time Saint *Paul* and his acts are celebrated in every Chapter, whereas *Barnabas* ſinks here in ſilence, and his name mentioned no more in the hiſtory of the Scripture.

i Coloſ. 4. 10.

k Act. 15. 38.

l Act. 15. 46.

But we muſt admire Gods wiſdome in mans weakneſs, ſanctifying this diſcord to his glory. For whileſt *Paul* and *Barnabas* were newly converted, and their company needfull for mutuall aſsiſtance each to other, their perſons and affections were united together: but now grown ſtrong in grace, and able ſingly to ſubſiſt, God ſuffered this unhappy difference to ſever them. Whereby the *Goſpell* encreaſed, the one ſailing to *Cyprus*, the other ſtaying in *Syria*. So whereas formerly one place at the ſame time did jointly enjoy them; now there became two Flockes, two ſhepheards, two vines, two vinedreſſers, and the diviſion of Preachers proved the multiplication of preaching.

¶ 30. We muſt not forget how one *Nicolas* a Proſelyte of this city of [m] *Antioch*, was the laſt of the ſeven Deacons, and the firſt founder of an hereſie

m Act. 6. 5.

hereſie (which God profeſſeth himſelf to [n] hate) from him called the *Nicolaitans*. For this * *Nicolas* is reported to have had a beautifull woman to his wife, and being taxed for being cauſleſly jealous of her, to vindicate his innocence, he proſtituted her to the embraces of any that would lie with her; with ſome other ſtrange opinions he maintained. Thoſe therefore who ſo undiſcreetly expreſs their deteſtation of one ſin, that they fall foul on the committing of the contrary, may by a ſpirituall proportion be accounted myſticall *Nicolaitans*.

n Rev. 2.6.

* *Baronius An. Eccleſ. Anno.* 68. *Num.* 10.

§ 31. There was alſo belonging to *Antioch* (pardon a little digreſsion) a delicious ſuburb called *Daphne*, where *Apollo Daphneus* was adored. Now (ſome three hundred ſixty years after Chriſt) *Julian* the Apoſtate, the profeſſed enemy to piety, ſacrificed here to this *Devill-God*, who uſed to be very talkative in giving of Oracles, but lately was grown very mute. And being demanded the reaſon of his ſuddain ſilence anſwered (forſooth) it was becauſe the body of *Babylas* (martyred under *Decius* the Emperour) was buried near his Temple, the vertue whereof ſtopped his wind-pipe. Hereupon a conceit was taken that other Martyrs bones might be found upon triall as terrible to the devill, which gave the [o] firſt occaſion to the enſhrining, worſhipping, and circumgeſtation of the Reliques of Saints. See how *Satan* (much delighted in his apiſh Parallels of divine ſervice) was ambitious, that a dominative point of Antichriſtianiſme ſhould have its originall in the ſame place where the name of Chriſtianity firſt began. But long ſince *Antioch* hath ſmarted for this ſuperſtition and her other ſins; reduced at this day to a petty village, (ſtanding in the rode betwixt *Scanderoon* and *Aleppo*) and *Orontes* the river thereof once navigable, (Saint *Paul* is ſaid to have [p] ſailed to *Antioch*) much obſtructed with ſand, and more profitable for good *Eeles* there taken, then any other commodity, and the few buildings remaining miſerably ruinous. But ſeeing ſilkes, though ragged, may be worn with the leſs diſcredit; the torn and tattered edifices in *Antioch* ſeem no diſgrace, becauſe moſt of them are made of rich ſtuffe, even coſtly marble curiouſly poliſhed.

o See M. *Meade* in his Apoſtaſieof the latter times. *pag.* 122.

p Act. 14.26.

§ 32. Leaving *Antioch* we come to *Seleucia* ſeated on the ſea ſide, a Port once graced with Saint [q] *Pauls* preſence: whence they ſailed into *Cyprus* lying over againſt it. This Iſland is ſo called from *Cypreſs* trees growing there in abundance, which a great [r] Critick conceives to be that *Gopher* [ſ] *wood*, whereof the Arke of *Noah* was made, and boldly affirmes that ſetting aſide the adventitious termination, *CUPAR* and *GOPHER* are effectually the ſame in Hebrew. Frequent the uſe of Cypreſs-boughs in Funeralls, whereof the [t] reaſon is rendred, becauſe that tree cut down ſprouts no more, as no naturall hope of a dead corps reviving. [u] Coffins alſo were generally made of Cypreſs even amongſt the heathen, in memoriall, as [w] one will have it, of the deluge, and mankinde buried quick many moneths in the Cypreſs ark. The diſtance of

q Act. 13 4.

r Nic. Fuller, *Miſcell. lib.* 4. *ca.* 5. *pa.* 493.

ſ Gen. 6.14.

t *Cupreſſus inciſa non renaſcitur, ſicut ex mortuo nihil jam eſt ſperandum. Scal. caſti. in Feſtum.*

u Λάρναξ κυπαρισσίας. *Thucid. hiſt. l.* 2. *pag.* 5.

w Nic. Fuller *ut prius.*

Digitized by Google

of *Cyprus* from the continet cannot be great, if it be true what [x]*Pliny* reports, that whole heards of Deer used to swim over thither (senting, though not seeing land) the formost like an adventurous Captain valiantly conducting them; and then in order one so lying on another, that the leaders hanch was the followers pillow to rest his head upon. Most fruitfull was this Island, affording all things both for pleasure and luxury, and therefore *Venus* worshipped for chief Deity therein. The women of this countrey anciently were very wanton, or as they counted it, very religious, for having a whore for their Goddess, no wonder if adultery was their devotion.

[x] *Nat. hist. li. 8. cap. 32.*

§ 33. Amongst the eminent persons bred in *Cyprus*, whilest Statesmen take speciall notice of *Solon* the lawgiver, Philosophers of *Zeno* the Stoick, Poets of *Asclepiades* first authour of those verses from him so called, it will be fittest for us to observe [y] *Mnason* an old Disciple, hoste to Saint *Paul*, *Sergius* [z] *Paulus* deputy of this Island, a prudent man, Saint *Pauls* Convert; and *Barnabas* here born a *Jew-Levit-Cypriot* (the first by nation, the next by family, the last by place of his nativity) and had therein possessions of considerable value. If any say it was covetousness, and distrust of divine providence in *Barnabas* to be a *landed* [a] *Levite*, because that Tribe had no inheritance given them; *The Lord of Israel was their* [b] *inheritance*: Let such know, that constitution was onely temporary and locall, to last no longer, then whilest the *Jews* continued at home in a settled Commonwealth, after whose banishment abroad, happy that *Levite*, who (when charity of others waxed cold) could warm himself with his own well gotten goods. But afterwards *Barnabas* that *Son of consolation* (comforting the bowels of the Saints as well by his works as words, deeds as doctrine) sold [c] his possessions, and tendered the price thereof at the feet of the Apostles. Such practises were sincerely performed in the primitive times, superstitiously imitated with opinion of merit in after ages, and scornfully derided by too many in our days, so far from parting with the propriety, that they will not appropriate a part of their goods to good uses. We finde Saint *Paul*, preaching in two cities in *Cyprus*; [d] *Salamis*, where there was a Synagogue of the *Jews*, and *Paphos* (where *Venus* was worshipped, thence surnamed *Paphia*, and) where *Elymas*, the sorcerer was struck blind, for opposing Saint *Paul*. We cannot recover *Paphos* proportionably into this Map, behold it therefore peeping in, but excommuned the lines thereof.

[y] *Act. 21. 16.*
[z] *Act. 13. 7.*
[a] *Act. 4. 36.*
[b] *Ioſh. 13. 33.*
[c] *Act. 4. 37.*
[d] *Act. 13. 5, 6. verſe 11.*

§ 34. But to return to the Continent, where we fall on *Syrophœnicia*, whose mixt name speakes its middle situation betwixt *Syria* and *Phenice*, so that if those two countrys should fall out, no fitter umpire to arbitrate their difference then *Syrophœnicia*, participating of, and therefore presumed impartiall to both. Of this [e] Countrey was that *bold begger*, who would have no *saying nay*, but importunate in the behalf of her daughter, no whit discouraged with the disadvantage of her person, disaffection of

[e] *Mark 7. 26.*

of the disciples,(miserable mediatours interceding for her repulse) deep silence and afterwards disdainful denial of Christ himself, would not desist (as if her zeal was heated with the Antiperistasis of the cold comfort she received) till the violence of her faith had wrested a grant from our Saviour. The bounds of *Syrophœnicia* are variously assigned, the principall cities whereof are *Laodicea*, different from that, to which Saint *John* wrote, and whose [l] lukewarm temper made health it self sick thereof.

l Rev. 3.16.

§ 35. Next we finde on the sea the city of *Gebal* (in *Ptolemy* and *Strabo Gabala*) and the Inhabitants therein and thereabouts, termed *Giblites* in [m] Scripture. These led the *Van* in the grand conspiracy against *Israel*, [n] *Gebal* and *Ammon* and *Amalek, the Philistims with the inhabitants of Tyre, Asher also &c.* But *Solomon* taught their hands another lesson, not to fight against Gods people, but to help to finish his [o] Temple. At the Coronation of *Tyre* the Queen-Mart of the world, (so largely described by *Ezekiel*, where all neighbouring Cities as in *Grand-Sergeantry*, held their places, by some speciall attendance about her) the *Ancients of Gebal, and the wisemen thereof were her* [p] *calkers*, to stop the leakes and chinks in her ships, so cunning were the *Giblites* in that imployment. Yet all their curiosity in this kind, could not keep out the deluge of divine anger, from entring their own City, which at this day hath drowned *Gebal* in utter destruction.

m Josh. 13.5.
n Psal. 83.7.
o 1 Kin. 5.15.18 See the margin in our Bibles.
p Ezek. 27.9.

§ 36. More south the river *Eleutherus* arising out of *Libanus*, shaped his course to the sea, so being the northern boundary of *Phœnicia*. In this river, saith reverend [q] *Beza*, was the *Eunuch* baptized by *Philip*, therein making an unexcusable mistake. For except the Eunuch in his travell went (like the Sun on [r] *Ahaz* his dial) backwards, it was impossible for him going to *Gaza*, and so into *Æthiopia* his own countrey, once to come near this river, lying far north quite the contrary way. Had *Beza* (in stead of the Eunuch baptized) placed the Emperour *Barbarossa* drowned here, it had born better proportion to truth. However from this learned mans mistake, I collect comfortable confidence of pardon for my faults committed in this our description. For seeing so strong legs are prone to stumble, surely the falls of my feeble feet will be freely forgiven me by the charitable Reader.

q Vide Bezæ Annotat. in locum. Act. 8.36.
r 2 King. 20.11.

§ 37. Near the running of *Eleutherus* into the midland sea stood *Antaradus*, so called because opposite to *Aradus* (*Arvad* in Scripture) a city of remarkable antiquity, situation, and subsistence. Well doth *Strabo* call this an ancient place, seeing it retained its name, more then two thousand years, from [s] *Arvad* the ninth son of *Canaan*, even till after the time of our Saviour. The city is seated in an Island seven furlongs in compass, and twenty distant from the Continent, being all a main [t] rock (industry and ingenuity will make wealth grow on a bare stone) watered in peace from the main land, in war with an engine (consult with our [u] Author for the forme thereof) which limbeck-like extracted sweet

s Gen. 10.18. 1 Chr. 1.16.
t Strabo li. 16. pag. 753.
u Strabo ut prius

ſweet water out of the brackiſh Ocean. The citizens of this place ſerved *Tyre* in a double office; by land as ſouldiers, *The men of* [w] *Arvad with thine army were upon the walls round about*; by water, as ſailers, *The inhabitants of Arvad were thy mariners*: which ſufficiently ſpeaks their dexterity in either Element.

[w] Ezek. 27. 11. & Ezek. 27. 8.

¶ 38. Next the men of *Arvad* the Prophet mentioneth the [x] *Gammadims* (the joint naming them probably inſinuates the vicinity of their habitation) which were *in the Tower of Tyre* as a gariſon to defend them. By *Gammadims* ſome underſtand *Pygmies* of a Cubit-high (equall to the ſtandard of *Ehuds* [y] dagger) becauſe, *Gamad* ſignifies a *cubit* in the Hebrew tongue. But how ill doth this meaſure agree with martiall men? except any will ſay, that as the *Jebuſites*, in a proud confidence of the naturall ſtrength of mount *Sion*, placed the [z] *lame and blind* to man the ſame: ſo the *Tyrians* preſumed that dwarfes were tall enough to make good their giant fortifications. More likely is the conjecture of [a] *Tremellius*, that the *Gammadims* were a people in *Phœnicia* inhabiting a part thereof, which ran out bowed and bended into the ſea. And we know that *Ancona* in *Italy*, and [b] *Elbow-lane* in *London* receive names from the ſame faſhion. And ſeeing *Corniſh-men* are ſo called from the forme of their Countrey, dwelling in a land which by degrees is contracted or narrowed into the likeneſs of an horn; why not *Gammadims Cubit-men* from the ſimilitude of their countrey in the ſituation thereof? Here to fortifie his conjecture *Tremellius* produceth a place in [c] *Pliny* of *Gamala* a city in *Phœnicia*, ſince ſwallowed up, where he conceiveth the *L.* to be changed into the *D.* that the *Gammadims* were inhabitants thereof. However for quietneſs ſake, may the Reader be contented, to ſuffer them to remain there in our Map, if not as dwellers, onely as ſojourners, untill ſuch time as learned men ſhall provide a more proper place for them.

[x] Ezek. 27. 11.

[y] Iudg. 8. 16.

[z] 2 Sam. 5. 8.

[a] *Vide Tremel. annot. in locum.*

[b] See *Stows* ſurvey of *London.*

[c] *Nat. hiſt. li. 2. cap. 91.*

¶ 39. And now on a ſuddain we are fallen unawares againſt our propounded order, on *Phœnicia*, of the name and nature of which countrey formerly in the Tribe of *Aſher*. The chief havens therein were *Tripolis*; ſo called, ſay [d] ſome, becauſe it hath been thrice build; by others, becauſe [e] three Cities (*Tyre*, *Sidon*, and *Aradus*) concurred to the building thereof. Next is the promontory called Θεοῦ πρόσωπον or *Gods face*, which no whit afrighted the Pirates, and ſea-robbers (who had a Caſtle hard by, called [f] *Caſtellum prædonum*) from their miſchievous cruelty. *Botrus* ſucceeds, whoſe name ſignifieth a *bunch of grapes*, either from plenty of wine growing there, or becauſe the houſes in this compacted city were built in a cluſter, though now become ſo thin ſcarce any two of them ſtand together. *Byblus* the birth-place of *Philo* commonly ſurnamed *Byblius*, *Barutis*, anciently a good haven, now decayed. *Adonius*, ſo called from the minion of *Venus* worſhipped hereabouts, and *Licus* are the chief rivers in this countrey: (having many other ſmaller brooks) and *Climax* the mountain of moſt note, whoſe figure like that *figure in Rhetorick* aſcends like a ſtaire-caſe by degrees.

[d] *P. Hylyn Microſme. pa. 556.*

[e] *Strabo Geogr. lib. 16. p. 754.*

[f] *Idem. p. 755.*

¶ 40. *Cœlosyria* is onely behind, or *hollow Syria*, so called because lying in a concavity betwixt the mountains of *Libanus* and *Antilibanus*. Though *Ptolemy* and others stretch the name thereof in a large acception, even as far as *Arabia*. Full it was of fair cities, but none we meet with named in Scripture, and therefore forbear the further prosecution thereof. Onely to cover the nakedness of our map, we mention four modern villages under the command of the *Turkes*, where, and where [g] alone the *Syriack* tongue is spoken at this day, namely, *Hatcheeth*, *Sharri*, *Blouza*, and *Eden*. The last the seat of a Bishop of the *Maronites* (who have a poor Patriarch residing at *Tripoli*) and the people here against all sense conceive this *Eden* to be the place of Paradise. Worse errours they maintain in point of doctrine, concurring with the Greek Church; but in discipline late reconciled to *Rome*, where the *Pope* on his own cost gives some of their children education. Honest harmeless people these *Maronites* are, happy in the ignorance of luxury, and so hospitable that in stead of receiving, they return thanks to any western Christians which will accept of their entertainment.

¶ 41. There remains nothing more in the Map for me to acquaint the Reader with, save onely that we have set the modern stages or Innes (we must have all wares in our pack, not knowing what kind of chapmen we shall light on) betwixt *Aleppo* and *Damascus*, and so forwards to *Jerusalem*. Amongst these *Canes* or *Turkish Innes*, *Marra* and *Cotesey* are most beautifull; the latter, little inferiour to the *old Exchange in London*; built by a *Bashaw* (ô let not Christians confound, whilest Turkes found places, for publick use) for the benefit of travellers, being both a Castell for their protection, and a Colledge for their provision: Where on the founders cost sufficient food is afforded both them and their cattell. As for some Christian travellers who [h] scorned to feed thereon, it seems that either they were not soundly hungry, or were not of the solid judgment of *Eliab*, who surely would have taken meate from the hands of Turkes, who refused not flesh from the beakes of [i] Ravens.

g *Biddulphs travels.pa.*

h *Biddulphs travels.pag.*

i 1 King. 17.6.

Here the Map of Midian, Moab, Ammon, Edom, *is to be inserted.*

THE

Digitized by Google

Digitized by Google

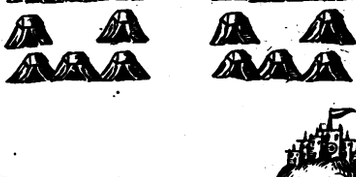
Digitized by Google

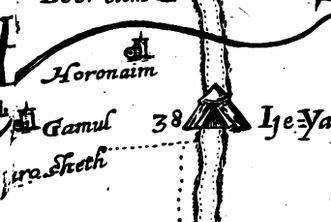
Septentrio

ISMAELITÆ
sive
HAGARENI

MIDIAN

HENRICO BARNARD, Civi et Mercatori Londinensi, Viro modestissimo, non minus liberæ, quam secretæ in Inopes largitionis, Typum hunc qualemcunque dedicat T. F





Desertum
MOAB

39 DIBON-Gad

Diblathaim

Beer

Beer-elim

Horonaim

38 Ije-Yabarim

Gamul

Sheth

37 OBoth

36 Phunon

35 Zalmonah

Shuah

Gurbaal

2. Chro. 26. 7.

Oriens

PARS

Sabæi

ARA

Terra Vz

Tentorium Iob

BIÆ

FŒ

LI

TERRA TEMAH

CIS

Frys sculpt

Digitized by Google

THE DESCRIPTION OF *MIDIAN, MOAB, AMMON, EDOM.*

CHAP. 2.

§ 1. BEfore we come to the particular deſcription of the Countreys, ſomething for ſatisfaction; why *Midian* firſt, and why *Midian* and *Moab* together. In giving *Midian* the Precedency, we obſerve ſeniority, he being extracted from *Abraham* the uncle, by *Keturah* his wife, whileſt *Moab* came from *Lot* the nephew, by his own daughter. As for putting them together, we are loath to confeſs our poverty, that lack of larger inſtructions to furniſh forth ſeverall Maps, was any cauſe of our conjoining them together. The main motive is not onely the vicinity of their habitation, but alſo correſpondency of ſeverall atchievements betwixt them, which makes them often coupled together in Scripture. Thus [a] *Hadad King of Edom ſmote Midian in the field of Moab.* The Elders of *Moab* and [b] the Elders of *Midian* were jointly imployed to fetch *Balaam.* The [c] daughters of *Moab* and the daughters of *Midian* enticed the *Iſraelites* to whoredome and Idolatry.

§ 2. *Midian* conſiſted of two families: one ſeated ſouthward near the *Red-ſea*, ſerving the true God, (not ſo purely but with the mixture of ſuperſtitions) where *Jethro Moſes* his father-in law lived, of whom (God willing) hereafter. The other Idolaters, planted more eaſtward; the ſubject of our preſent diſcourſe. This diſtance of place and difference of Religions gave probability to their opinions, who fancy them two diſtinct nations, which is ſeemingly confirmed, becauſe the former is called *Madian* in the [d] new Teſtament. But though in ſome caſes we confeſs that the difference of a letter, may make more then a literall difference, yet here it is not enough to make a reall diſtinction: ſeeing Hebrew words made Greek often ſuffer greater mutations then of a vowell, *Midian* into *Madian.* Others are ſtartled, becauſe the *Midianites* are [e] ſometimes termed *Iſhmaelites*, whereas the latter come from *Hagar*, the former

a Gen. 35. 36.

b Numb. 22. 7.

c Compare Numb. 25. 2. with Num. 25. 18.

d Act. 7. 29.

e Gen. 37. 25. 27, 28. 39. Iudg. 8. 22. 24. 26.

from *Keturah*. But it is probable (surely such as reject our conjecture will substitute a better in the room thereof) that because *Ishmael* was the eldest son of *Abraham*, chief of the house, all those eastern people descended from *Abraham* were denominated by the genericall name of *Ishmaelites*.

§ 3. It is as difficult precisely to define the bounds, as impossible compleatly to describe the Countrey of *Midian*. For besides the mixture and conjunction (not to say confusion) of these eastern people, interfering amongst themselves in their habitations, the *Midianites* especially led erraticall lives, and therefore had uncertain limits. They dwelt most in tents, which we may call *moving towns*, and *extempore cities*, set up in a few houres, and in fewer taken down and dissolved. Next morning oft-times found them many miles off, from the place where last night left them. And if we wonder at the wildness of their wandring, and rudeness of their roving abroad, they will admire as much at the stilness of our station, and dulness of our constant dwelling in one place. And no doubt they observed a method in their removalls, as there is a regularity as well in the motion of the Planets, as of the fixed Stars.

§ 4. For the generall we dare avouch they had *Reuben* and *Gad* on the west, *Moab* on the south, *Ammon* on the north, the *Ishmaelites* or *Hagarens* on the east. [f] Some place them more south, hard by the *Dead-sea*, but therein surely mistake. For when [g] *Gideon* had the *Midianites* in chace out of the land of *Canaan*, they betook not themselves southward (and surely such Foxes when hunted would hast home to their own kennels) but ran through the Tribe of *Gad* full east, to their proper habitations. But now what a slender account shall we make of the towns and places in *Midian*? But I conceive it better to present the Reader with a map without cities, or those cities without names, then those names without truth, or at least wise that truth without certainty, and a fair blank is to be preferred before a full paper blurred over with falshoods.

§ 5. But first we doe behold those castles, and cities of *Midian* all on a bright fire, [h] burnt by *Eleazer* and the twelve thousand *Israelites* (whereof no [i] one man slain in the action) wherein they killed all the males of that countrey and females which had known man. What time also they did execution on five Kings of *Midian*, and *Balaam* the false Prophet their chaplain, who fell by the sword of [k] man, though he had escaped that of the [l] Angell. Some may think strange, that the *Israelites* having conquered this countrey possessed not themselves and their heirs thereof. Let such know, first, that this sandy land was barren it self, whose best fruitfulness consisted onely in the largeness thereof: Secondly, God intended an entire territory to his own people, whereas this stragling Countrey was hardly kept, though easily conquered: Thirdly, the *Midianites* were of the halfe bloud with the *Israelites*, descended from *Abraham*, and therefore God would not have them disinherit their kinsmen of their possessions. § 6. If

f *Adrichom. de Ter. Sanct. in tab. Reub.*
g Iud. 7.
h Num. 31. 10.
i Num. 31. 49.
k Num. 31. 8.
l Num. 22. 31.

Digitized by Google

¶ 6. If we goe out of their cities to take free aire in their countrey, see how thick their tents are spread over the face of the earth. Whereof, though their coverings might seem course, their courtains (mentioned by the Prophet [m]) being both the side walls, and roof of their inward rooms, were most costly and curious. As the *Midianites* were called *the children of the east*, so none more orient in their apparell, and gorgeous accoutrements. For if their Camels wore [n] Collers of gold about their necks, how rich may their riders be presumed to be in pearles, and precious stone?

[m] Habak. 3. 7.

[n] Iudg. 8. 26.

¶ 7. Another great part of their wealth consisted in their cattell, amongst which we must take speciall notice of their [o] *Dromedaries*, seeing the most or best of this kind were bred hereabouts. A *Dromedary* is a dwarf-camell, nature recompensing his smalnes in his swiftnes, so that he will travell an hundred miles a day, and continue at that rate with sparing diet a week together. He hath but one bunch on his back (the Camell having more) the naturall saddle for his Rider to mount upon, generally more used for travell then bearing of burdens, and of as much more refined service above Camells, as Hacknies are above Packhorses. In a word, as in one respect this beast is the commendable character of perseverance, not fleet by fits, at the first; but holding out a constant and equall tenour in travelling: so in another regard, it may pass for the emblem of hypocrisie, pretending to both symptomes of a clean beast, really chewing the cud, and seemingly cleaving the hoof, but onely on the out side, whereas [p] within it is wholly fleshly, and entirely round like a platter.

[o] Esa. 60. 6.

[p] *Gesner. de quadrup. in Dromedar.*

¶ 8. Yet all their speed could not save their Masters from the pursuit of *Gideon*, when such a fatall blow was given to the *Midianites*, that the Text [q] saith, *They lift up their heads no more.* Yea, which is memorable scarce any part of their body appears afterwards in Scripture, or any mention of [r] *Midianites* (save with relation to the former defeate) which leads us to this conjecture, that the remains of that nation, which escaped that dismall overthrow, shrowded themselves under the names of some neighbouring people, probably of the *Ishmaelites*, of whom but a word or two, and so to *Moab*.

[q] Iudg 8. 28.

[r] *Midian* mentioned 1 King. 18. relates not to these, but to the southern *Midianites*, whereof hereafter.

¶ 9. Nor need the Reader be afraid to adventure amongst them, suspecting the *Ishmaelites*, like *Ishmael* their Father, to be [s] wild men, *Whose hands were against every man, and every mans hand against them*; seeing their fiercenes and fury had been well tamed by the *Reubenites*, *Gadites*, and half Tribe of *Manasseh* in that memorable victory, wherein no fewer then an [t] hundred thousand of them were taken captives, and those Tribes dwelt in their tents even unto the river [u] *Euphrates*. Conceive it in a cursory condition, onely grazing their cattell *during the season*, which amounted not to a constant and settled habitation.

[s] Gen. 16. 12.

[t] 1 Chr. 5. 21.

[u] 1 Chr. 5. 9.

¶ 10. The *Ishmaelites* were descended from *Ishmael*, other whiles called *Hagarens*, wherein the difference not great; their former name being

ing fetched from their Father, the latter (but one degree further) from *Hagar*, their grandmother. Of this *Ishmael* it was foretold, first that he should *dwell*[w] (as also he did[x] *die*) *in the presence of all his brethren*, that is, he should not hide his head in holes, or creep into corners, as afraid of the force of his neighbours, but should justifie and avouch his Right in open habitations, daring and defying all pretenders to his possessions. Secondly, it is said he should be[y] *Onager homo* or *a wild-ass-man*; in which similitude (the holy Spirit not using casuall but choice comparisons) surely very much is folded up of the Physiognomy both of him and his posterity. Wild asses are said to carry a bow in their heels, and to finde arrows in the sandy ground where they goe, wherein if hunted they doe bestirre themselves with flinging the gravell behind them, that therewith they pierce the breasts, yea sometimes[z] split the heads of such as pursue them: as the *Ishmaelites* excellent archers laid about them with their arrows to kill and slay such as opposed them.

w Gen. 16. 12.
x Gen. 25. 18.
y Gen. 21. 12.
z *Ammian. Marcellinus.*

§ 11. Large were the bounds alotted to *Ishmael*, and divine providence which staked them down within certain limits, allowed them a very long teddar, *They*[a] *dwelt from Havilah unto Shur, that is from before Egypt till as thou goest towards Assyria*: a spong of ground somewhat nigh a thousand miles, (perchance not so entire but interrupted with other nations) and not bearing a proportionable breadth, consisting generally of the *Sandy and stony Arabia*, so that a *span* of *Isaacs* was worth a *stride* of *Ishmaels* possession. However, in relation to *Ishmaels* posterity that Prophecy, *he shall dwell in the presence of his brethren*, admits also of this interpretation, that the land alotted him ranged out so far, that the bounds and borders thereof abutted on all his kindred, *Edomites* and *Israelites* his nephews or brothers sons, *Moabites* and *Ammonites* his cousins once removed, *Midianites* descended of his half brother by *Keturah*, and *Egyptians* his near kinsmen both by his wife and mother.

a Gen. 25. 18.

§ 12. In this large countrey did dwell the twelve[b] sons of *Ishmael*, which I may call the twelve tribes of the *Ishmaelites*.

b Gen. 25. 13, 14, 15, 16. 1 Chron. 1. 29, 30, 31.

1 *Nebaioth.*	4 *Mibsam.*	7 *Massa.*	10 *Jetur.*
2 *Kedar.*	5 *Mishma.*	8 *Hadar.*	11 *Naphish.*
3 *Adbeel.*	6 *Duma.*	9 *Temah.*	12 *Kedemah.*

c *Vid. Tremel. in locum.*

A learned[c] man from the alluſion of letters and similtude of sounds hath found out in *stony, desert*, and *happy Arabia* some places symbolizing with these names; and I commend his industry, not daring altogether to concur with his judgment; conceiving the subject in hand to want a bottome for any to build with certainty thereupon. Sooner shall Chymists *fixe quick-silver*, then Geographers place these people in a setled habitation. Indeed mention is made of some[d] *Townes* and *Castles* (no cities) they had, (perchance some strength to retire to) but generally[e] Saint *Hierome* tells us, they had neither doors nor bolts, but lived in tents in desert places. Wherefore, as foreiners, for matter of clothes, paint an

d Gen. 25. 16.
e Comment in *Isaiam li. 5. cap. 21.*

English-

Englishman with a pair of sheares in his hand, taxing therein his levity in following fashions, continuing constant to no kind of apparell; so we may present the *Ishmaelites* (besides a bow at their backs) with a staffe in their hands, to intimate their ambulatory and ever-moving condition. Here we may remember how *Hagar* being with child with *Ishmael*, was [f] found by the Angell wandering in the wildernes, and as if the pregnant mothers condition had made an impression on her child and his posterity, we find their home to be in a constant roving and wandering in a desert Countrey. Leave we these *Ishmaelites*, and come to men of a milder temper, and more fixed habitations, I mean the *Moabites*.

[f] Gen. 16. 7.

§ 13. MOab Son and Gran-child of *Lot*, was incestuously begotten on his eldest daughter, in his [a] drunkennes; after which act, no more mention of *Lot* or what befel him in the history of the Bible: (drunkennes makes men to forget and to be forgotten, drowning their memories in neglect and obscurity): onely after this, the new Testament epithets him [b] *Righteous Lot*. That Spirit of meekness naming good men, not from the obliquity of some acts, but habituall integrity of their hearts. Yea, for love to *Lot* God granted many great favours to the *Moabites*, assisting them to conquer the Giants [c] *Emims*, and peaceably possessing them of their Countrey, with speciall [d] command to the *Israelites* not to disturb or molest them in this enjoiment thereof.

[a] Gen. 19. 37.

[b] 2 Pet. 2. 7.

[c] Deut. 2. 10.

[d] Deut. 2. 9. Jud. 11. 15. 17, 18.

§ 14. Yet the *Moabites* ill requited *Israels* kindnes unto them. That *falling out* which was first begun betwixt the servants, and [e] heardsmen, was afterwards continued and increased betwixt the Sons and posterity of *Lot* and *Abraham*. Yea upon all occasions the *Moabites* were *backfriends* to *Israel*; witnes *Balak*, who barked at, and *Eglon* who bit them, whom *Israel* served [f] *eighteen years*. Note by the way, that under the Judges all the heathen which bordered on *Israel* (*Edom* almost onely excepted, the cause whereof hereafter) [g] *Aramites*, [h] *Ammonites*, [i] *Midianites*, [k] *Philistines* &c. did all successively tyrannize over *Israel*. No shrub growing about on the banks of *Canaan* was so little, but it was big enough for God thence to gather a Rod to whip his wanton children. Now if it be any ease to the sick man, to have his bed, not disease often altered, *Israel* had the favour of exchange of tyrants and variety of oppressors; amongst whom I dare say the *Moabites* were none of the mildest. More might be said of their malice to the *Jews*, but I spare them for good *Ruth*, their Countreywomans sake; who, when all her sister *Orpha's* complementall Religion came off with a kiss, persevered to wait on *Marah* her mother-in-law (for [m] so she desired to be called) into *the land of Canaan*.

[a] Gen. 13. 7.

[f] Iudg. 3. 14.

[g] Iudg. 3. 8.
[h] Iudg. 10. 7.
[i] Iudg. 6. 1.
[k] Iud. 13. 1. &c.

[l] Ruth. 1. 14.

[m] Ruth. 1. 20.

§ 15. But because the *Moabites* could not be perswaded to *love*, *David* was the first who forced them to fear the Kings of *Israel*; [n] *Moab is my washpot*, that is, one condemned to servile imployments: yea such was *Davids*

[n] Psal. 60. 8.

Davids absolute command over this countrey, that he [o] *measured the Moabites with a line, casting them down to the ground, even with two lines measured he to put to death, and with one full line to keep alive.* At the first sight he may seem to have killed two, and saved one: A mercileſs proportion. But on better conſideration it may poſsibly be, that the preſervative might equal both the deſtructive lines, though not in number, in meaſure; as one overflowing cup may contain as much as two ſparingly filled. What cauſed this ſeverity in *David* againſt the *Moabites* the Scripture is ſilent, and I had rather be ſo too then affirm with the preſumptuous *Rabbins* without warrant, that it was becauſe the King of *Moab* had ſlain *Davids* Father and Mother, [p] whom he had left there for protection whilſt *Saul* perſecuted him.

[o] 2 Sam. 8. 2. 1 Chron. 18. 2.

[p] 1 Sam. 22. 3.

¶ 16. If any object, this Act of *David* was a breach of Gods [q] command, *Diſtreſſe not the Moabites, neither contend with them in battell*, it is anſwered,

[q] Deut. 2. 9.

1 This prohibition was temporary to *Moſes* conducting the *Iſraelites*, that they ſhould not moleſt *Moab* in their paſſage by his countrey out of *Egypt*.

2 *Iſrael* might not begin with offenſive war to provoke them; but being ſtricken might ſtrike again, and follow their blow as *David* did.

3 *Moab* might be diſtreſſed to ſubjection, not to ejection; might be brought into obedience, not diſpoſſeſſed of their countrey.

After the defection of the ten Tribes from the houſe of *David*, *Moab* remained tributary to the *Kings of Iſrael* till the death of wicked but valiant *Ahab*. After which time, *Moab* [r] rebelled, and though [ſ] attempted was never reduced into obedience by the Kings of *Iſrael*.

[r] 2 King. 1. 1. [ſ] 2 King. 3. 6.

¶ 17. *Moab* had the river *Arnon* on the north, the *Dead-ſea* on the weſt, *Edom* on the ſouth, and *Arabia* on the eaſt. It contained about a ſquare of an hundred miles, fit for grazing; and the peoples induſtry following Natures guidance to their own profit, principally imployed it to that uſe. Yea *Meſha* their King is tearmed a [t] *ſheep-maſter*. Husbandry doth no more eclipſe the reſplendent beams of Majeſty, then the oile in the Lamp hindreth the bright ſhining thereof. Gueſs the greatneſs of the *Griſt* by the *Toll*, the multitude of *Moabs* flocks from the Tribute he rendered to the Kings of *Iſrael*, a [u] *hundred thouſand Lambs, and a hundred thouſand Rams with the wooll.*

[t] 2 King. 3. 4.

[u] 2 King. 3. 4.

¶ 18. To come now to the particular deſcription of *Moab*, let it not be cenſured for a needleſs Tautology in this Map, that therein all the cities of *Reuben* are again repreſented, being done deliberately on a double conſideration.

1 Formerly that land belonged to *Moab* before *Sihon* King of the *Amorites* had forcibly wreſted it away from them.

2 After

2 After the *Reubenites* were carried away captive by *Tiglath-Pileſer*, the *Moabites* reaſſumed their ancient poſſeſsions, as appears by the [w] Prophets.

[w] Eſay 15. Ier. 48.

As for the particular deſcription of thoſe cities, we remit the Reader to what formerly hath been written in the Tribe of *Reuben*.

¶ 19. In the north-eaſt bound of *Moab* towards *Midian in the border of Arnon*, [x] *which is in the utmoſt coaſts*, ſtood a nameleſs city, where *Balak* met *Balaam*, ſtanding as it were on his tiptoes on the very laſt labell of his land, to reach forth welcome to that falſe Prophet, who hither rode in ſtate with his [y] two men to attend him, whilſt many Miniſters of the *Truth* are forced to be ſlaves to others, and ſervants to themſelves. But that theſe two men of *Balaam* were *Jannes* and *Jambres* the *Egyptian* enchanters, the *Chaldee Paraphraſe* ſhall never perſwade me, whilſt the diſtance of time and place, proteſt againſt the poſsibility thereof. Not to ſay that it is likely that the ſorcerers, ſo frequent in the preſence of *Pharaoh*, had long before waited on their Maſter through the red ſea to another world. Hence *Balak* conducted *Balaam* to [z] *Kiriath-huzoth* or the city of ſtreets, which at that time ſeems to be the Metropolis of *Moab*.

[x] Num. 22. 36.

[y] Num. 22. 22.

[z] Num. 22. 39.

¶ 20. *Mizpah* of *Moab* followeth, where the Father and Mother of *David* repoſed themſelves whilſt their Son was perſecuted by *Saul*. *Ar* of *Moab*, and *Rabbah* of *Moab* were alſo places of great note in this land, and beſides theſe, many other cities of inferiour note. But as many mean men living obſcurely, ſo that the world takes no notice of them, if ſurprized by ſome unuſuall and ſtrange mortality, become remarkable for their deaths, who were never memorable for their lives: ſo ſome cities of *Moab*, whereof no mention in Scripture for any action done in, or by them, are onely famous in holy writ, for their ſtrange ruine and deſtruction, by the Prophet ſadly foretold, and therefore certainly accompliſhed. Such are [b] *Miſgab*, *Horonaim*, *Luhith*, *Baith*, *Eglaim*, *Ber-elim*, *Holon*, *Kirioth*, *Kirherez* and [c] *Madmen*. The laſt as I conceive is note-worthy, not for its own merit, but others miſtake. For in the Bibles, and thoſe numerous, printed *Anno Dom.* 1625. the verſe in *Jeremy* is thus rendered, *O Maiden the ſword ſhall purſue thee*; where the Corrector of the Preſs conceiving it incongruous to join *Thee* a ſingular pronoune, with *Madmen* (which he miſtook for an appellative, no proper name) ran himſelf upon that dangerous errour.

[a] 1 Sam. 22. 3.

[b] Read Iſa. 16. & Ier. 48.

[c] Ier. 48. 2.

¶ 21. But *Kirharaſheth* ſeems the Metropolis of *Moab*. Near to this three Kings, *Jehoram* of *Judah*, *Jehoſaphat* of *Iſrael*, and the nameleſs King-deputy of *Edom*, marched on a deſigne to chaſtiſe *Meſha* the rebellious King of *Moab* into ſubjection. But wandring in the wilderneſs of *Edom* they encountred a worſe enemy, *Thirſt* it ſelf, wherewith all of them were ready to faint. But happily it happened that *Eliſha*, [d] *who powred water on the hands of Eliah*, by the ſame Element ſeaſonably refreſhed the

[d] 2 King. 3. 11.

hearts of the distressed armies, respecting *Jehosaphat* for his own goodness, the other two Kings for his company. How many generall benefits doe the very *Tares* enjoy, because inseparably mingled with the *Wheat* in the field of this world? Yea, *Elisha* was an instrument to give them, not onely water, but victory (heavens favours goe commonly by couples) after this miraculous manner.

¢ 22. The *Moabites* beholding water miraculously brought in that place, where never any was seen or known before, and the same at distance appearing [e] red unto them, (guilded with the beames of the Sun) concluded it to be bloud, and that that *Paroyall of Armies* had smitten one another. Wonder not that their conjecture was so wide and wild, for well might the Comment be out of the way of Truth, when the Text was out of the Rode of nature, and the *Moabites* on the suddain not capable to suspect a miracle. Hereupon the word is given, [f] *Moab to the spoile*, which in some sense was true, that is, not to *take* but *become the spoile* of others. For the tents they assaulted, being lined with armed men, quickly overcame them. And it is worth our observing, that this victory was bestowed on *Jehosaphat* (my eyes are onely on him, on whom alone the [g] looks of *Elisha* reflected) just in the morning when the [h] *Meat-offering was offered*, as procured by the Propitiatory virtue thereof; all favours being conferred in and for the merits of Christ the truth of all sacrifices.

¢ 23. God gave, man used this conquest. Improving their success, they [i] *beat down the cities, and on every good piece of land, cast every man his stone, and filled it, and stopped all the wells of water, and felled all the good trees.* This was contrary to Gods expres [k] command; but none could better dispense with the Law, then the lawgiver, who in detestation of the rebellion of *Moab* against *Israel* [l] enjoined this severity. Onely the City of *Kirharasheth* was left, and that they besieged, untill the King of *Moab* therein took and sacrificed his eldest Son, who was to succeed him: either out of a bad imitation of *Jephthah*; (and their Idols we know were adored with sacrifices of men) or to give assurance to the besiegers, that they were men resolved to endure all extremities, so that they might presume he that would sacrifice his Son would not spare to spend his souldiers on any desperate adventure. Hereupon the foresaid three Kings surceased their siege: either out of policy, perceiving the same desperate, and unlikely to prevaile; or out of a royall sympathy, that it was revenge enough to distress, though not destroy a King; or (which is most probable) out of a religious horrour (the trembling whereat made their swords fall out of their hands) as unwilling to provoke the besieged any further to such impious, and unhumane performances; lest heaven should arraign them as accessary thereunto, by giving the occasion thereof: whatsoever was the cause, home they returned, content with the spoiling, without the finall conquering of the Country.

¢ 24. Many

e 2 King. 3. 22.

f 2 King. 3. 23.

g 2 King. 3. 14.
h 2 King. 3. 20.

i 2 King. 3. 25.

k Deut. 22. 19.

l 2 King. 3. 19.

* Some conceive him (being ambiguous in the text) son to the King of *Edom*, grounding it on Amos 2. 1.

¶ 24. Many are the invectives of the Prophets against *Moab* for their sins. The people thereof are charged *to have been at ease from their youth, and setled on their* [m] *lees, because not emptied from vessell to vessell*, neither carried into captivity (whilest poor *Israel* was posted from *Canaan* to *Egypt*, from *Egypt* to *Canaan*, from *Canaan* to *Babylon*, from *Babylon* to *Canaan*, backward, and forward) God therefore threatneth, because they had not *been emptied from their vessell*, to [n] *break them* in their vessell, and foretelleth that *Moab should be made* [o] *drunk* (haply alluding to his geniture seeing he was begotten in a fit of drunkennesse) *and wallow* in his vomit; and come to utter destruction. Thus never to be acquainted with any affliction in youth, is a certain prognostick of finall confusion in old age. So much for *Moab*, leaving it to learned men to dispute, what is intended by the [p] restauration of *Moab* foretold in the latter days; as also let them enquire whether that passage in [q] *Daniel*, that after a generall overthrow, *Edom, Moab &c. should escape*, must not mystically be meant of the enemies of the Church, in which sense we may be sure, the devill will have a *Moab*, as long as God hath any *Israel* in the world.

m Ier. 48. 11.

n Ier. 48. 38.

o Ier. 48. 26.

p Ier. 48. 47.

q Dan. 11. 41.

¶ 25. AMmon another base Son of *Lot*, had *Midian* on the east, *Moab* on the south, *Gad* on the west, and *Syria* on the north: a circular countrey extending about sixty miles every way. The ancient inhabitants hereof were the Giants [r] *Zamzummims*. These were conquered and cast out by the *Ammonites*, who afterwards dwelt in their countrey, being a fruitfull land, and too good for these *Ammonites* that bare an inveterate malice to the people of *Israel*, manifested in many particulars.

r Deut. 2. 20.

1 In their oppressing them [s] eighteen years till *Jephthah* gave them deliverance.

2 In their cruell conditions (such Ravens and birds of prey first peck out the eyes) tendered to the men of [t] *Jabesh-Gilead*.

3 In their barbarous abusing *Davids* [u] ambassadours.

4 In ripping * up the bellies of the women with child in *Gilead*.

5 In their *Clapping* [w] *their hands, stamping with their feet, and rejoycing in their heart* at the sacking of *Jerusalem* by the King of *Babylon*.

6 In their contriving the destruction of [x] *Gedaliah*, and the poor remnant of the *Jews* left behind in the land by the *Babylonians*.

7 In [y] retarding the building of the Temple after the *Jews* return from captivity.

s Iudg. 10. 8.

t 1 Sam. 11. 8.

u 2 Sam. 10. 4. * Amo. 1. 3.

w Ezek. 25. 6.

x Ier. 40. 14. & 41. 2.

y Nehe. 4. 7, 8.

And although *David* and some other Kings, amongst whom *Uzziah* most remarkeable, forced the *Ammonites* to give them [z] gifts; yet we may justly beleeve the same were presented rather with their hands then their hearts, bearing a cordiall grudge against *Israel*.

z 2 Chr. 26. 8.

¶ 26. *Rabbah* was the Metropolis of *Ammon*, called in Scripture the *city of waters*, [a] because low and plashy in its situation, conducing much

a 2 Sam. 12. 27.

to the ſtrength thereof, rendering all undermining of it uneffectuall. But perchance it is ſo termed from the extraordinary populouſneſs thereof, *Waters* being often uſed for *People* in Scripture phraſe, both being at all times unſtable and unconſtant, and when they get a head implacable, neither ſpeaking nor hearing reaſon; both uſefull ſervants, but intolerable Maſters. Here the *Iron-bed* of *Og* was preſerved for a Relick, being
b Deut.3.11. b nine cubits high and four broad. Now though *Alexanders* ſouldiers are ſaid to have left ſhields in *India*, far greater then thoſe which they did or could weare in war, onely to poſſeſs poſterity with a falſe opinion that his men were mightier then they were, yet we may preſume this bed of *Og* was not unproportionably greater then he neceſſarily uſed for his ordinary repoſe. No doubt *Og* confident of his own ſtrength certainly concluded, that as he did often lie in health upon that bed, ſo he ſhould quietly die on the ſame, whereas contrary to his expectation he was ſlain in the field, and now his bed ſerved him for a *Cenotaph* or empty monument.

¶ 27. This *Rabbah* was beſieged by *Joab*, to revenge *Hanun* King of the *Ammonites* his deſpitefull uſage of *Davids* Ambaſſadours. Here *Uriah* engaged in battell was killed, though not conquered, by the treacherous
a *2 Sam.11.15. retreat of * his own countreymen. What a deal of doe was here to bring one innocent man to his grave? *Davids* wicked deſigne, *Joabs* unworthy compliance, *Ammons* open force, *Iſraels* ſecret fraud, and yet all too little, had not *Uriah's* own credulous ſimplicity, unſpotted loyalty, undaunted courage rather to die then to fly, concurred to haſten his own deſtruction. Afterwards *Joab* having brought the city to terms of yeelding, politickly ſends for *David* ſolemnly to take his place, to decline all envy from himſelf, and inveſt all honour on his Soveraign. Here the
c 2 Sam.12.13. glorious Crown of this kingdome was taken, and ſet on *Davids* c head: and I dare boldly ſay it became *David* better, then him from whom it was taken. But (oh!) what a Bridewell or houſe of correction was
d 2 Sam.12.31. provided for the people of this place! *They were* d *put under ſaws, and under harrows of Iron, and under axes of Iron, and made to paſſe through the brick kilne.* See here *Davids* patience provoked into fury. And was it not juſt that they
* 2 Sam.10.4. who would not civilly, like men, uſe *Davids* * Ambaſſadours, ſhould by *Davids* men be barbarouſly uſed, like beaſts, in ſlaviſh imployments?

¶ 28. The moſt populous part of the Kingdome of *Ammon* lay betwixt *Aroer* and *Minnith*, containing no fewer then twenty Cities, (ſo many repreſented in our Map) and had I found their names in Scripture,
e Iudg.11.33. I had imparted them to the Reader. All theſe e cities were ſmote by *Jephthah* that moſt valiant Judge of *Iſrael*. For he *paſſed over* to the enemy to fight with them, other Judges onely expelling them out of *Iſrael*, and purſuing them to their own countrey. An action of very much proweſs in *Jephthah* to rowze thoſe wild beaſts in their own den, and no leſs policy, preventing the ſpoiling of his native ſoil, and tranſlating the *Seat*

of

of the war into the land of a forein ſo. Here if any demand how the wheat of *Minnith* comes to be reckoned by the [f] Prophet, amongſt the ſtaple commodities of the land of *Judah*, wherewith ſhe bartered with *Tyre*, when *Minnith* was [g] undoubtedly a city of the *Ammonites*; it is anſwered. 1 This fine wheat might firſt be denominated from *Minnith* as originally growing there, though afterwards as good and more of that kind grew generally in *Judea*. Thus ſome flowers, and fruits, *Province-Roſes*, *Burgamo-peares* &c. are as full and fair in other countreys as in that place whence they take their name. 2 By *Minnith-wheat* may be meant, wheat winnowed, cleanſed, and dreſſed after the fine and curious faſhion of *Minnith*. Thus they are called *Hungar-dollars*, which are refined to the ſtandard of *Hungarian* gold, in what place or by what Prince ſoever in *Germany* they be coined.

f Ezek. 27. 17.

g Iudg. 11. 33.

¶ 29. We muſt not forget that after the Tribe of *Gad* was carried away captive by *Tiglath-pileſer*, the *Ammonites* ſeiſed on and dwelt in the cities of that Tribe. For which reaſon ſo many of them are ſet down in this our Map. This cauſed the complaint of the [h] Prophet; *Hath Iſrael no ſons? Hath he no heire? Why then doth their King inherit Gad, and his people dwell in his cities?* Sure I am that *Ammon* double barred with baſtardy and inceſt, though ſomewhat allied, could never legally ſucceed to the poſſeſsions of *Iſrael*. But in ſuch caſes, the keeneſt ſword is next to the kin. Not to ſay that *Ammon* had a title to that kingdome, before that *Sihon* King of the *Amorites* took that land away from them, whereof largely before in the deſcription of *Gad*. If any aske me what became of the *Ammonites* in after ages; I anſwer with *David*, *he* [i] *paſſed away, and loe he was not, yea I* ſought him, but he could not be found.* Yea the leſs there appears of *Ammon*, the more there appears of Gods juſtice, and divine truth, foretold by the mouth of [k] *Ezekiel*, *I will cut thee off from the people, and will cauſe thee to periſh out of the countreys.*

h Ier. 49. 1.

i Pſal. 37. 36.

* No mention of *Edom*, *Moab* or *Ammon*, in the new Teſtament

k Ezek. 25. 7.

¶ 30. *Eſau* eldeſt Son of *Iſaac* was *red and hairy* at his birth; the one ſhewing his irefull nature, the other his hardy conſtitution. He was highly beloved of his Father (whileſt *Jacob* was Gods and his Mothers darling) chiefly for providing him [l] Veniſon: a conſideration beneath ſo good a man, and for which *Iſaac* ſmarted afterwards, ſawcing each morſell of his Sons veniſon in his own teares, cauſed by *Eſaus* unhappy [m] matches, and undutifull demeanour. This *Eſau* is as generally known in Scripture, by the name of *Edom* given him on this occaſion. Coming one day hungry from hunting he ſold his birthright to his brother *Jacob* for [n] red porrage, *red* being *Edom* in Hebrew. I confeſs many flaws may be found in this bargain and ſale, as namely,

l Gen. 25. 28.

m Gen. 26. 5.

n Gen. 25. 30.

1 It was no faire but fraudulent dealing for *Jacob* to ſurprize his brother, taking advantage of his hunger.

2 The contract was not made on a valuable compenſation, not to ſay it was Simoniacall to ſell or buy ſuch heavenly priviledges.

3 The

3 The heires of *Esau*, (as yet in his loines) concerned therein, but not consenting thereto, might justly question their Fathers grant in passing away what by nature was intailed upon them.

Whereforeit is safest to turn all our excusing of *Jacob* into our admiring of Gods wisdome, who makes mens crooked actions to tend in a streight line to his own glory. And yet we must not forget, that even after *Esau* had satisfied himself with food, the text saith, *Thus* [o] *Esau despised his birthright.* It seems thereby, that what his hast and hunger had conveyed his profaneness did deliberately confirme, and by that his neglect and contempt, *he acknowledged a Fine*, cutting off his heires from any recovery thereof. Indeed afterwards *Esau* made it a main matter of [p] quarrell with his brother, but never a matter of conscience in himself. But enough hereof: onely I will adde the crossing of the common rule, *Caveat venditor*, let here *the seller beware*, for God took *Esau* at his word, and accordingly deprived him of his birthright.

o Gen. 25. 34.

p Gen. 27. 36.

§ 31. But *Esau* set a greater valuation on his *Blessing*, wherein being prevented by *Jacob*, he *sought it with teares*, though they were not a *kindely showre of repentance*, but onely some heate drops of anger and indignation, not so much grieved that he had lost, as vexed that *Jacob* had gotten the *Blessing*. At last his importunity got from his Father a *Blessing* though not *the blessing*, the severall clauses whereof we are seriously to consider, because thereon dependeth the right understanding of the conditions of the people and countrey of *Edom*, which we are now to describe.

q Gen. 27. 39.

Behold [q] *thy dwelling shall be the fatnesse of the earth, and of the dew of heaven from above.*

Earth is by *Isaac* first mentioned because by *Esau* most minded. But oh the difference betwixt the *dew of heaven* in [r] *Jacobs* and *Esau's* blessing! In the former it signified Gods favour with an undoubted right unto, and sanctified use of divine promises, service and Sacraments: whereas in this blessing of *Esau*, *heavenly dew*, was in effect, but earthly dew, temporall terrestriall fertility allowed to this mountainous land of *Edom*, whose lean hils were larded with many fruitfull vallies interposed. Heathen Authors confesse no less;

f Gen. 27. 28.

Dulce nemus florentis [t] *Idumes.*
The fair grove of flourishing Idumea.

Quicquid nobile Ponticis nucetis
Fœcundis cadit aut jugis [u] *Idumes.*
What ever noble worth destils
On Pontus nut-trees, or what fils
The fruitfull Idumean Hils.

t Statius sylv. lib. 3tio.
u Idem lib. 1. in Saturn. Kal. Decembr. celebrante.

However, divine providence seems to have suited the Countreys to the conditions of *Isaacs* children, giving *plain-dealing Jacob* a more low and levell Land, and fitting the haughty minde of aspiring *Esau* with high-swelling and ambitious mountains, though he who was neareſt to heaven, was fartheſt from God.

And

Digitized by Google

And by thy sword shalt thou live, and shalt be thy Brothers Servant.

It is observable, that though God in the time of the Judges, made use of almost all other heathen nations, bordering on the *Jewes*, successively to oppress that his own people (*Midianites*, *Ammonites*, *Moabites*, *Philistines* &c.) Yet he never permitted the *Edomites* at any time to Lord it over *Israel*, because (according to *Isaacs* Blessing) subjection to *Jacob*, not soveraignty over him belonged to *Esau*, and his posterity. This prophecy of *Esau's* serving *Jacob* was fully accomplished in the days of *David, when he put a* [w] *Garison in Edom, throughout all Edom put he souldiers, and all they of Edom became Davids servants*; and so remained tributaries to the Kings of *Judah* and governed by their deputies for one hundred and fifty years and upwards. 1 King. 11. 14. 18. w 2 Sam. 8. 14.

But it shall come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy neck.

This was fulfilled when the *Edomites* rebelling against King [x] *Jehoram*, finally recovered their liberty, whilest he (more cruell to kill his brethren at home, then valiant to conquer his enemies abroad) could never after reduce them into subjection, nor his successors after him. x 2 King. 8. 22. 2 Chr. 21. 8.

§ 32. The *Horims* first inhabited this Countrey of *Mount Seir*; whose Dukes are reckoned up by [y] *Moses*, of whom Duke *Anah* is most remarkable for his first finding out of *Mules*, [z] *as he fed his Father Zibions Asses*: A creature (or rather a living beast) which may be called a *reall fallacy* in nature, whose extraction is a conclusion unduely inferred from the premises of an Hee-asse and a Mare joined together. Yet this is commendable in *Mules*; they imitate rather the virtues then vices of their Sire, and Dam, having in them, the dulnes of the Asse, quickened with the metall of the Mare, and the Mares stubbornes corrected with the Asses patience. Barren they are (as to whom God never granted the *Charter of increase*) and yet [a] *Pliny* reports (but it is *Pliny* who reports it) that in *Rome Mules* are often recorded to beare young ones, but then always accounted ominous. Let others dispute whether *Anah* was the *Inventour*, or onely the *Repertour* of Mules, the industrious *Founder*, or the casuall *Finder* of them: Let them also discuss whether such copulations be lawfull, for men of set purpose to joine tngether severall kinds, which God hath parted asunder; yea they may seem to amount to a tacite upbraiding of Gods want of wisdome or goodnes, in not providing sufficient Creatures for mans service, without such *monstrous additionals* in nature. If they be concluded unlawfull, let them argue whether the constant use of Mules, be not continuing in a known sin; and yet some good men in Scripture, rather then they would goe on foot, used to ride on them, though our Saviour [*] himself accepted of a plaine Asse for his own Saddle. y Gen. 30. 28. z Gen. 36. 24. a Nat. hist. li. 8. cap. 44. 1 King. 1. 33. Ezra 2. 66. * Matth. 21. 5.

§ 33. These [b] *Horims* were at last conquered and extirpated by the *Edomites, who succeeded them, and dwelt in their stead.* The civill government of b Deut. 2. 22.

of the land of *Edom* was ſometimes Ducall, ſometimes Regall. *Moſes* reckoning up [c] eleven *Edomite Dukes*, leaveth it doubtfull, whether they were ſucceſsively one after another, or went all a breſt, as living at the ſame time, (which is moſt probable) and ſo the land divided into *Eleven Dukedomes*. This is moſt certain that eight ſeverall Kings reigned in *Edom* one after another, and all [d] *before there reigned any King over the children of Iſrael*. Thus the wicked *as they have their portion in this world*; ſo they quickly come to full age to poſſeſs the ſame, whileſt Gods children are long children, long kept in nonage, and brought up in the *School of affliction*. Now it is recorded in [e] Scripture that every *Edomite* King had ſucceſsively a ſeverall city of his royall reſidence, namely

c Gen. 36.40.

d Gen. 36. 31.

e Gen. 36.31. 1 Chr. 1.43.

Kings	Parentage	Royall-city.	Kings	Parentage	Royall-city.
Bela	The ſon of *Beor*	*Dinhabah.*	*Samlah*		*Maſrekah.*
Jobab	The ſon of *Zerah*	*Bozrah.*	*Shaul*		*Reboboth* by the river.
Huſham	of the land of *Temani*	*Teman.*	*Baal-hanan*	The ſon of *Achbor.*	
Hadad	The ſon of *Bedad*	*Avith.*	*Hadar*		*Pau.*

It is plain thoſe Kings were not by ſucceſsion, and probably they were not by election, but onely by ſtrength and power as they could make their parties, according to *Iſaacs* prediction, [f] *By thy ſword ſhalt thou live.* Now this their frequent removall of their royal City was politickly done.

f Gen. 26.40.

1 To declare the fulnes and freedome of their power and pleaſure, that they were not confined to follow the footſteps of their predeceſſours.
2 To diſperſe and communicate civility and courtſhip into all the parts of their kingdome.
3 To honour and adorne the place of their birth, for probably their native, was their royall city.
4 To cut off from one place the occaſion of ſuſpicious greatneſs; Politicians having found in their theory, and Princes perchance felt in their practiſe the danger thereof.

¶ 34. And now we come to the particular deſcription of the Land of *Edom* called alſo *Mount-Seir*, *Dumah*, and *Idumea* in the Scripture. *Mount Seir* is as much as *Mons hiſpidus*, or *hirſutus*, a rough and rugged mountain. So called ſome conceive from *Eſau*, who Satyr-like had a quickſet of hair on his body, though it ſeems the place was ſo [g] named long before he came to poſſeſſe it as briſling with buſhes and overgrown with wood, in the famous wilderneſs thereof, namely of

g Gen. 14.6. & 36. 20,21.

1 *Teman.* The inhabitants hereof were, or were accounted (of themſelves or others) very wiſe. *Is* [h] *wiſdome no more in Teman?* Yet all their carnall policy could not preſerve them from utter deſtruction there threatned unto them. *Eliphaz* one of [i] *Jobs* friends was of this Countrey.

b Ier. 49.7.

i Iob 2.11.

2 *Didan.*

Digitized by Google

2 *Dedan.* Such as dwelt therein were merchants, and did drive a land trade with *Tyrus*, bringing thither *precious clothes*, *for chariots*; or, *in* chariots.

3 *Edom*, καὶ ἔξοχήν. Herein the three Kings wandered and were distressed for want of water, till *Elisha* relieved them.

As for the other two names of this Countrey *Dumah* and *Idumea*, formerly largely thereof.

¶ 35. *Edom* had the Dead-sea and *Moab* on the north-east, *Arabia deserta* on the east, the wilderness of *Paran* on the north-west, and the *Red-sea* on the south-west. A sea not so called from the redness of the water thereof, (yet I know not how it may appear, when beheld with bloud-shot eyes) nor from a King *Eruthræus*, (for what makes a Greek name so long since in these eastern parts?) but from [m] *Edom*, or *Rufus* the red son of *Jacob*, commanding in this countrey, so that *Red sea* is all one with the *Edomite* or *Idumean Sea*. In Hebrew it is termed *Jam Suph* or the *flaggy sea*, because of the plenty of flags, reeds and weeds found therein, though of the last never so many, as when the wicked *Egyptians* were drowned therein. *Ezion-gaber* is a fair haven of great commerce on this sea. Here *Solomon* [n] had his navy-royall, which jointly with the ships of *Hiram*, brought four hundred and twenty talents of gold from *Ophir*. This it seems was the sum paid *de claro* into the Kings Exchequer, otherwise thirty talents more are mentioned,* probably expended in defraying the cost of the voyage. Long after *Jehosaphat* joining with *Ahaziah*, hence set forth ships for the same purpose, to the same place, *but they* ° *went not, for they were broken.* Why the seas which smiled on *Solomon*, should frown on godly *Jehosaphat*, I durst not conjecture (lest my adventuring in guessing, prove as unsuccessefull as his in sailing) had not [p] Scripture plainly told me, that the winds and the waves forbad the Banes of matching Gods children with Idolaters in the same designe. Yea the breath of *Eliezer* the Prophet, may be said to have sunk those ships, threatening their destruction. Thus those shall never reap good harvest, who plow with an Oxe and an Asse, contrary to Gods flat [q] command. Afterwards, wicked King *Ahaziah* requested again of *Jehosaphat*, [r] *Let my servants goe with thy servants in the ships*, but the other refused, having found as bad success with the son at sea, as lately he had had on land with *Ahab* his Father. Besides, *Iehosaphat* being sensible how his infant-designe was strangled in the wombe, and his ships broken at *Ezion gaber* in the very haven, would not renew his voyage, it being a bold defying of divine power, to water that project from earth, which one plainly sees blasted from heaven.

¶ 36. Other remarkable places in *Edom* were, first Mount *Hor* (haply so called from the *Horims* ancient inhabitants thereof) where *Aaron* put off his clothes the covering of his body, and his [s] body the clothes of his soul, and *Eleazar* his son both buried and succeeded him. Thus though

k Ier. 49. 8. & Ezek. 25. 13. & 27. 20.

l 2 King. 3. 8.

m Nic. Fullers Miscel.

n 1 King 9. 26. 2 Chr. 8. 17.

* 2 Chr. 8. 18.

o 1 King. 22. 48.

p 2 Chr. 20. 37.

q Deut. 22. 10.

r 1 King. 22. 49.

s Num. 20. 28.

though for his disobedience forbidden the entrance of the land of *Canaan*, yet he came to the selvedge or out-skirt thereof, for hard by, the Tribe of *Judah* with a narrow spong confined on the kingdome of *Edom*. 2ly *The valley of salt*, at the south end of the *Dead Sea*, where God twice seasoned the *Edomites*, with two sharp and smart overthrows, when *Abishai* [t] killed eighteen thousand, and afterwards when [u] *Amaziah* killed ten thousand of them in the same place. 3ly [w] *Zair* is not far off; where King *Joram* of *Judah* gave the *Edomites* a great blow, though he could not bring them again into a full subjection. 4ly More south, *Bozrah* the metropolis of *Edom*. The name thereof signifieth a muniment or fortification, (hence so many of them in these parts) and it was a place of great strength and renown. The Prophet speaking of Christ returning in triumph from overcoming his enemies: *Who is this* (saith [x] he) *that cometh from Edom, with red garments from Bozrah?* But oh the difference (though the colour be the same) betwixt the *manner of the die*, when *Christ* came *red* a sufferer, and *red* a conquerour, the latter from *Bozrah*, but the former from *Jerusalem!*

t 1 Chr. 18. 12.
u 2 King. 14. 7.
w 2 King. 8. 21, 22. 2 Chr. 21. 8
x Isa. 63. 1.

§ 37. Yet *Bozrah* carrieth it not so clear to be chiefe in this Countrey, but that *Selah* is a stiffe corrivall with it for the same honour. This Hebrew name signifies a *Rock*, in which sense it is called *Petra* in Greek and Latine, (I say not that *Arabia* is thence denominated *Petræa*) standing on a steep hill, from the precipice whereof, *Amaziah* threw ten thousand *Edomites, and they* [y] *all burst to pieces*; whereof before; a cruell act, yet admitting of a better excuse, then another he committed in this kingdome in adoring the captive *Idols* [z] *of Edom*, and setting them up to be worshipped in *Judah*: Did he think that as some trees gain more strength by being transplanted; so these Gods would get new vigour by being removed into another countrey? *Petra* was by *Amaziah* named *Ioktheel*, and is called *Crach* at this day, having lately been used for a place, therein to secure the treasure of the *Sultan*.

y 2 Chr. 25. 12.
z 2 Chr. 25. 15.
2 King. 14. 7.

§ 38. So much of *Edom*: whose ancient antipathy against *Israel* continued and increased to the last. Witness, *their standing in the cross ways to* [a] *cut off them of Iudah which should escape, and shut up the remnant in the day of affliction.* God in conclusion was even with them: for as they *had cast* [b] *lots upon Ierusalem*, so at last they drew such *a blank* for themselves, that notwithstanding their [c] *Eagles-nests* and starry-dwellings (wherein they placed their confidence) they were brought to destruction, their high habitations being so far from saving them, that they onely contributed to make their fall more visible to others, and dangerous to themselves.

a Obad. 14.
b Obad 11.
c Obad. 4.

§ 39. East of *Edom* lay the Land of *Uz*, where *Iob* dwelt, so renowned for his patience, when the devill heaped afflictions upon him, allowing

lowing him no lucid intervalls. Onely the more deliberately to torment him, measured unto him, so much space betwixt his severall stripes, that *Job* might be distinctly sensible of the smart thereof. Yea this father of confusion observed a methodicall gradation in doing mischief, that still the hindmost was the heaviest affliction.

1 The [d] *Sabeans*, a people of *Arabia the happy*, took away *his Oxen when plowing, and Asses when feeding besides them.* [d] Iob 1. 15.

2 Fire of hell falling from heaven (of Satans sending, and Gods suffering) [e] consumed his sheep and servants. [e] Iob 1.16.

3 The *Chaldeans* coming in three bands fell on his Camels, and carried [f] them away. If any object that *Chaldea* was many miles hence; it is answered that roving crafty theeves have long strides, and commonly fox-like, prey farthest from their den. Besides, probably the *Chaldeans* driving a land-trade from *Arabia* to *Babylon* with Spices, being Merchant-pirates, did light on this prize in their passage. [f] Iob 1.17.

4 A winde smote *the four* [g] *corners* of the house wherein his seven sons were feasting with their three sisters: Nor will any wonder at this wild *Hericano* blowing at once from all points of the Compass, when he remembers that *Satan* is styled *the* [h] *Prince of the power of the aire.* [g] Iob 1.19. [h] Ephe.2.2.

5 His body became an Hospitall of diseases, equally painfull, shamefull, loathsome. How quickly is *Dives* turned into *Lazarus?* as if his heards of cattell were turned into [i] boiles, and flocks of sheep into so many Scabs on his body. [i] Iob 2.7.

6 His wife persecuted him with her bad [k] counsell. When the physick which should help, traiterously sides with the disease; Oh the dolefull condition of the Patient! [k] Iob 2.9.

7 Lastly, his friends proved his greatest enemies. Others onely despoiled him of his goods, they sought to deprive him of his goodness. And whereas *Job* was onely passive in his other losses, (plundered of all his wealth against his will) they endevoured to perswade him voluntarily to resigne and surrender his innocence and integrity, and to confess himself an hypocrite; For to this purpose tended their large discourses containing true Doctrines, but false Uses, as applied in relation to *Job*.

All these crosses *Job* bare with invincible patience. Insomuch that some Moderns accounting such patience impossible, have turned it all into a Parable, denying the historicall, and onely making an Allegoricall truth of all his sufferings; dealing worse with *Job*, then the devill did, whose commission extended not to take away his [l] life; whereas these men utterly destroy his beeing, denying such an one ever to have been in *Rerum natura*. See the baseness of our degenerate days, being so far from following the worthy example of former [l] Iob 2.6.

Heroes, that mens lazineſs takes a more compendious way, in ſtead of imitating their virtues, practiſe to aboliſh their perſons. And yet what clearer demonſtration can there be of the hiſtoricall truth of *Job*, then that his own name, the name of the place of his dwelling are ſet down, with the names of his foes, friends, and daughters; and the whole Hiſtory as largely recorded in the *old*, as briefly repeated in the *new* [m] *Teſtament*? On the other ſide we liſten as little to thoſe who leſſen *Jobs* ſufferings, becauſe he loſt nothing within doors, his Coin, Jewels, Plate, and houſhold-ſtuffe (preſumed in a conſiderable equipage to the reſt of his ſubſtance) remained entire for any thing we finde to the contrary. But the wealth of that age chiefly conſiſted in their ſtock, ſo that one may call their cattell their coin, (Grammarians derive *Pecunia à pecudibus*) bargains in thoſe days not being driven with money *in ſpecie*, but by bartering of commodities.

m Iam. 5. 11.

¶ 40. But Comicall was the end of *Job*, and all things reſtored double to him: ſo that it had been better for him to have loſt more; for then he ſhould have had twice as much reſtored: onely the ſame number of children were given him, ſeven ſons and three daughters, becauſe his former children, *non amiſſi, ſed præmiſſi*, were not foregone, but gone before. Parents may account on their pious children departed, and reckon, not that once they had, but ſtill have them; though not here, in heaven. Yea in ſome ſort *Jobs* children were doubled alſo, becauſe he lived to ſee his ſons ſons to the *fourth* [o] *generation*. As for the friends of *Job*: *Eliphaz* the *Temanite* (of whom formerly) lived in *Edom*: *Bildad* the *Shuhite* dwelt hereabouts, as deſcended from [p] *Shuah* one of *Abrahams* ſons by *Keturah*: *Zophar* the *Naamathite* from *Naamah* a City after allotted to *Iudah*, on the ſouth of *Iudea* bordering in *Edom* [q].

x Iob 42. 10.

o Iob 42. 16.

p Gen. 25. 2.

q Ioſh. 15. 41.

¶ 41. Here I omit the Countrey of *Temah* with ſome other petty territories, all parcels of *Arabia deſerta*. Yea the Reader may ſtand on the edge of this Map, and there ſmell the fragrancies of *Arabia the happy*, ſo called on good reaſon. *Miſers* meaſure Paradiſe by their profit, *Epicures* by their pleaſure: both met here. And it is hard to ſay whether the *ſpices* or the *gold* of the countrey are more renowned. But if heaven ſhould commence an action againſt *Arabia the happy* for uſurping his priviledge, *Arabia* would *non-ſute* it ſelf, and confeſs her unhappineſs in the midſt of all her felicity. For in default of other fuell they are fain to burn and dreſs their meat with Aromaticall wood, which ſo ſtupefieth the ſenſes of the people, that they are forced with [r] *Bitumen* and the ſent of *Goates* (where perfumes are too frequent, a ſtink is a perfume) to qualifie their ſuffocating ſweetneſs. Thus no heaven out of heaven, and no earthly felicity will fall out even meaſure to content us, but either too much or too little.

r Plin. lib. 12. cap. 17.

¶ 42. It remaineth now that we obſerve the ſeverall ſtations of the children of *Iſrael* coming out of *Egypt*, which croſs this map in faſhion of

of a Beh. We begin at mount *Hor* their thirty fourth stage in the edge of the land of *Edom*. Hence *Moses* sent messengers to request a peaceable passage through the kingdome of *Edom*, but could not obtain it. No doubt they were jealous of *Israels* greatness, and being carnally suspicious of them (because Power generally performeth promises, no further then it complies with its profit) conceived it safer to keep, then cast them out of their country. If[a] *Jacob* was frighted with *Esau's* coming to meet him with four hundred men, *Esau* was now no less afraid of *Jacob* accosting him with six hundred thousand men. [a] Gen. 32. 6.

§ 43. However, God commanded his people not to force this, but finde another passage. It was well more ways then one led to *Canaan*, else *Israel* had been at a losse. But wicked men may for a time retard, not finally obstruct our access to happiness. It is but fetching a compass, making two steps for one; a little more pains and patience will doe the deed. *Israel* surrounds the land of *Edom*, and next sets down at *Zalmona*.

§ 44. Here they want water, and fall a muttering, and God sends them more fire in lieu thereof, [b] *Fiery Serpents* to destroy them. Humble praying is the onely means to remove; peevish muttering, the ready way to double our distress. Yet afterwards by the setting up of the *brazen Serpent*, their malady was remedied. Suddain wound, to be hurt with a touch; and as quick a cure, to be healed with a look! Oh lively type of our Saviours death! Here is both Christ and his Cross; both his Person, and the manner of his Passion, he *must be lifted up*. *Zalmona* in Hebrew signifieth *the shadowing of a portraicture*; probably so named from the Effigies of the Serpent set up in this place. As for the five following, [c] *Phunon*, *Oboth*, *Iie-abarim*, *Dibon-gad*, and *Almon-diblathaim*, we finde no memorable accident happening at them. [b] Numb. 21. 6. [c] Num. 33. 42.

§ 45. These solemn Gests were, as I may say, the *full points*, which distinguished the severall sentences of the Jewish Peregrination. But besides these there were certain *Comma's* or *Colons*, I mean intermediate subordinate Stages, where they did baite, not lodge; or perchance lodge for a night, not live any time. Thus after *Iie-abarim*, their 88th. Stage, they pitched successively in

1 The valley of [d] *Zared*.
2 By the stream of *Arnon*.
3 At *Beer*.
4 *Mattanah*.
5 *Nahaleel*.
6 *Bamoth*.

[d] Num. 21. 13.

Betwixt *Kadesh-barnea* and the valley of *Zared* the space of time was [e] *thirty and eight years*, and at *Beer* was that famous well, which the Princes *digged with their staves* (Ensignes of authority are not degraded, if sometimes used as instruments of industry) except any will [e] Deut. 2. 13, 14. [f] Num. 21. 18.

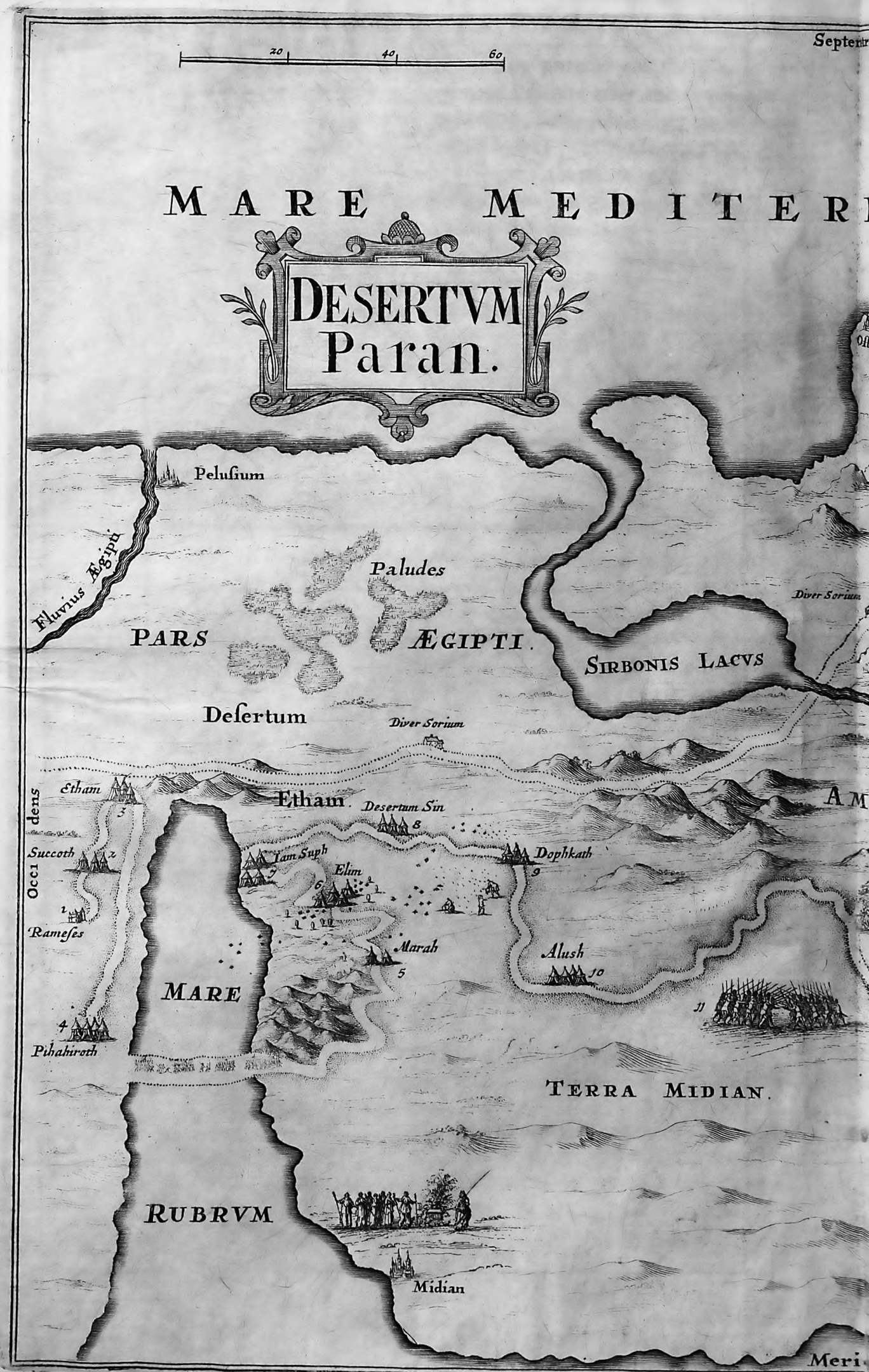
will say, that with their staves they onely pointed out the place, and gave direction to others. As for the reasons why the *Israelites* were a long time in going so little way, insomuch that that beast in *Brasile*, which in fourteen [g] days goes no further then a man may throw a stone (therefore called by the Spaniards *Pigritia*) might overtake them; the reasons hereof in the following Map shall be presented us.

[g] *Pet. Heyl. Microcos.*

Here the Map of the wilderness of Paran *is to be inserted.*

THE

Digitized by Google


20
40
60
MARE MEDITER
DESERTVM
Paran.
Pelusium
Fluvius Ægipti
Paludes
PARS ÆGIPTI.
Diver Sorium
SIRBONIS LACVS
Desertum
Diver Sorium
Occidens
Etham
Etham
Desertum Sin
Succoth
Jam Suph
Elim
Dophkath
Rameses
Marah
Alush
MARE
Pihahiroth
TERRA MIDIAN.
RUBRVM
Midian

Septentrio
RANÆVM.
Iohanni, et Iohanni Tailero, quibus eadem nomina, Cognomina, Insignia, vitæ institutæ, et prona in me benevolentia, ut huius Seculi molestiæ quas hæc eremus horrida pijs obūbrat ideo ducetur. T. F.
Ostracina
Gaza
Beersheba
Rinocorura
Casius Mons
Lerissa
Mare Mortuum.
Nova sedes
KENÆORUM
1. Sam. 27. 10.
Kadesh Barneah
Desertum Zin.
in Palestinam
Via Expedita ex Egypto
Vallis Salis
Hor Mons
Oriens
Kades
Sepulcrum Miriam
33
34
Hasmonah
26
Moserah
Libna
17
Elanitus
Ægipti
Rima-pares
16
Mithca
25
28
Benejaakan
EDOM
DESERTUM
MALEK
PARAN
15
Rithma
18
Rissa
29
Horhagidgad
Gudgodath
Jotbathah
Ebronah
30
31
32
Ezion Gaber
Elath
Sinus Elaniticus.
KENÆORUM
Antiqua sedes. 1. Sam. 15. 6
Hazeroth
14
Kehelathatt
19
24
Tarath
Horeb Mons
13
Sapher Mons
Kibroth Hattauah
20
Sinai Mons
12
Taberath
Tahath
23
Terra Cedar.
Haradath
21
Desertum Sinai.
Makheloth
22
MARE
RUBRUM.
Meridies

Digitized by Google

THE WILDERNESS OF PARAN.

CHAP. 3.

¶ 1. THE wilderneſs of [a] *Paran* (wherein a principal place called *Phara* in the days of [b] *Ptolemy*) is part of [c] *Arabia the ſtony*, hath *Judea* and the *Mediterranean-ſea*, on the north; *Egypt*, on the weſt; the *Red-ſea*, on the ſouth-weſt and full ſouth; *Arabia the deſert*, and therein the kingdome of *Edom*, on the eaſt. An ocean as (I may ſay) of ſand; whereof it hath inconſtant tides, removed in drifts, by the violence of the winds, to the great danger of travellers; without water, or wood, ſave a few Anchorite-palme-trees ſcattered here and there, whereof a whole convent ſeventy in number, was found at *Elim*, therefore ſignally noted in [d] Scripture, as a remarkable rarity; other wood hath it none, ſaith the [e] Geographer, ſave Thorn and Tamerisk, and of the former ſort (I conceive) that [f] buſh was, nigh *Horeb*, which burnt, and never conſumed.

The bounds and barrenneſſe of this wilderneſſe.
[a] Gen. 21. 21.
[b] Geog. l. 5. c. 17.
[c] Gal. 4. 25.

[d] Exod. 15. 27.
[e] *Strabo. lib.* 16.
[f] Exod. 3. 2.

¶ 2. Here was ἑρπέτων πλῆθος [g] ἀμμαδύτων, *plenty of Serpents hidden in the ſands*, whereof the *Iſraelites* had ſad experience, when [h] ſtung of them in their paſſage. *Solinus* calls them *pennatos Serpentes*, *winged Serpents*, affirming their poiſon ſo active, *ut morſum antè mors quàm dolor inſequatur*, that *death enſues their biting, before any pain felt thereby*. Say not, that a flying-ſerpent is a contradiction, ſcarce reconcileable with Gods curſe on that creature, [i] *upon thy belly ſhalt thou goe*, ſeeing in the Leviticall law we finde the *Jews* forbidden to eate [k] *all flying-creeping things*. And though ſuch Serpents might for a ſpurt, in a friſk or frolick, make uſe of their wings, yet creeping was their certain aud conſtant travelling, which they truſted unto.

Flying Serpents.
[g] *Strabo lib.* 17.
[h] Numb. 21. 6.
[i] Gen. 3. 14.
[k] Levit. 11. 23.

¶ 3. One may admire, to what purpoſe, nature making nothing in vaine, intended this wild deſert, the ground whereof for the generality, is like ſalt when it hath loſt its ſavour, [l] *which thenceforth is good for nothing*. Except any will ſay, it was meerly made to be a foile to the tranſcendent

Natures intent in this deſert.
[l] Matth. 5. 13.

Digitized by Google

dent fruitfulneſs of *Judea*, and *Egypt* on both ſides thereof. But, we muſt know, that though barren for the main, and diſtempered with ſterility, yet it had ſome *fertile intervalls*, eſpecially in the skirts, and purlews thereof, as about Mount *Horeb*, where ſome tolerable herbage, whereon [m] *Moſes* paſtured his flock. Yea, ſome nations, *Amalekites*, *Midianites*, *Geſſurites* (whoſe hardy bodies, and fierce ſouls were fitted for ſo hungry and courſe a countrey) had their habitation in the confines of this wilderneſs. But, the main end for which this deſert may ſeem ordained, was, that therein God and the *Iſraelites* might for forty years mutually prove one another. And upon triall, they appeared a peeviſh, froward, ſtubborn people; He, for a long time, patient, long-ſuffering, ſlow to wrath; but at laſt, ſure, and ſevere in puniſhing ſuch, as had provoked his patience, into unquenchable anger.

m Exod. 3. 1.

Object. How could they wander forty years in *Paran*.

¶ 4. Here ſome will demand, How was it poſsible, that the *Iſraelites* ſhould buſie themſelves fourty years in paſſing this wilderneſs? Had the Patriarchs, when twice ſent to fetch food out of *Egypt* into *Canaan*, ſtaid a quarter ſo long, in croſsing this deſert, certainly (without other help) their Father *Jacob*, and his family had been famiſhed. An Engliſh Gentleman, ſome forty years ſince, departed from *Cairo* in the heart of *Egypt* [n] *March the fourth*, mounted on a Camell in the company of the Carvan, refreſhed himſelf with [o] two days reſt in his journey, and came ſafely to *Gaza* on the entrance of the land of *Canaan*, by [p] ſeven a clock on the ſeventeenth day of the ſame moneth.

n Sands Trav. pag. 136.
o Pag. 138.
p Pag. 140.

Anſw. Severall reaſons thereof.

¶ 5. It is anſwered; firſt, the *Iſraelites* went not the [q] *neareſt way through the land of the Philiſtines*, over the narrow neck of the deſert, but more ſouthward, over the belly or gulfe thereof, where it was of greateſt extent. Secondly, their removealls and ſtations were not arbitrary, at their own diſpoſall, when, how far, and whither they pleaſed; but were ordered by Gods appointment, and the *pillar* uſhering them; probably, ſtaying many moneths (not to ſay years) in the ſame place. Thirdly, they removed not foreright, but with many flexures and indentings, that their tedious travell, in the indirect motions thereof, might minde them of their ſins, which cauſed their ſufferings.

q Exod. 13. 17.

Analogy betwixt their ſins and ſufferings.

¶ 6. They were *a crooked* [r] *generation*, loſt in the laborious labyrinths of their own fancies, who made not their *paths ſtraight* in Gods ſervice, but *bent to* [ſ] *backſliding* they did [t] *erre in their hearts*, contrary to God, all [u] men, and themſelves. They would, and would not, and would again; now ſick to ſtay, now wild to goe on, now mad to return. God therefore fitted their perverſe wills with winding ways, ſo that no Hare, when hardly put to it by the hounds, and *running foile*, makes moe doublings and redoublings, then they fetcht compaſs, circuits, turns, and returns in this their intricate peregrination.

r Deut. 32. 5.
ſ Hoſ. 11. 7.
t Pſal. 95. 10.
u 1 Theſ. 2. 15.

Chiefly to ſpend out that generation.

¶ 7. The Turkes (who themſelves uſe to ſit ſtill on the ground) wondred at our Engliſh men, to ſee them walk up and down, ſome few

few turns in a Cloister. *If your way* (said they) [w] *lieth to the upper end, why come yee downwards? if at the nether end, why goe yee back again?* But with how much admiration would they have beheld the *Israelites*, passing from *Egypt* to *Canaan*? now going full forward, then moving retrograde; now advancing in a streight line, then retraiting in the same. Yea surely, any man would have concluded them not well in their wits, untill satisfied in the true cause thereof; namely, that God in this their fourty years wandring, meant to weare out the whole stock of that faithless generation, *Caleb* and *Joshua* onely excepted.

[w] *Biddulphs Trav. pag. 98.*

¶ 8. See what fourty years can doe, lay six hundred [x] thousand men in their graves, and substitute a new generation in their room. It is observed of Lightning, that sometimes it melteth the sword, and yet bruiseth not the scabbard: and the reason commonly rendered, is, because the steel maketh opposition against it. Thus God miraculously preserved their clothes, and consumed their flesh; their shooes [y] waxed not old, but their feet did; their cases were spared, and persons spilled, because God therein met with so much resistance against his commands. Thus the stock of that generation being wholly wasted, no decrepit, or decaied; no impotent, or infirme person entered the promised land, but all able and active, in the prime of their strength, fit to fight, to the greater terrour of their enemies. And in a mysticall sense this was to shew, that not the old man born *in the house of bondage*, but onely the new regenerate creature shall enter the heavenly *Canaan*.

No old men came into *Canaan*.

[x] Exod. 12. 37.

[y] Deut. 29. 5.

¶ 9. Come we now to describe the *Israelites* through this wilderness; and first of their passage over the Red-sea, when pursued by the *Egyptians*. Then were they reduced to great extremity. Fight they durst not, being a multitude of undisciplin'd people, of all ages and sexes, against a regulated army of their enemies; fly they could not, having the sea before, the *Egyptians* behinde, steep [z] and unpassable hills on either side of them. It was well there was nothing above, betwixt them and heaven, to hinder the access of *Moses* his prayers to God in their behalf. However, for the present, God so ordered it, that the *Egyptians* overtook not the camp of *Israel*, being parted with the *pillar of the cloud*, the first and perfect pattern of a *dark-lantern*; *dark* [a] indeed to the *Egyptians*, but a *lantern* to the *Israelites*. Then *Moses*, by order from heaven, gave the signall with his rod, a strong [b] east-winde blew, and the sea miraculously retraited, standing on heaps on each side of the *Israelites*, whilest they passed through it. Thus, out of danger came safety, the sea *flanking* the *Israelites* on both sides, whose *rere* was secured by the pillar, and *front* advanced far off out of danger.

The *Israelites* extremity at the Red-sea.

[z] Μεταξὺ κρημνῶν αὐλοῖς ἀπροσβάτων. *Ioseph. Ant. Iud. lib. 2. cap. 6.*

[a] Exod. 14. 20.

[b] Exod. 14. 21.

¶ 10. Here the importunate cavill of *Porphyrius* presseth for admission, alledging, that *Moses* taking advantage of a low water, unknown to the *Egyptians*, passed the people over thereat. Utterly unlikely, that he, being a stranger, should be better acquainted with the secret ebbings of

Porphyrius his cavill.

the Red-sea, then the *Egyptian*-natives, whose countrey bordered on the shores thereof, beside many other [c] improbabilities. But, malice must carp at the cleerest truth, and had rather lose her small credit in saying *non-sense*, then great revenge in bringing nothing against it.

[c] See Sir *Walter Raleigh part* 1. *lib.* 2. *c.* 3. *sect.* 9.

Passed over at the narrowest place.

§ 11. True it is, they went over at the wrist of the sleeve of the sea, and crossed it in the shortest place, God making use, not out of any need, but his own meer pleasure, of the narrowest cut of the sea, for their more compendious passage. Thus Christ went into heaven from [d] *Mount Olivet*, taking the advantage of the rising ground for his ascent, not out of necessity, but state, the Lord of nature therein graciously accepting of that service, which she dutifully tendred unto him. And though small and short the Red-sea in this place, it was big and broad enough to doe the deed, and drown the *Egyptians*. Oh! if the least joint of the little finger of the sea, be so heavy, how weighty are the loines of the Ocean if let loose! Able in an instant to press all mankind to the pit of destruction.

[d] *Acts* 1. 12.

The *Egyptians* drowned.

§ 12. The *Egyptians* follow the chace of the *Israelites*. Strange, that they left not off their pursuit, at so miraculous an accident! Such a road in the sea, out of the road of nature, seemed not to be gone in, but gazed at with amazement. But they thought; *good for one, good for another*; and all objections to the contrary, are answered in three words, [e] *God hardened them*. Yea, such, whom he designeth for destruction, shall mistake their funeralls for their nuptialls, and dance as merrily to their graves as if they went to their wedding. God first sent distraction amongst them, their cripple chariots turned into carts (when their fore-wheels were taken away) halt on very heavily. In vain did the wiser *Egyptians* perswade a retrait, whileſt the returning waters swallow all up in a moment. Mean time the *Israelites* march fair on, and recover the other side, and then in a double Quire of men [f] and women, sing praises unto God for their miraculous deliverance.

[e] *Exod.* 14. 4. 8. 17.

[f] *Exod.* 15. 1.

Their murmuring at *Marah*.

§ 13. But this musick was too good to hold long. We meet with a new ditty, and worse notes soon after. Three days they wander without water; probably sustained for food, with that unleavened bread, and other provision they brought with them out of *Egypt*. See here sudden vicissitudes:

1 Water they want. Oh great grief!
2 Water appears plenty at *Marah*. Oh great joy!
3 This water proves no water, so bitter it could not be drunk. Grief again, and murmuring.
3 The water is cured. Great joy again.

[g] *Exod.* 15. 25.

This cure *Moses* effected, casting, by Gods direction, a [g] tree into it. Thus the infusion of the least piece of Christs cross (I mean a true interest in his passion) will turn our bittereſt afflictions in this world, to become sweet, and pleasant unto us. From this *Marah*, they remove to their

their next ſtation at *Elim*, famous for [h] twelve wells of water, and ſeventy Palme-trees: as if nature had purpoſely produced, a *Well* for every *Tribe* to drink of, a *Palme-tree* for every eminent Elder in *Iſrael* to lodge under.

h Exod. 15. 27.

¶ 14. From *Elim* they removed, and incamped by the [i] Red-ſea. What meant their going back again? Was it becauſe *in their* [k] *hearts they turned back again into Egypt*. And therefore God in his juſtice, would vex their wearied bodies, to fetch a flexure thitherwards? Or rather, was it becauſe God would have them take a ſecond view of that ſea, that ſo their deliverance thereat, might take the firmer, and deeper impreſsion in their memories? Thus ſcholars who have once *con'd* their *leſſon* by heart, are ſet again at the weeks end to *get* it for their *part*. Whatſoever was the cauſe, ſure I am, they were now no nearer to the end of their race, then at the firſt ſtarting, and theſe their laſt three removealls were but ciphers towards the account of their journey. Wonder I no longer at Saint *Paul*, and his companions in their ſea-voyage, when *they had ſailed* [l] *ſlowly many days, the winde not ſuffering them*, finding theſe *Iſraelites* in their land-travell after ſo long time, moved, not promoted, yea, going backward; and the ſloweſt ſnaile makes more ſpeed forth-right, then the ſwifteſt retrograde Cancer.

Their return to the Red-ſea.
i Num. 14. 10.
k Act. 7. 39.

l Act. 27. 7.

¶ 15. From the Red-ſea they advanced to the wilderneſs [m] of *Sin*. For although the wilderneſs of *Paran* paſſeth for the genericall name of this whole deſert, yet it was ſubdivided into many petite wilderneſſes, namely thoſe of *Shur*, *Eham*, *Sin*, *Kadeſh*, &c.

They come into the wilderneſs of *Sin*.
m Exod. 16. 1.

¶ 16. In the wilderneſs of *Sin*, the *Iſraelites* fell a murmuring for food. Here over night God gave them [n] Quailes (light ſupper-meat, and eaſie of digeſtion) being onely *exceedings*, or a feaſt for a meale; and next morning, their ordinary, or conſtant fare was delivered out unto them, *Manna* rained from heaven. Some conceive it ſo called from מן in *Chaldee* *What?* (or rather, [o] *who?*) from the queſtion made by them at the firſt ſight thereof. But, how came the *Iſraelites*, newly come out of *Egypt*, to ſpeake the *Chaldee* language? *Egypt* and *Babylon* (the one the houſe of bondage, the other the land of captivity) though meeting in miſchief againſt the children of God, being in time and place far aſunder? Rather in *Hebrew* it ſignifieth a *portion*, being their daily allowance, or elſe [p] *food made ready*, prepared for them without their labour or induſtry. It was no *fragments of frankincenſe*, called *Manna* by *Dioſcorides* and *Galen*, no Ἀερόμελι, or *honey-dew*, nor any ſuch mimicall drug (being not food, but phyſick) called *Manna* at this day by the Apothecaries; but a ſubſtance ſo ſolid, that it would endure grinding, and pounding, in Mill and Mortar; yet ſo friable, that it melted at the riſing of the Sun. It fell ſix days, and not on the [q] ſeventh; obſerved, and inforced by ſome, for the antiquity, and morality of the *Sabbath*, this happening before the giving of the fourth Commandement on mount *Sinai*.

Quailes, and Manna.
n Exod. 6. 13.

o Vide M. Mede Diatri. 3. part pag. 557.

p Idem ibidem.

q Exod. 16. 23.

Christ typified in *Manna.*

¶ 17. Dim are their eyes who see not Christ typified therein. Given freely of Gods goodness, without any work or merit of man, in a miraculous manner, at first unknown what it was, or [r] whence it came, for, *who* [s] *shall declare his generation?* Equally belonging to all, rich and poor, sufficient for all: [t] white in colour, so clear *his* innocence: pleasant like honey, so sweet are *his* benefits, [u] *O taste and see that the Lord is good:* beaten, and broken, before eaten; [Christ on the Cross:] given onely in the wilderness, ceasing as soon as they came into the land of promise, as Sacraments shall expire when we enjoy the substance in heaven.

[r] Exod. 16. 15.
[s] Isa. 53. 8.
[t] Exod. 18. 31.
[u] Psal. 34. 8.

The rock smitten.

¶ 18. Hence they removed to * *Rephidim*, and there fall a murmuring for water. *Moses* at Gods commandement smites the rock, and water [w] gushed forth. Saint *Paul* addeth, *and the* [x] *Rock followed them*; that is, by a Metonymie, the water issuing thence trailed after them, in all their removealls. In what state did the *Israelites* march, having a pillar of fire before to usher, and a *stream of water* their train-bearer, behind them? Both had masters, but then their good servants. This latter (though little observed) was one cause of the long lingering of the *Israelites* in the wilderness: the pillar conducting them such by-ways, in levels or declivity of vales in that mountainous countrey, where the water had a conveniency to be derived after them. How many miles doth the artificiall *new river* make, betwixt *Ware* and *London*, finding out flats to expedite the passage thereof? Indeed, God could as easily have made this *rock-water* climbe, and clamber mountains, as lacquey at the heels of the *Israelites*; (though the one was but *beside*, the other quite *against* nature) but he would not causelesly multiply miracle on miracle. How the water of this rock was afterwards suspended, and another at *Cadesh* made successour in the room thereof, shall in due time, God willing, be observed. *Rephidim* by this ill accident of the peoples murmuring, got (no good, but) two new names, *Massah* and *Meribah*, *temptation* and *chiding*.

* As for *Dophkah* and *Alush* two intermediate stations, (mentioned Numb. 33. 13.) they are omitted in Exod. because nothing memorable was performed in them.
[w] Exod. 17. 6.
[x] 1 Cor. 10. 4.

Amalek oppoſeth *Israel.*

¶ 19. Here the children of *Israel* were in war incountred by the *Amalekites*, whose countrey lay hereabouts. A base barren land, yet too good for the owners thereof, living not so much on their own, as on incursions into their neighbouring countries. Descended from [y] *Timnah*, concubine to *Eliphaz*, *Esau's* eldest son: the dregs of whose malice against *Jacob*, and his posterity, were setled in this nation. Whilest *Joshua* in the valley undertook them in a pitched field, *Moses* in the mount of *Horeb* assaulted, and battered the gates of heaven with his importunate prayers. With the rising or falling of whose hands, rose or fell the courage, and success of the [z] *Israelites*; till at last supported by *Aaron* and *Hur* they procure a finall conquest. This *Amalek* [a] was the *first of the nations* that opposed *Israel*, and therefore just it was, that on him (first opening the matrix of malice) as on *the eldest son of Satan*, a curse should be entailed, and his heires for ever; God enjoining his people a truceless war, to the utter [b] extirpation of the *Amalekites*.

[y] Gen. 36. 12.
[z] Exod. 17. 11.
[a] Num. 24. 20.
[b] Exod. 17. 14. & 16.

¶ 20. Hence

¶ 20. Hence forward we never meet an *Amalekite* in Scripture, but ever doing mischief. Either stealing, (as when they plundered [c] *Ziglag*, carrying away the women and children thereof captive,) or lying, as the [d] messenger that told the tidings of the manner of *Saul*'s death, or craftily ploting murder, as [e] *Haman* designing the destruction of the Jewish nation, or cruelly performing it, as [f] *Agag*, the barbarous, and bloudy King of the *Amalekites*. Now these *Amalekites*, after this their first defeat by *Joshua*, were never after able alone to wage war with *Israel*, but listed themselves as Auxiliaries, with others. Thus under King [g] *Eglon*, they joined with *Moab*, and *Ammon*, united themselves to [h] *Sisera* against *Barak*, confederated with [i] *Midian*, against *Gideon*, and after the death of *Tola*, combined with the *Sidonians* against *Israel*. These *Adjectives* only appearing in conjunction, and composition with the enemies of Gods people. Yea, it is observable, that the *Israelites* never ingaged against *Amalek* in set fight, but constantly came off conquerours, as if the vigour and virtue of *Moses* his upheld hands, and the rod therein, had continued to all posterity. Thus, besides the victories gotten by *Ehud*, *Barak*, and *Gideon*; *Saul* smote *Amalek*, (when contrary to Gods command he [k] spared the King, and choicest spoile thereof,) *David* surprised them and regained his captives; and the Tribe of *Simeon* [m] made a succesfull expedition against them, to *mount Seir*, in the days of *Hezekiah*.

Amalek ever mischievous in conjunction with others.
[c] 1 Sam. 30. 1.
[d] 2 Sam. 1. 8. 10.
[e] Esther 3. 1.
[f] 1 Sam. 15. 33.
[g] Iudg. 3. 13.
[h] Iudg. 4. 14.
[i] Iudg. 6. 3.
[k] 1 Sam. 15. 9.
[l] 1 Sam. 30. 18
[m] 1 Chr. 4. 43.

¶ 21. We must not forget, that mount *Horeb*, whereon *Moses* did pray, was the place, nigh which formerly, he fed the flocks of *Jethro* his father-in-law. It is called in Scripture, *the* [n] *mountain of God*, either because exceeding high, and by an Hebraisme, all things eminent in their kind, are given to God, (as the *Cedars of God*, that is, very tall and lofty *Cedars*) or, because God there miraculously manifested himself in the [o] *bush that burned, and consumed not*. Some hundred years after, *Elijah* living in a cave of this mountain, heard the Lord passing by, neither in fire, earth-quake, or wind, but in a [p] *still small voice*.

Mount *Horeb* Gods mountain
[n] Exod. 3. 1. & 1 King. 19. 8.
[o] Exod. 3. 2.
[p] 1 King. 19. 12.

¶ 22. Whilest the *Israelites* abode about *Rephidim*, *Jethro Moses* his father-in-law, Prince of *Midian*, a countrey lying south-ward from hence towards the Red-sea, repaired hither to give his son a visit, and congratulate his good success. During his abode there, he observed how *Moses* wearied himself with working, and the people with waiting, whilest all causes arising betwixt [q] six hundred thousand men, besides women, (too frequently fruitfull in contentions,) were brought before him to be decided. He that measureth these peoples litigiousness amongst themselves, by their frowardness to God, will less admire, that *Samsons* back was, then that *Moses* his brains were not broken, with so great a burden. Surely his prudence was not so much tryed with the difficulty, as his patience with the easiness of many triviall matters brought before him. *Jethro* fairly chideth him for over-burdening himself. Send us such cordiall

Iethro gives *Moses* a visit.
Exod. 12. 37.

diall woundings of a faithfull friend, and keep us from the wounding cordials of flattering foes.

Chides and counsells him.

¶ 23. His chiding is seconded with counselling him. Thunder doth more harm then good, if not bringing some soft rain along with it. He adviseth *Moses* to substitute *under-governers* (reserving an appeale in grand causes to himself) charactered with these cardinall vertues, [r] *Men of courage, such as fear God, men of truth, hating covetousnesse.* *Moses* followed his advice, new modelling the people, appointing officers *over thousands, and hundreds, and fifties, and tens.* Parallel to the last was the originall institution of our English [f] *Tything-men* (a word still in use in the west-countrey) being a superiour appointed to oversee ten men, with their families belonging unto them.

r Exod. 18. 21.

f See *Lambert* of Constables.

Terrible apparitions at the giving of the Law on Mount *Sinai.*

¶ 24. From *Rephidim* (alias *Massah*, or *Meribah*) *Israel* advanced to mount *Sinai*; where, after much preparatory state (on purpose to make terrible impressions on the people) of thunder, smoke, and lightning, the law at last was delivered. Small hope, that this Law would *give life*, which at the giving thereof, almost proved mortall to the beholders. If the Judge be thus terrible, when he but beginneth his *charge*, what will he be, when proceeding to pronounce the *sentence of condemnation* on malefactors? The mountain was railed about with a *Noli me tangere*, the people being commanded to observe a reverentiall distance.

The equipage of the people on Mount *Sinai*

¶ 25. Hard it is to understand, who of the people, when, and how far, were permitted, or prohibited their approach to this mountain. I conceive the following modell cleerest in it self, and most consonant to the text;

t Exod. 19. 12.

1 *Moses*, by divine command, [t] *set bounds* round about the borders of Mount *Sinai*; either drawing a line, or casting up a bank of sand, or cancelling, and railing it with posts: though the last least probable, trees being so scarce, nothing but hunger and horrour growing hereabouts.

2 When God came down on mount *Sinai*, it was death for man or beast to approach those bounds (as made on the skirt of the Mount, which they might not touch) untill solemn leave was given unto them.

u Ibid. v. 13.

3 *When the* [u] *Trumpet sounded long* (as a signall, or watch-word for that purpose) the people might come up to the mount (namely up the skirts, and lowest verge thereof, so far as the foresaid bounds gave them leave) and [w] hither they advanced under the conduct of *Moses*.

w Ibid. v. 17.

4 Here the people kept their station, during the promulgation of the law: attentive eares being permitted, but prying eyes forbidden them. Yea, on pain of death they were to proceed [x] no farther.

x Ibid. v. 21.

5 *Aaron* by a *Call of grace* (as high Priest in reversion) came up higher

Digitized by Google

higher haply to the midst of the mountain.

6 Whilest thus the people stood at the bottome of the mount, in the *Chamber of presence*; *Aaron* in the midst thereof, as in the *Privy Chamber*; *Moses* on the mount-top (as in the *Best Chamber*, wherein Gods glory rested) conversed with the Divine Majesty.

Forget we not, how *Joshua* was disposed, in some unknown distance in this Mount, where he remained with *Moses* [y] fourty days. As formerly *Barons* eldest sons were admitted into the *House of Lords*, not to vote, but view the passages therein: so *Joshua Moses* his *heire apparant*, and successour designed in Divine intention, had a peculiar favour, more neerly to behold the transactions on Mount *Sinai*.

[y] Exod. 32. 17.

¶ 26. No doubt the *Israelites*, at the giving of the Law, made large promises to observe it, but very ill performed by them. For, during *Moses* his absence fourty days in the Mount, they solicited *Aaron to make them Gods*. He to decline the imployment, requires the [z] ear-rings (not out of the cabinets, but) from the eares of their *wives, sons, and daughters*. Hoping, this his motion would make such a generall mutiny in all their families, it would finally dash the designe. Especially, seeing golden ornaments were accounted essentiall in those Eastern parts, and their heads, and hands being without ear-rings, and bracelets, were esteemed more naked, then ours without hats, and gloves. But *Aaron* herein missed his marke, finding the *Jews* superstition above their pride, or covetousnes, who violently *brake* [a] *off* their ear-rings, even such as were riveted in their skin with long wearing, so that rather they would fetch away some flesh, then leave any gold behinde them. Of these Jewells delivered unto him, *Aaron* made a molten [b] calfe for them to worship.

The *Iews* Idolatry.

[z] Exod. 32. 2.

[a] Ibid. v. 3.

[b] Ibid. v. 4.

¶ 27. And why a Calfe? could they finde no fitter resemblance of God, amongst all the creatures? Why not rather the Lordly Lion, to shew the soveraignty; vast Elephant, the immensity; subtile Serpent, the wisdome; long-lived Hart, the eternity; swift Eagle, the ubiquity of God, rather then the silly senseless calfe, *that eateth Hay*? But, the shape mattered not much, for if God be made like any thing he may be made like any thing. It being as unlawfull to fashion him an *Angel*, as a *worm*, seeing the Commandement [c] forbids as well the likenes of things in *heaven above*, as in *earth beneath*. But, probably a Calfe was preferred before other formes, because they had learned it from the *Egyptians* worshipping their ox *Apis*. Thus the *Israelites* * *borrowed*, not all *gold*, and *silver*, but some *dross* from the *Egyptians*, whence they fetcht the idolatrous formes of their worship.

Why a Calf.

[c] Exod. 20. 4.

* Exod 12. 35.

¶ 28. *Moses* descends in haste from the mount, and beholding their impiety, in holy zeale brake the two Tables, wherein the Commandements were written. Then, boldly he seiseth on their Idol, being but one against many thousands. Oh! what an army, innocence and

The abolishing thereof.

and authority carrieth, in a ſole perſon! None durſt reſcue their calfe, and it could not reſcue it ſelf; yea, could not ſo much as low, being now led to be ſlaughtered. He ſtamps it to powder, and being now pulverized, and ſtrawed on the water, *he* [d] *made the Iſraelites to drink thereof.* Say not, this was uncivill, to force men to drink againſt their will, and the *Perſians* in their feaſts had more goodneſs, where [e] *none did compell.* For, as a Phyſitian, he made the people his Patients, take this potion for their own good. *Aurum potabile* (they ſay) is cordiall, and this draught would be ſoveraign for the *Iſraelites*, to teach them, how hereafter they worſhipped that, which went into the draught. For, now, their Gods made to goe before, are gone behinde them; and, if ſo minded, they might meet them next morning in their excrements.

d Exod. 32. 20.

e Eſther 1. 8.

Execution made by the Levites.

§ 29. The Idol thus aboliſhed, the idolatry was not thereby inſtantly expiated. The Levites, at Gods ſummons, and command, with drawn [f] ſwords, went *in and out from gate to gate, through the camp*, and unpartially ſlay every one they meet. Wherein obſerve, they had no commiſsion to kill

f Exod. 31. 27.

1 Children, whoſe judgment was not out of nonage to diſcern Idolatry. Beſides, God was very tender in preſerving the next generation.

2 Nor women: ſeeing men alone are mentioned to be ſlain. And although *Levi* is commended for ſaying to his mother, [g] *I have not ſeen her*; this relates not to their killing of women, but that they were inexorable, to ſpare any at their intreaties.

g Deut. 33. 9.

3 Nor men in their tents; How good is it (eſpecially in ſad times) to keep home, and not to be gadding abroad, without great occaſion!

4 But onely ſuch, as they met ſtragling, and ſtrutting in the ſtreets, whileſt the reſt within doors, may charitably be conceived, ſorrowing for the ſin they had committed.

Say not with *David*, [h] *the ſword devoureth one as well as another.* For, ſurely Divine providence brought herein the moſt active offenders to execution. And God was ſo well pleaſed with this ſacrifice of *Levi's* offering, that hereafter none other Tribe ſhould offer ſacrifice unto him.

h 2 Sam. 11. 25.

Mercy in Gods juſtice.

§ 30. The number of the ſlain were about [i] *three thouſand men.* A great ſum in it ſelf, yet divided amongſt ſix hundred [k] thouſand, it amounteth but juſt to the twentieth part of *decimation*, taking but one out of two hundred, and five out of a thouſand. And this was the firſt mortall judgement inflicted on the *Iſraelites*, ſince their coming out of *Egypt*; for, although formerly they had many times muttered, yet God onely chid, not kil'd any of them. But, ever after this time, they never murmured, but it coſt ſome their lives for the ſame. Thus Divine Juſtice is long plucking his arme out of his boſome; but, having once found the uſe thereof, never ſtriketh in vain. Yea, ever after God improved him-

i Exod. 32. 28.

k Exod. 12. 37.

Digitized by Google

himself to greater numbers, observing generally a gradation in his judgments, and the *price of the Market* rose higher to the latter end thereof. But *three thousand* slain at this time; afterwards *fourteen* [l] *thousand and seven hundred* upon the rebellion of *Korah*; and, [m] *twenty four thousand* destroyed by the plague, about the business of *Baal-Peor*.

l Num. 16. 49.

m Num. 25. 9.

§ 31. The modern *Iews* are of opinion, that all the afflictions which ever since have, do, or shal befal their nation, are still the just punishments on them, for this their first act of Idolatry. And the *Rabbins* have [n] a saying, that God never inflicts any judgment upon them, but therein is *an ounce of his anger on them for their ancestors making the golden* [o] *Calfe*. A reverend friend of mine, conversing at *Amsterdam* with a *Iewish youth* (very capable and ingenious for one of that nation) endevoured to make him sensible of Gods anger upon them, for rejecting and crucifying of Christ; for which foul fact, he shewed, how the *Iews* have lived many hundred years in miserable banishment. But, the youth would in no wise acknowledge their sufferings, any effect, or punishment of their murdering of Christ, but taking his Bible, turned to Gods threatning immediately after their making of the Calfe, *Exod.* 32. 34. *Nevertheless in the day when I visit, I will visit their sin upon them*; so interpreting, and applying all the numerous calamities, which since have befallen them, to relate to no other cause, then that their first idolatry. Whereas indeed, the arrears of their idolatry long agoe were satisfied, and this is a new debt of later date, contracted on themselves by their infidelity.

The error of the modern *Iews*.

n *Moses Gerundensis.*

o *Vide P. Fagium in Caldaic. Exod. Paraphras.*

§ 32. Many moe matters of moment happened during the *Israelites* abode at mount *Sinai*; as instructions delivered to *Moses*, for the building of the *Ark*, by him performed accordingly, (wherof in the next chapter) the first numbring of the people since their coming out of *Egypt*, with the giving of the Ceremoniall, and Judiciall law. From mount *Sinai* they marched by [p] *Taberah*, that is, *a burning*, (because there, the fire of God, till quenched by *Moses* his prayer, consumed the hindmost in the camp, for their murmuring) on to *Kibroth-Hattaavah*.

Many remarkables at Mount *Sinai*.

p Num. 11. 3.

§ 33. Here the people fell a longing for meat, and loathing [q] of *Manna*, though man could eat no cheaper, Angels no better food. But, oh! thought they, *no Manna to variety*. Always the same in substance, though disguised in dressing, proved offensive unto them. This makes me suspect the truth, of what Saint *Augustine* out of the *Rabbins* reports, that *Manna* relished in every mans mouth, as their fancy affected, so that all flesh, fish, and fowle were virtually epitomized therein. If so, the *Iews* had no * pretence to distaste, what tasted as themselves did desire. Except any will say, they desired to feast their eye, as well as their *palat*, and severall meats, not diversified in sight, were nauseous unto them. Had not the *fever* of their *lust* put their mouths quite out *of taste*, to prefer an *Egyptian* [r] *Cucumber* before such heavenly repast?

Manna loathed by the *Israelites*.

q Num. 11. 4.

* *Vide Augustinum. tom.* 2. *pag.* 558. *& Retract. lib.* 2 *cap.* 22.

r Num. 11. 5.

§ 34. Here God gave them flesh with a vengeance, sending

Quailes sent them the second time.

Quailes now the second time unto them, after a different manner, then what formerly he had given them at the wilderness of *Sin*.

Then,	*Now*,
1 They [s] murmured out of hunger and necessity, having nothing to eat.	1 They murmured out of humour, and curiosity, because they had nothing but *Manna*.
2 Those *Quales* lasted but one [t] meal.	2 These *Quailes* continued a whole [u] moneth.
3 They were safely eaten, and well digested.	3 Many *Israelites* were slain, whilest the meat was in their mouths.

[s] Exod. 16. 3.

[t] Exod. 16. 13. [u] Num. 11. 20.

The Psalmist addeth, that *God slew the* [w] *wealthiest*, or *fattest of them*: the judgement fell heaviest on men of the primest quality. Which mindeth me (though barring all uncharitable application) of a strange mortality in *England Anno* 1558. at the death of Queen *Mary*, when a dainty mouthed disease did rage, which (passing by poor people) fed generally on [x] principall persons, of greatest wealth, and estate. The place where this execution was done, was called *Kibroth-Hat-taavah*, or, *the grave of lusters*.

[w] Psal. 78. 31.

[x] *Communia quædam lues ex ardore febrium per universos Angliæ ordines permeabat, & in illis maximè divites & honoratas personas depopulabatur.* Haddon cont. Osorium. fo. 25.

§ 35. * Hence they removed to [y] *Hazeroth*, where happned the contest of [z] *Miriam* and *Aaron* against *Moses*, because of the *Ethiopian* [or *Cushite* woman] whom he had married. Understand we *Zipporah* hereby (*Moses* having wife enough of her alone, as appears by her three with [a] returns) being an *Ethiopian* at large, *Midian* being part of the *Asiatick Cush*, as learned men have cleared beyond opposition. Wherefore we look on the *Lady Tarbith*, as no *Bride* of *Moses*, but *Brat* of *Josephus*, begotten of his luxurious fancy. True it is, many years since *Moses* was married to *Zipporah*, and yet no wonder, that now they made it new matter for fresh falling out. For, *Anger* can keep an accusation long *dormant in the deck*, and *awaken* it at last, when conceiving it most for its advantage.

* *Miriam* and *Aaron* brawle with *Moses*.

[y] Num. 11. 35. [z] Num. 12. 1.

[a] Exod. 4. 25.

§ 36. That *Miriam* was most active in this brawle, is not onely probable from the *female subject* thereof, but may certainly be collected from the first naming of her, [b *And Miriam and Aaron spake against Moses*] and the punishment lighting heaviest upon her. For, God making himself umpire, ended the brawle, cleared *Moses*, checked *Aaron*, and punished *Miriam* with seven days leprosie. During which time the Congregation of *Israel* [c] not removing out of regard to her (leprous *Miriam* is *Miriam* still, a good woman for the main; and such, when smarting for their faults, are not to be cast away, but comforted) respectfully attended her recovery.

Miriam most active.

[b] Num. 12. 1.

[c] Num. 12. 15.

§ 37. Hence they removed to the *Wilderness of Paran*, whence spies were sent to search the land, and whither after forty days they returned, with medly tydings in their mouths, feeding such as sent them *with a bit and a knock*; great [d] *grapes, figs, and pomegranates*, but withall telling them, that the rest (whereof these were a sample) must cost bloody blows, before

Murmurings occasioned by the false report of Spies.

[d] Num. 13. 23.

Digitized by Google

before they could quietly be gathered. Here we will not defend their falshoods by a figure pleading a Miosis, when they in respect of the *Anakims, were in their own sight as Grashoppers*, whilest the Cities of the *Canaanites* (liers relations like the sea, what they lose in one place, gain in another) were (by an *Hyperbole* bringing both stone and mortar) [f] *walled up to heaven*; seeing, in down right terms, they with their carnall fear, flatly belyed both the place, and people therein. Yea, what if their wals had reached up to heaven? Did not *Israels help* come down from thence? so that the bottome of their comfort, was higher then the battlements of their enemies buildings. Hereat the people fall a muttering, and whilest *Caleb* and *Joshua*, the onely two *Tell-troths*, endevoured to undeceive, and incourage the people, instead of stilling them, they had been stoned themselves, if the glorious appearance of God out of the *Tabernacle* had not seasonably [g] interposed betwixt their innocence, and the fury of the multitude.

[e] Num. 13. 33.

[f] Deut. 1 28.

[g] Num. 14. 10.

§ 38. God (as justly he might) took this their affront in high indignity, especially seeing since their coming out of *Egypt*, they had *tempted him now these* [h] *ten times*, and this *decumana tentatio* as yet the last and greatest. *Ten Commandements* he gave them to observe, and ten temptations they already returned him in lieu thereof. Surely God is a just Accountant, not charging moe faults on their score, then they were guilty of, but let us reckon up as many murmurings of them as appear in Scripture. Not to speake of the personall faults of *Nadab* and *Abihu* offering with [i] *strange fire*, (conceived drunk at the same time, because immediately after, *wine and strong drink* are forbidden the Priests when they officiate) one that [k] *blasphemed*, another *gathering* [l] *sticks on the Sabbath*; we insist on more generall and solemn Rebellions, out of the stock of the *publick infidelity*.

This the tenth temptation.

[h] Num. 14 22.

[i] Levit. 10. 1.

[k] Levit. 34. 11.

[l] Num. 15. 32.

1 Before their coming over the *Red-sea*. *Exod.* 14. 11.
2 At *Marah* for want of water. *Exod.* 15. 24.
3 In *Sin* Wilderness for lack of food. *Exod.* 16. 2.
4 At the same place, some keeping *Manna* till it stank. *ver.* 20 } contrary to Gods comand.
5 Others going out to gather it on the *Sabbath*. *ver.* 27. }
6 At *Rephidim*, for want of water. *Exod* 17. 2.
7 For the absence of *Moses*, when they made the calfe *Exod* 32. 1.
8 At *Taberah*, when fire consumed them. *Numb.* 11. 1.
9 At *Kibroth-Hattaavah* longing for food. *Numb.* 11. 4.
10 At this time after the return of the Spies.

Yet not to stand strictly on *ten*, perchance, a *certain* is put for an *uncertain* number (*Thou hast changed my wages* [m] *ten times*, that is, very often.) Not that the *Jews* tempted God *under*, but rather *over* that number, their severall impieties not being all expressed, as appears by the charge of the Prophet *Amos*, *In the* [n] *wilderness forty years, ô house of Israel, you have born the Tabernacle of Moloch, and Chiun your images &c.* being guilty of more Idolatry, then is particularly mentioned by *Moses*.

[m] Gen. 31. 41.

[n] Amos 5. 26.

§ 39. The place whence the *Spies* were sent, and whither they

Three names to one place.

returned is called in Scripture by three severall names;

o Num.33.18. 1 °*Rithmah*, as may be collected from the order of their severall stations. This we conceive the center of the camp, and punctuall place (otherwise but obscure in it self) where the *Tabernacle* was pitched.

p Deut.1.19. 2 P*Kadesh-barnea*, whither the out-skirts of that numerous Camp, distant some space, might extend.

g Num.12,16. & 13.3. 3 The *Wilderness of* q *Paran*, which though the genericall name to the whole Desert, is here appropriated to a particular part therof.

r 1 Pet.1.1. Thus in *Asia* a fourth part of the world, there is the *lesser Asia* (now *Natolia*) a large Countrey, and therein r *proper Asia* a little Province (which I may call the *Asia* of ASIA in *ASIA*) as here, this *proper Paran* in the midst of the great Wilderness of the same name.

Matchless obstinacy. § 40. God on their disobedience condemned this whole generation (*Caleb* and *Joshua* excepted) to death in the Wilderness, forbidding them farther approach to the land of *Canaan*, and enjoining their tedious return toward the *Red-sea*. Notwithstanding whose prohibition, some outlaw'd of his protection, armed onely with their own stubbornes (as if with their *gold and silver*, they had borrowed also part of *Pharaohs hardened heart*) without *Pillar* to guide, or *Arke* to accompany them, advanced forward, and became a f prey to the *Canaanites*, and *Amalekites*. And no wonder, if such who in their *march* set their *faces* against Gods command, be found in their *retrait* (or flight rather) turning their *backs* towards their enemies. The rest were remanded by Gods order towards the south, who from *Rithmah* their *fifteenth*, to *Kadesh* their *thirty third* station, spent well-nigh *thirty eight* years, and were spent by the same, wherein all that generation was consumed.

f Num.14.45.

The gulfe of silence. § 41. Which *term of time* we may fitly call the *Gulfe of silence*, nothing remarkable being stored thereof in Scripture, save onely the rebellion of t *Korah*, *Dathan*, and *Abiram*, and that also without any notation of the particular place whereon it was acted. Yet u learned men with some probability conceive, that w *Makheloth* the *two and twentieth* stage of the *Israelites*, was the Theater of so sad a Tragedy, because interpreted *Assemblies* in the *Hebrew* tongue, the same word which in the *Originall* is used, when those mutineers are said to x *gather themselves together against Moses*.

t Num.16.1.

u Ainsworth on Numb.33.

w Num.33.25.

x Num.16.3.

They come to *Kadesh*. § 42. Come we now to *Kadesh* in the wilderness of *Zin* their *thirty third* resting place, where one may rationally hope to finde much reformation amongst the people, if all things be seriously considered. For, such as survived of the *old generation*, seeing their equalls in age extinguished before their eyes, and this the *last year* (in their lease of *forty*) begun, should probably prove *older and wiser*, learning wit from others woe not to provoke God. And the succeeding generation were concerned to carry themselves accordingly, being *Probationers* upon their *good behaviour*, to be admitted into *Canaan*, coming now to the confines thereof.

But

Digitized by Google

But all this wrought nothing, in so much, that at *Kadesh* (where *Miriam* was buried) they fall a murmuring for want of water.

How they wanted water.

¶ 43. How came they to want it, seeing, as the Apostle telleth us, the *Rock* (that is, the *Stream* issuing thence) [y] *followed them*? What; was the water thereof tyred with so long attendance upon them? Hear what a learned man saith hereunto, *It is easily* [z] *answered, for God might for a new triall of his people, make the first miracle cease when it pleased him; and seeing at that station they had taken a clean contrary way unto the former, it may be the position of the earth hindered it, God so ordering their journeys on purpose.* If I might adde my conjecture hereunto, I suppose when the *Israelites* came to [a] *Jotbathah*, or *Jotbath*, their *thirtieth* station, described to be [b] *a land of rivers of waters*, I say, I suppose, that then, and there the *Rock-Rephidim-water* stopped its course, (miracles being suspended, that men might depend upon ordinary means) and that ever after the *Israelites* drank of the water of the Countrey, which now first failed them at *Kadesh*.

[y] 1 Cor. 10. 4.

[z] M. *Mede Diat. part.* 3. *pag.* 561.

[a] Num. 33. 34.

[b] Deut. 10. 7.

Moses his offence.

¶ 44. Here *Moses* discovered much passion, who in stead of onely holding the [c] *Rod* in his hand, and speaking to the *Rock* by Gods command, *smote* the rock, and that [d] *twice*, and spake to the people such words, as looked downwards on them with *impatience*, and upwards to God with *infidelity*. Gods providence on purpose permitted *Moses* to fall into this peevish passion, to manifest the vast difference between humane and Divine *meekness*. Wofull it were for the world, if God could not hold his *Rod* without striking, though beholding himselfe daily abused, and offended to his face, whilest *Moses* could not contain himselfe in his pasion. Yet, shall not *Moses* for this one act forfeit his Character of the [e] *meekest man on earth*, who might have been mistaken for the *meekest*, and *no man*, if this distemper had not discovered him.

[c] Num. 20. 8.

[d] Num. 20. 11.

[e] Num. 12. 3.

Moses punished for the people.

¶ 45. It is observable, that since the *Israelites* making of the *Calfe*, all their *mutterings were mortall*, and cost many their lives: yet onely here at *Kadesh* none were slain for their disobedience, save *Moses* and *Aaron* (eminently worth thousands of others) who here had the sentence of death pronounced against them (though reprieved for a time) and rendered uncapable of their entering into *Canaan*, as if the rest had fared the better for their punishment, God not willing that the *chief Magistrate*, *chief Minister* and *all the people* should smart at the same time, for the same offence.

A farewell to the *Israelites*.

¶ 46. Here we take our farewell of the *Israelites*, much admiring at their constant disobedience, notwithstanding their manifold deliverances, so that miracles grown customary with them, were (like *Manna*) contemned for their commonness, and the *Pillar of* [f] *fire* going before them (*What is ever seen, is never seen*) made no more impression on theirs, then the rising and setting of the *glorious Sun*, doth on our thankfulness. Yea, still they persisted to rebell against God, and (which is remarkable) *lust was their last tempting of him*, committing carnall and spirituall [g] whoredome

[f] Num. 14. 14.

[g] Num. 25. 1.

Digitized by Google

dome with the daughters of *Moab*, whereof formerly in the Deſcription [h] of *Reuben*. Now the old generation began to *run dregs*, very few of them being left alive, and therefore ſtrange it is, that any of them ſhould be wanton in their old age (How ill doth green thoughts ſuit with gray heads?) though probably ſome of them having *one foot in the grave*, had an *Arme* in thoſe amorous embraces.

h Pag.63.§.19.

Admonition to the *Engliſh*.

§ 47. But whileſt we condemn the *Jews*, we ſee not the ſtubbornneſs in our own hearts. A brain-ſick opinion hath poſſeſſed many *Engliſh* now adays, that they are deſcended from *Jewiſh* extraction, and ſome pretend to derive their pedegree (but out of what *Heralds office* I know not) from *Jewiſh* parentage. Here a myſticall truth may be wrapped up in a literall lye: (*Old-Jury* is a *ſtreet* of large extent) and too much of *Jewiſh* bloud, ſpirits, marrow; fill, move, fraught; our veins, nerves, bones; [i] *preſſing* God under the weight of our ſins, who daily [k] *loadeth us with his benefits*; who, beſides other favours, in the day-time of poſperity is a *pillar of a cloud* to cool, check, and counſell; in the night of adverſity a *pillar of fire* to cheer, comfort, and conduct us; and yet neither effectually works our ſerious amendment. Thus leaving the tedious travels of the *Jews*, we come to the ready road betwixt *Egypt* and *Canaan*, which may be gone over in far fewer days, then they ſpent years in their paſſage.

i Amos 2.13.

k Pſal.68.19.

Ioſeph defended for want of affection.

§ 48. Some will ſay, if ſo ſhort a cut betwixt *Egypt* and *Canaan*, how can *Joſeph* be excuſed for lack of filiall affection, in not ſending ſo long time to his Father, to rectifie his miſtake, and to *untorture* him from the apprehenſion of his ſons ſuppoſed death? Eſpecially, ſeeing his Fathers numerous family on ſmall enquiry might eaſily be found out, even by the *ſigne* of his different religion from the reſt of the Countrey. All that can be anſwered is, *Joſeph* had ſome immediate ſecurity, and aſſurance from God, that his *dreams* in due time ſhould take full effect, and therefore attended whilſt providence ſeaſonably ripened the ſame by his own means: his obedience to God (whoſe ways he waited on) ſtopping his expreſsion of his love to his parent, which flowed forth at laſt the more plentifully, for being ſo long dammed up before.

Syrbon lake and *Caſian Mountain*.

§ 49. This compendious paſſage betwixt *Egypt* and *Canaan*, leaveth the *Mediterranean-ſea* on the left hand, as alſo the *Syrbon-lake*, formerly much larger, now daily decreaſing, ſince the inlet thereof into the ſea, hath been choaked up with the ſand. More eaſtward it paſſeth by the Mount *Caſius*, famous for the buriall of the unfortunate *Pompey the great* therein, by a poor ſouldier, untill *Adrian* the Emperour afterwards beſtowed a fair Monument upon him. But neither this Mountain, nor any other place on this road is mentioned in Scripture, ſave two *Innes* thereon of eminent note.

The moſt ancient Inne.

§ 50. Of theſe that the ancienteſt wherein the *ten ſons of their Father Jacob* lodged in their going down to *Egypt*. I ſay *the ten ſons of one Father*.

And

Digitized by Google

And therefore *the same* is pertinently alledged by them in their purgation that they *were no Spies*, because *all one mans children*, (which some resemblance in their countenances [probably] might partly evidence) it being utterly unlikely, that persons sent on so dangerous discoveries should all be taken out of one family, (to the finall extirpation thereof, if miscarrying in the designe) whereas generally *Spies*, (like a *Party commanded out of severall troops*, when sent on *desperate service*) are chosen out of divers households, (with those which *Moses* sent to *search the land*, one out of [m] every *Tribe*) that if *cut off* in the *Action*, the loss may be the lighter when divided amongst many families. Here those brethren were, in their return, troubled with too much money, (*wealth* hath her distractions as well as *want*) the *silver in their* [n] *Sacks*, which they beheld as a bait laid there to ensnare them, though all came off joyfully at the last.

[l] Gen. 42. 11.

[m] Num. 13. 2.

[n] Gen. 42. 28.

¶ 51. The other *Inne* (on or near this *road*) was that wherein *Moses* (coming out of *Midian* and compassing the *Red-sea*) lodged with his wife and children. An *Inne* which was likely to have proved his [o] *long-home*, and *Moses* his *Embassie* to *Pharaoh*, was almost turned there into an *errand* unto his own grave, yea the *messenger* welnigh dispatched before the *message*, God *seeking to* [p] *kill him*, for neglecting the *circumcising* of his sons. Whether because his *forty years* living in *Midian*, had made him more remiss in his Religion, or out of a peaceable compliance to purchase the quiet of his *wife*, whose averseness herein appears by her words and gesture, at the same time here casting her *sons foreskin* at his *feet*, yet hitting him *in the teeth* [q] therewith, *Surely a bloudy husband art thou to me.*

Moses his Inne.

[o] Eccles. 12. 5.

[p] Exod. 4. 24.

[q] Exod. 4. 25.

¶ 52. Now to take our farewell of this *Wilderness*, as barren as it was, some people, (besides the *Amalekites* formerly spoken of) made a shift to live therein. (No place so dry with sand, or hard with rockes, but, if well *cooked with industry*, it will make *mans-meat*, especially for *hungry-stomachs*.) As the *Madianites*, where *Iethro* was Prince in the *South-west*, on the *Red-sea*, the [r] *Geshurites*, and *Gezrites* in the *North-east*, betwixt *Egypt* and *Shur*, and above all, the *Kenites*, who at first lived mixed with the *Amalekites*.

People living in this Wilderness.

[r] 1 Sam. 24. 8.

¶ 53. By *Kenites* we understand not that antiquated nation, whose lands God promised to [s] *Abraham*, but a people descended from *Hobab* [t] or *Jethro* the father-in-law to *Moses*, some whereof removed out of this *Wilderness*, and planted themselves near the Tribe [u] of *Naphtali*, others continued here, and both *Colonies of them* alwaies kept good corresponcie with the *Israelites*. *Saul*, when sent against the *Amalekites*, was very civill to these *southern Kenites*, both warning and wishing them seasonably to [w] depart at which time I conceive they *hitched their Habitations*, a little more *Northward*, and nearer to *Judah*. These *Kenites*, (though *Gentiles* and *strangers*) were kinder to *David*, then the *Keilites*, (*Jews*, of his own *Tribe*) who though engaged to *David* for delivering them from their enemies, yet ungratefully [x] intended to betray him to *Saul*. Whereas the *Kenites*, though

The *Kenites*.

[s] Gen. 15. 19. See our first book pag. 19.

[t] Judg 4 11.

[u] *Ibidem.*

[w] 1 Sam. 15. 6.

[x] 1 Sam. 23. 12.

though bound to *Saul* for a late favour received from him, yet protected *Davids* innocence from *Sauls* persecution, their *Cities* being one of *Davids Topicks*, or place *where he haunted*, and whither he sent part of the spoile he had taken from the *Amalekites*.

y 1 Sam. 30. 29.

Balaam his prophecy of the *Kenites*.

§ 54. Here let *Balaams* prophecy be well *heeded*, when looking on the *Kenites*, *Strong* (saith he) *is thy dwelling place*, [z] *and thou putteſt thy neſt in A ROCK, nevertheleſs the Kenites ſhall be waſted, untill* [or rather [a] *whilſt*] *Aſhur ſhall carry thee away captive.* By *Rock*, (beſides the locall poſition of their dwelling) we underſtand, their confederacy and aſſociation with the *Jews* in the true Religion, (being accounted *Proſelytes*) and ſharing with them in the ſame ſucceſs, as carried away by the *Aſſyrian* to *Babylon*, and returning again when the reſt of the *Jews* were reſtored, ſeeing we finde ſome *Kenites* [b] mentioned after the captivity, and are (as the text intimates) conceived to be the ſame with *abſtemious Familie* of the *Rechabites*.

z Num. 24. 21.
a See *Ainſworth in locum.*

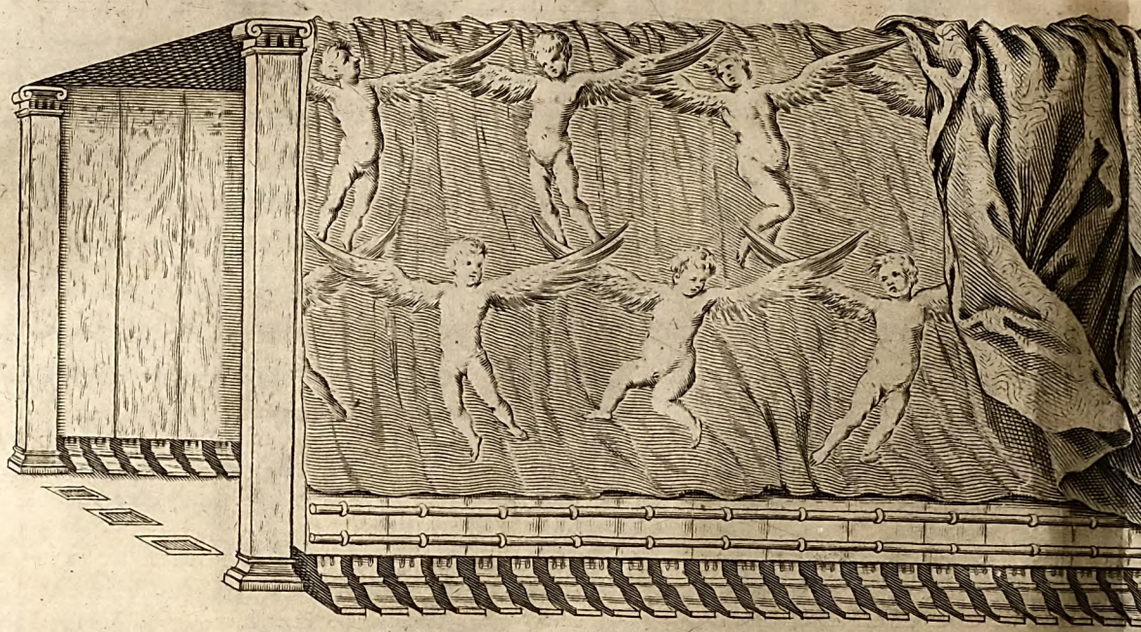
b 1 Chr. 2. 55.

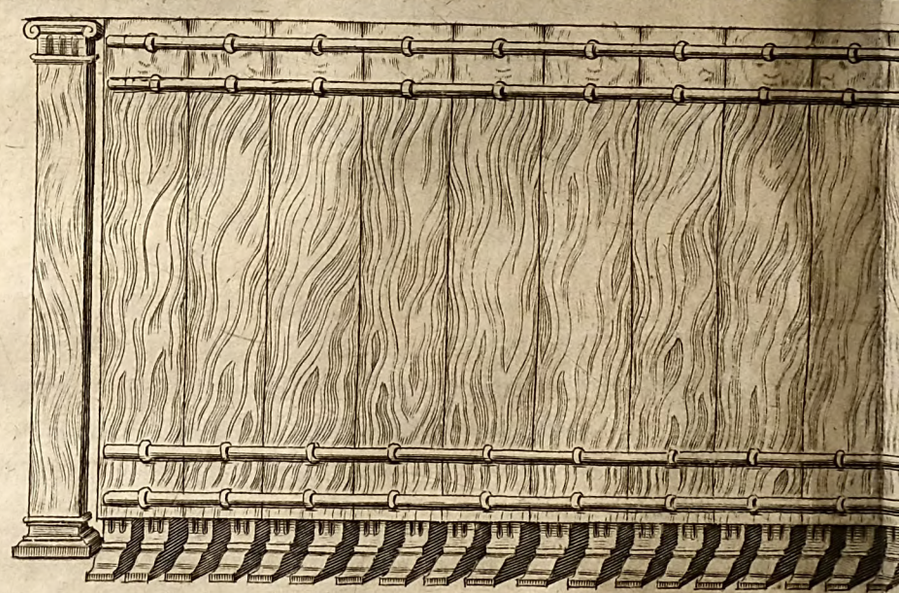
Here the draught of the Tabernacle *is to be inſerted.*

GENE-

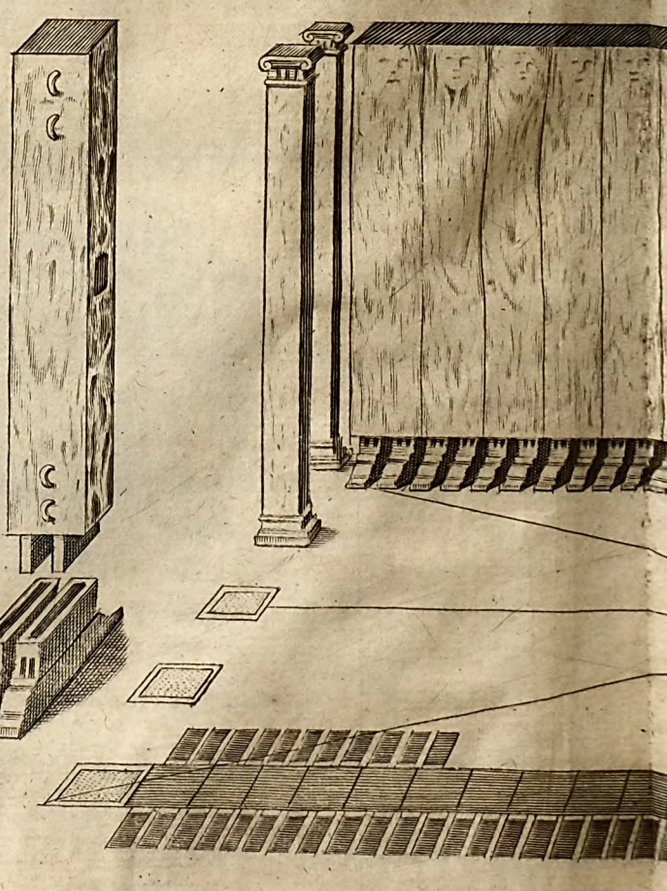
Digitized by Google

Digitized by Google

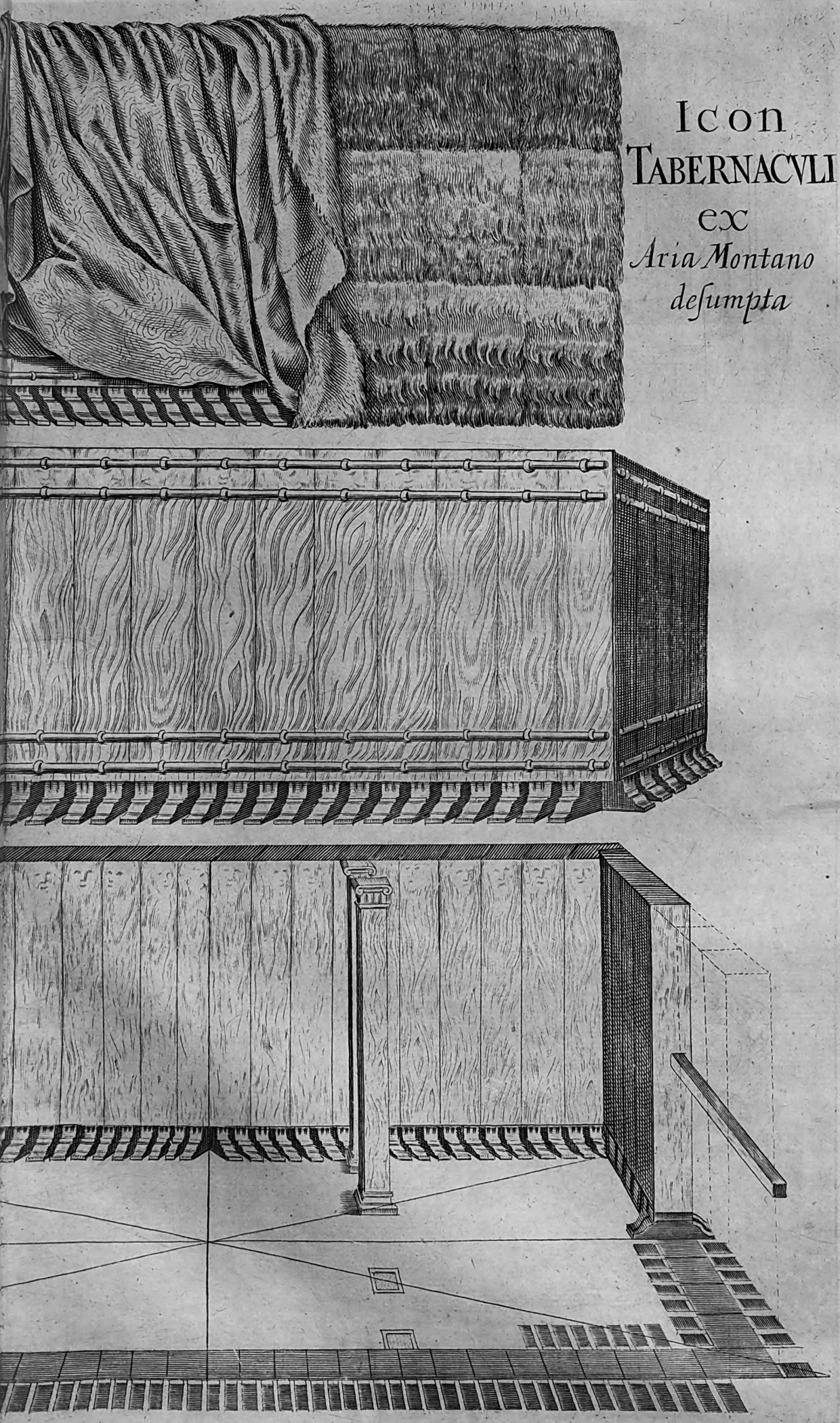




JACOBO BOVEIO Mercatori
Londinensi, sed Apollini æquè
ac Mercurio litanti, literatorum, et
literarum amantium (quâ me classe
colloco) Fautori summo. T. F.



Digitized by Google



Icon TABERNACVLI ex *Aria Montano desumpta*

Digitized by Google

Digitized by Google

GENERALL OBSERVATIONS ON THE *TABERNACLE*.

CHAP. IV.

§ 1. IN all peaceable times, even from the infancy of mankinde, certain places were set apart for Gods publick service. Thus the ancient [a] *Patriarchs*, no sooner *pitched down their tents*, but they *reared up an Altar* for divine worship. Indeed this laudable custome had been intermitted, discontinued and suspended during the *Israelites* affliction in *Egypt*, making hard shift to serve God with *safety*, and *secrecy* in their own houses, when publick places of adoration were prohibited: as always in time of persecution, any place which hath the properties of *Capacity* and *Privacy*, (to *hold* and *hide* the people assembled therein) may serve for that purpose. But no sooner were the *Israelites* restored to their liberty (though as yet but in a barren wilderness) but that God issued out order for the erection of his *Tabernacle to place his Name*, and fix his peoples devotion therein.

Always some publick places for Gods service.
a Gen. 12. 7, 8. & Gen. 13. 3. &c.

§ 2. The materials of this Tabernacle were taken from the *Egyptians*, when the *Israelites*, at their departure, [b] *borrowed of them jewels of silver, and jewels of gold*. The text saith (according to the old Translation) that they [c] *robbed* the *Egyptians*: as indeed to borrow, with an intent never to pay, is no better then flat felony. But, although this act of the *Israelites* was *robbery, quoad effectum*, leaving the *Egyptians* spoiled and naked; yet it was none, *quoad reatum*, having not onely a Commission, but [d] Command from God for the same. And albeit the *Egyptians* are in some sense, then said, to [e] *lend* to the *Israelites*, yet in very deed they did but pay back their due unto them.

Egyptians justly spoiled.
b Exod. 12. 35.
c Exod. 12. 36.
d Exod. 11. 2.
e Exod. 12. 36.

§ 3. See what it is to detain the *wages of the hireling*. Many a year had these *Israelites*, and their Fathers toiled, and moiled in *Egypt*, and had nothing for their pains but their labour. But now, both the *Principall*, and Consideration for their forbearance thereof, was laid them down in a lump all together. Indeed they are said to have builded *Treasure* [f] *Cities* for *Pharaoh*; whereas in fine *Pharaoh* proved but the *Treasurer* and *Storer* for them, carefully keeping their money for them, till it amounted to a mass, for their greater benefit; which, if formerly payed them by inconsiderable parcels, might possibly have been spent, as fast as received.

Wages long detained paid with a witness.
f Exod. 1. 11.

§ 4. Amongst the materials offered for the building of the *Tabernacle*, all Persons presented things proportionable to their own professions and conditions. The Princes brought [g] *Precious stones*, rich people *Gold*

All persons promote Gods Tabernacle.
i Exod. 35. 27.

and *Silver*, the middle sort *fine Linnen and Brass* (not an ounce of iron being used in all the Fabrick) and the meanest *Goates haire and Badgers skins*. And as men sent their purses, so the women lent their pains, the wise hearted amongst them, [h] *spinning with their hands, blue, scarlet, and fine linnen* for the *Tabernacle*.

h Exod.35. 25.

But still keep their callings.

¶ 5. Behold here, how all advanced Gods work, yet every one continued in his own vocation. Blame-worthy their *Pride*, who *will be nothing*, if they may not *all be Bezaleels* at the building of the *Tabernacle*. [i] *How shall they preach except they be sent? De jure*: How can they preach lawfully and comfortably? though *de facto*, they presume to doe it although but to the small profit of others, and great danger of themselves.

i Rom.10.15.

¶ 6. But that which most commended the offering of the *Israelites* in the sight of God, was their readiness and willingness therein. None were rated, or taxed to this work, but all flowed freely from them. This purified poor peoples *Brass* into *refined gold*, and changed their *Goats-hair* into *silk*, in Gods acceptance thereof. Otherwise, many may be the *Item's* in mens *Account*, and yet all of them amount to just nothing in divine acceptation, onely for the want of a good *Imprimis*. *For if there be* FIRST *a* [k] *willing minde, it is accepted according to that a man hath, and not that he hath not.*

k 2 Cor.8.12.

A main motive of their bounty.

¶ 7. One main motive which made them more bountifull, was to expiate the late guilt that they had contracted by making *the Calfe*; when off went the [l] ear-rings of the women and their children, to that Idolatrous use. They were therefore engaged to drown that stain with a more plentifull stream of gifts to Gods service. Thus, the consideration how prodigall we have formerly been to sin and Satan, ought to make us hereafter more liberall in the performance of divine duties: [m] *For as yee have yeelded your members servants to uncleanness, and to iniquity, unto iniquity: even so now yeeld your members servants to righteousness, unto holiness.*

l Exod.32.3.

m Rom.6.19.

Their bounty restrained by Proclamation.

¶ 8. Yea, such was the spring-tyde of the *Israelites* bounty herein, that to prevent the danger of a deluge, bounds were set thereunto, *Hither shalt thou come and no further*: *They brought* [n] *much more then enough, for the service of the work which the Lord had commanded to make.* Insomuch that *Moses* issued out a [o] Proclamation of restraint, that no more should be brought to that purpose. Oh the shame! that peoples liberality under the *Law* should need a *bridle*, which needs a *spur* under the *Gospell*!

n Exod.36.5.

o Ibid.ver.6.

Moses his contented minde.

¶ 9. Here we may take notice of the Αὐτάρκεια, and contented minde of *Moses*. Had he been possessed with the humour of the [p] *Horse-leach, Give, give*; yea, had he been but pleased to have been the Cistern whilest the *children of Israel* were glad to be the fountain, what a mass of money might he have advanced for himselfe, and yet have unsuspectedly charged all on the account of the *Tabernacle*? How might he have feasted his family and friends with the full *baskets* of the *fragments* left of their liberality? But *Moses* was of the same minde, with his *great-great-grand-*

p Prov.30. 15.

father

Digitized by Google

father Abraham, who would not *take even from a* [q] *thred to a shoe-latchet, of what was not his own*, that none but God might make him rich. And thus honest hearts will rather *cut off their hands*, then *licke their own fingers*, for their private profit, when intrusted onely as Stewards for the publick good.

[q] Gen. 14. 23.

§ 10. It may seem strange, that these *Jews*, who now were so forward to serve God, should soon after prove so backward in his worship, and provoke him so often by their manifold infidelities and rebellions against God. Many of these bountifull contributors to the *Tabernacle*, being devoid of true grace, and some of this people slain afterwards for their disobedience. But herein we may consider:

Why so bountifull to this building, and afterwards backward in goodness.

1 That this building was but *a worldly Sanctuary*, as the [r] *Apostle* calleth it. And therefore no wonder, if men, otherwise given to [f] *worldly lusts*, were liberall thereunto.

[r] Heb. 9. 1.
[f] Titus 2. 12.

2 Carnall men may take a natural delight in outward visible works, whilest a confluence of vain-glory and hypocrisie may make the torrent of their bounty the greater.

3 Such outward performances are easie in comparison of that difficult and spirituall master-piece, the mortifying of mens inward corruptions.

Hence came it to pass, that many that brought *gold* to the *Tabernacle*, proved themselves but *dross* afterwards, and fell in the conspiracy of [t] *Korah and his company*, and other their mutinies made against *Moses*.

[t] Num. 16.

§ 11. The Platform of this *Tabernacle* was by God delivered to *Moses in the Mount*; With a strict charge, to make all things conformable thereunto. And he herein so exactly observed his instructions, without the least deviation from them, that in the two last chapters of *Exodus*, where the erecting of the *Tabernacle*, with the Utensils thereof, is described, these words are twelve severall times solemnly repeated, *As the Lord commanded Moses*. So dangerous it is to introduce any thing as essentiall to Gods worship, which is not of divine institution.

Moses receives the pattern.

§ 12. *Bazaleel* is appointed Master-workman, one of a prosperous name, whose parents may be presumed pious, comfortably calling their child (though born in *Egypt* under the *parching heat* of persecution) in the *shadow of the Lord*, as his name seems to import. This *Bazaleel* was *one of all crafts*, skilfull to [a] work in *gold, silver, brass, precious stones, and timber* (whereas amongst us, *Gravers in gold* are utterly at a loss to *work in wood*) *Gold-smith, Lapidary, Carver, Carpenter*, never *Apprentice* to any, yet *Master* in all *Handy-crafts* to work, and *Head-crafts* to contrive by divine inspiration. And there was [b] *given with him Aholiab* of the Tribe of *Dan* (as a *Secondary*, inferiour to the former in skill, not to clash with, but submit to his judgement) so that, as all the *fine linnen* used in the *Tabernacle*, was for the more strength thereof [c] *twined* by divine command: so God also *twisted* two curious *Artizans* together (besides many other *wise hearted*

Bezaleel and *Aholiab*, Artizans.

[a] Exod. 31. 4, 5.

[b] Exod. 31. 6.

[c] *Fine twined linnen* mentioned about sixteen times in making the Tabernacle.

Digitized by Google

men) that the building might be the more substantially effected.

Two principall parts of the Tabernacle.

¶ 13. The *Tabernacle* taken in generall consisted of two principall parts:

1 The *Court of the Tabernacle*, being an [d] *hundred Cubits long*, and [e] *fifty broad*, made with hangings and pillars for side-walls, and without roof, open at top, parallel to the outward Courts of *Solomons Temple*.

2 The *covered Tabernacle* (consisting of the *Holy*, and *Holy of Holies*) answering to the Naos, or *roofed Temple*, whose length may be collected to be thirty yards (accounting a Cubit a yard) because composed of twenty [f] boards, *standing* [g] *upwards*, each a [h] *Cubit and an halfe in breadth* (so that the breadth of the boards joined together made the length of the *Tabernacle*) the height thereof being the length of the boards, that is ten Cubits, and the breadth thereof of the same proportion.

d Exod. 27. 9.
e Ibid. ver. 13.
f Exod. 26. 18.
g Ibid. ver. 15.
h Ibid. ver. 16.

This latter alone is presented in our Map, as the proper subject of our description. It was without windows, admitting no naturall light, (save what entred in on the east at the door when opened) the defect whereof was supplied with the constant light from the sevenfold *Golden Candlestick*.

The breadth, gilding, sockets and bars of the boards.

¶ 14. To resume the *boards* of the *Tabernacle*; we have (as formerly) their *length*, and *breadth*, but not *thickness* expressed in Scripture. *Arias Montanus* conceives them almost a *Cubit* thick, but if so, they had rather been *trabes quàm asseres*, *beams* then *boards*; whilest *Josephus* more probably conjectures them *four fingers* thick, and we may conclude them so substantiall, as was consistent with their portableness. They were [i] *overlaid with gold*, understand it, they were *gilt over*, both because, if covered with *gold-plate*, the same was more subject to discomposure at the disjointing and removing thereof, and because it is impossible such a mass of the purest metall should be found with exiles in the wilderness. Each board had two [k] *tenons* fastned in their silver *sockets*, which *sockets* some conceive made *fitchy*, or *picked*, to be put into the earth; which we rather beleeve *flat* and *firm*, standing fast on the surface of the ground, otherwise no need of silver *sockets* if their bravery was all buried in the earth. These boards had bars also (overlaid with *gold*) *in the midst of them*, (understand it not perforating their thickness, but) running along their breadth in an even proportion through *golden rings* (as in our draught is described) to make them the more portable.

i Exod. 26. 29.
k Exod 26. 19.
l Ibid. ver. 28.

The inside and roof thereof.

¶ 15. The inside of the *Tabernacle* was covered with curious courtains embroidered with *Cherubims*, and a threefold roof (shewing the *plentifulness of divine protection over the Church against all dangers) covered the same. One of *Goats-hair*, (spun into cloth) another of *Rams skins* died red, and a third of *Badgers-skins*; the latter no doubt had the fur upon them, the lubricity of the haire thereof being excellent *gutters and spouts* to shoot down the rain thereby.

* Exod. 26. 14.

¶ 16. But

Digitized by Google

Three properties of *Shittim-wood.*

¶ 16. But amongst all the materialls in the *Tabernacle* none more frequently mentioned then *Shittim-wood*, though learned men agree not, what it was, or where it grew. But, leaving them to *abound in their own sense*, we will content our selves with three principall properties of this wood. First, it was very durable, therefore usually translated in the *Greek* ἀσηπτα, wood *which never rotteth.* Secondly, it was portable, very light for carriage, else the *Israelites* coming out of *Egypt*, would never have cumbered themselves, to have brought heavy lumber along, seeing such *shittim wood* was not *felled* by them in the way, but[m] *found with them*, as the text doth observe. Lastly, it was precious, used in the middest of the most Utensils of the *Tabernacle*: *Arke*, and both the *Altars*, typifying therein the *humanity of Christ*; in the *brazen Altar of burnt offering*, resembling his *satisfaction* when Redeemer; and in the *golden Altar of Incense*, representing his *intercession* as Mediator; retaining still his [glorified] *body* about him in * heaven.

m Exod. 35. 24.

* Act. 3. 21.

Shittim-wood within the Altar, why never fired.

¶ 17. Many will wonder, that this [n] *Shittim-wood* in the middest of the *Altar* for sacrifices (though plated over with *brass* on each side) was never fired with the continuall flames thereupon. Some know to their sorrow how soon such *rafters* or *joices* are set on fire, which by the ill contrivance of the *Carpenter* run under those *hearths* where constant fires are kept. But we must know, that on the *Altar* the fire came down from heaven, and onely minded the dispatch of that message on which it was sent; and as gun-powder (though ill comparing *fire of heaven*, and [o] *fire of hell* together) burnes onely upwards: so this celestiall fire, as in motion, so in operation, had its activity upwards towards heaven, whence it derived the descent thereof.

n Exod. 27. 1.

o *Ignis tartareus.*

The Laver made of womens Looking-glasses.

¶ 18. Expect not here an *enumeration* (much less an *exposition*) of all the Utensils of the *Tabernacle*, most of them being formerly touched in *Solomons* Temple. Onely here a word of the *Laver*, and *Aarons* solemn *Pontificalls*, because of their rare composition. The former was made of the [p] *looking-glasses* of the women, many being much troubled herein, how so brickle matter when broken could be made usefull, and solidated for this service. Indeed we have a tradition of one at *Venice*, who made glass *malleable*, but was for his invention rewarded with death by the State (who knew full well that they must break, if *glasses* were not broken) though this is listned unto as a fable. But, to the difficulty in hand, it is meerly grounded on a mistake, that all *Specula* must needs be *vitrea*, that what renders the reflexion of a face cannot be but of *glasse*. Whereas many other *resplendent*, though not *transparent* bodies, doe the same, as polished *touch*, *jet*, *steel*, and *brass*, the purest of the last most probably being here intended. Surely such *looking-glasses*, which severally were so clear, lost not their lustre by being many of them melted into the *Laver*, but (when polished again) retained their returning of resemblances. But, whether the Priests (as some will have it) made use thereof to disco ver

p Exod. 38. 8.

Digitized by Google

ver all soilinesse in them before they washed, as also after washing, whether the same were sufficiently cleansed, we dare not define.

Female devotion.

§ 19. However, commendable was the devotion of these women in bringing their *glasses* (dear ornaments in their account) to Gods service. Oh that men would but part with their superfluous, yea noxious *glasses* (such as might be spared, not onely without any *hurt*, but with much *health* to their souls, bodies, and estates) to bestow them on *pious uses!* What monuments to Gods glory, and the good of others, might therewith be erected?

Aarons eight ornaments. *a* Largely reckoned up Exod. 28. and methodically ranked Levit. 8. 7, 8, 9.

§ 20. We must not forget the[a] eight ornaments of *Aaron* thus reckoned up. 1. *Linnen breeches* next his flesh. 2. A *Coat* of fine linnen over them. 3. Girded with an *embroidered girdle*. 4. Over which coat and girdle a *robe all of blew*, with *bells* and *Pomegranates*. 5. Upon it the *Ephod*, on the shoulders whereof two goodly *Beryll stones* graven with the names of the Tribes of *Israel*. 6. In the *Ephod* the *Breast-plate*, and therein the *Urim* and *Thummim*. 7. On his head a *Mitre*. 8. In the forefront whereof a *plate of pure gold* two fingers broad, wherein was graven *Holinesse to the Lord*. Say not, that the *High-priest* was sweltred, being built *so many stories high* in his garments; seeing, if *pride be never a cold*, when pleasing its own fancy; *piety can never be too hot*, with what it weareth in obedience to Gods commandement. The Priests hands and feet, when entring into the *Holy of Holies*, were washed and bare, to show the purity, simplicity, and sincerity of his actions, and conversation, especially in the service of God.

Four principall ingredients of Sacerdotall vestments. *b* Exod. 28. 5. 8. 15. *c* De vest. Sacer. lib. 3. c. 5.

§ 21. In the making of these vestments we frequently meet with four essentiall ingredients,[b] *blew*, *purple*, *scarlet*, and *fine twined linnen*. Here[c] *Ribera* findes the four elements (though hardly put to it to make them all out) *fire* in the colour of *scarlet*; *aire* of *blew*; *earth* in *fine linnen*, because it coming thence; *water* in the colour of *purple*, because died with the liquour of a fish from the sea: as if the High-priest was thus presented as supreme Chaplain to the *Lord of the Universe*. Thus though taking in the whole world, in my minde he leaves out the most materiall mystery intended therein; for, we may behold the High-priest, when entering the *Holy of Holies*, representing Christ himself under such coloured clothes in a double capacity; First, as he stood charged with the guilt of mankinde, when *The Lord*[d] *laid on him the iniquity of us all*, having our[e] *scarlet* and *crimson* sins imputed unto him. Secondly, as he made satisfaction for the same with his bloud, *scarlet*, *blew*, and *purple* being severall *sanguine* colours, differing onely in *degrees*, and the severall *setlings* thereof.

d Isa. 53. 6. *e* Isa. 1. 18.

Urim and *Thummim*.

§ 22. What *Urim* and *Thummim* were (δήλωσις καὶ ἀλήθεια in the *Septuagint*, φωτισμοὶ καὶ τελειώσεις in *Aquila*, *doctrina & veritas* in the Vulgar, *light* and *perfection*, according to the interpretation of the *Hebrew*) neither *Jew* nor *Christian* can tell; though the former (the blinder the bolder) are as various, as confident in their conjectures. Some conceive it those very *two words*, others the name *Jehovah* graven in the *breast-plate*, others nothing else

else but the twelve stones, resplendent with *light* and compleated to *perfection* with the Tribes names therein, and other some mysterious matter, not of mans making but Gods giving to *Moses*. In a word, we shall never certainly know what *Urim*, and *Thummim* were, untill (as in the case of [f] *Barzillai's* children) there *stand up a Priest with Urim and Thummim* to inform us thereof.

f Ezra 2. 63.

¢ 23. Nor less is the variance amongst authours, how answers thereby were returned to the Priests that consulted it, in behalfe of others, whether such designes should be undertaken, or not. Some conceive, that at such times, the fair, fresh, and orient lustre of the stones therein amounted to the *affirmative*, whilest their dim, dull, and dead colour was interpreted *negative*. Others conceive, that seeing the Tribes names therein contained all the *Hebrew* letters and vowels, such characters discovered themselves by their sparkling, which concurred to the spelling of a *grant* or *deniall*, as here (imitating the *Hebrew* in our *English* tongue) is described. Conceive such letters as we here make *Capitall* appearing extraordinarily radiant on the Priests enquiry. And also to avoid confusion, that sparkling first in time, which was to be read first in place.

Sardius.	*Reuben.*	*Dan.*	*ReUben.*	*DaN.*	*Ligure.*
Topaz.	*Simeon.*	*NAphtali.*	*SimeOn.*	*NAphTali.*	*Agate.*
Carbuncle.	*Levi.*	*Gad.*	*LEvi.*	*Gad.*	*Amethyst.*
On a					On a
Emrand.	*Vdah.*	*ASher.*	*Iudah.*	*Asher.*	*Beryl.*
Saphir.	*Issachar.*	*Ioseph.*	*Issachar.*	*Ioseph.*	*Onyx.*
Diamond.	*ZebulOn.*	*Benjamin.*	*Zebulon.*	*Benjamin.*	*Jasper.*

GOE UP, GOE NOT UP.

But leaving these difficult trifles (beneath the state of the high-priest, good onely for *Acrostick mongers*, and *Anagrammatists* to pore upon) I conceive rather, that (because sometimes the answer returned was prolix and encumbered with numerous and important [g] circumstances, troublesome to be represented in such *literal curiosities*) it was neither audible to the ear, nor legible to the eye, but by [h] illuminating the understanding of the High-priest, inabling him to give a satisfactory answer in all particulars, to the question propounded, whilest consulting the *Urim* and *Thummim* as of divine institution, to invite the Spirit of God upon him.

g 1 Chr. 14. 14, 15.

h *Rivet in Exod ca.* 28. *v.* 13.

¢ 24. There needs no other argument to be alledged for the freeness, and forwardness of the *Israelites* in building the *Tabernacle*, then that the same was fully finished in few moneths. For they came to the desert of *Sinai* in the *third*[m] *moneth* after their coming out of *Egypt*, and all was ended before the [n] *twentieth day* of the *second moneth* of the *second year*, when they removed from *Sinai* to the *Wilderness of Paran*. So that not above eleven moneths were expended on the whole fabrick, whereas *Solomon* in building the Temple (though confessed a far more stable, and stately structure) spent full [o] *seven years* therein.

The speedy finishing of the Tabernacle.

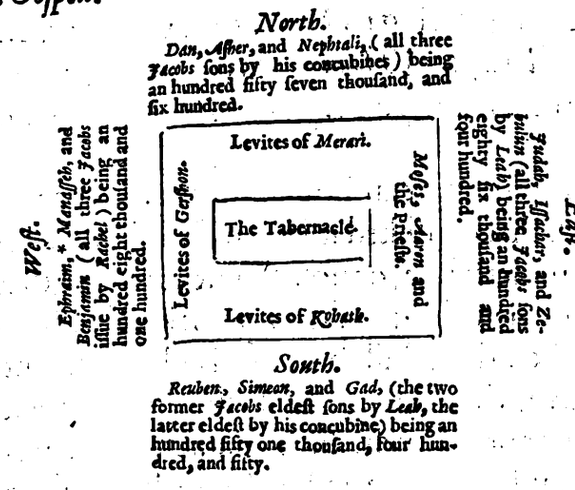
m Exod. 19. 1.

n Num. 10. 11.

o 1 King. 6. 38.

¢ 25. The *Tabernacle* thus finished, most methodicall was the marching and pitching of the Tribes about it; and surely, that God who in his service

service enjoined order under the *Law*, will not allow confusion under the *Gospell*.


North.
Dan, Asher, and Nephtali, (all three Jacobs sons by his concubines) being an hundred fifty seven thousand, and six hundred.
Levites of Merari.
Levites of Gershon.
The Tabernacle.
Moses, Aaron and the Priests.
Levites of Kohath.
West.
Ephraim, * Manasseh, and Benjamin (all three Jacobs issue by Rachel) being an hundred eight thousand and one hundred.
East.
Judah, Issachar, and Zebulun (all three Jacobs sons by Leah) being an hundred eighty six thousand and four hundred.
South.
Reuben, Simeon, and Gad, (the two former Jacobs eldest sons by Leah, the latter eldest by his concubine) being an hundred fifty one thousand, four hundred, and fifty.

*See Psa.80.2.

See we here the *Levites* of *Kohath*, and the *Reubenites*, near neighbours on the south of the *Tabernacle*. Hereupon it came to pass, that *Korah* the grandchild of *Kohath* the *Levite*, conspired against *Moses* with *Dathan* and *Abiram* the sons of [p] *Reuben*, the vicinity of their habitation affording them the conveniency of intercourse, and privacy together. And thus was the *Tabernacle* first put in its posture, surrounded with the people on every side. Happy method, when in matters of religion the Church guides the State by her counsell, whilest the State guards the Church with her company.

p Num.16.1.

The Tabernacle Templizing.

§ 26. This *Tabernacle* when first brought into the land of *Canaan*, was set up at *Gilgal*, (the *Ark* being often parted from it on severall occasions) thence removed to *Shiloh* where it staid a long time, thence to [q] *Nob*, thence to *Gibeon*, and thence brought into *Jerusalem*, and laid up with the vessels thereof in the [r] *Temple*. The *Rabbins* conceive that during the abode thereof at *Shiloh*, the *Tabernacle* began to *Templize*, getting wals (though without a roof) round about it, chiefly because about that time it is [s] *thrice* termed a *Temple*. But I rather conceive, that *Temple* in those places is taken in a large acception, in which notion [t] *Josephus* termeth it ναὸν μεταφερόμενον καὶ συμπερινοστοῦντα, an *ambulatory*, or *portable Temple*. Or else it is so styled by way of Prolepsis, and well might *David* (*twice* in the forementioned places) call the *Tabernacle* a *Temple*, who endevored to make it so, both in his *intention*, and vast *preparation* for the same. But enough of this subject, for as *Moses* by his [u] prohibition stopped the bounty of the people bringing too much to the making of the *Tabernacle*: so must we here stint our discourse as swelling too large in the description thereof. Onely I adde, that though at the first *free will-offerings* alone were used, at the making of the *Tabernacle*, (none being necessitated to contribute thereunto) yet afterwards for the maintenance thereof, and the service therein, men were bound to a certain sum to be paid [w] *thrice a year*. God foreseeing that their first forwardness would not always continue, but cool by degrees, and need to be quickned by commands, as men now adays must be legally rated to repair those Churches which at first so franckly were erected and endowed by the liberality and devotion of our Ancestors.

q 1 Sam.22.

r 2 Chr.5.5.

s Namely, 1 Sam. 1.9. & 2 Sam.22.7. & Psal.18.3.

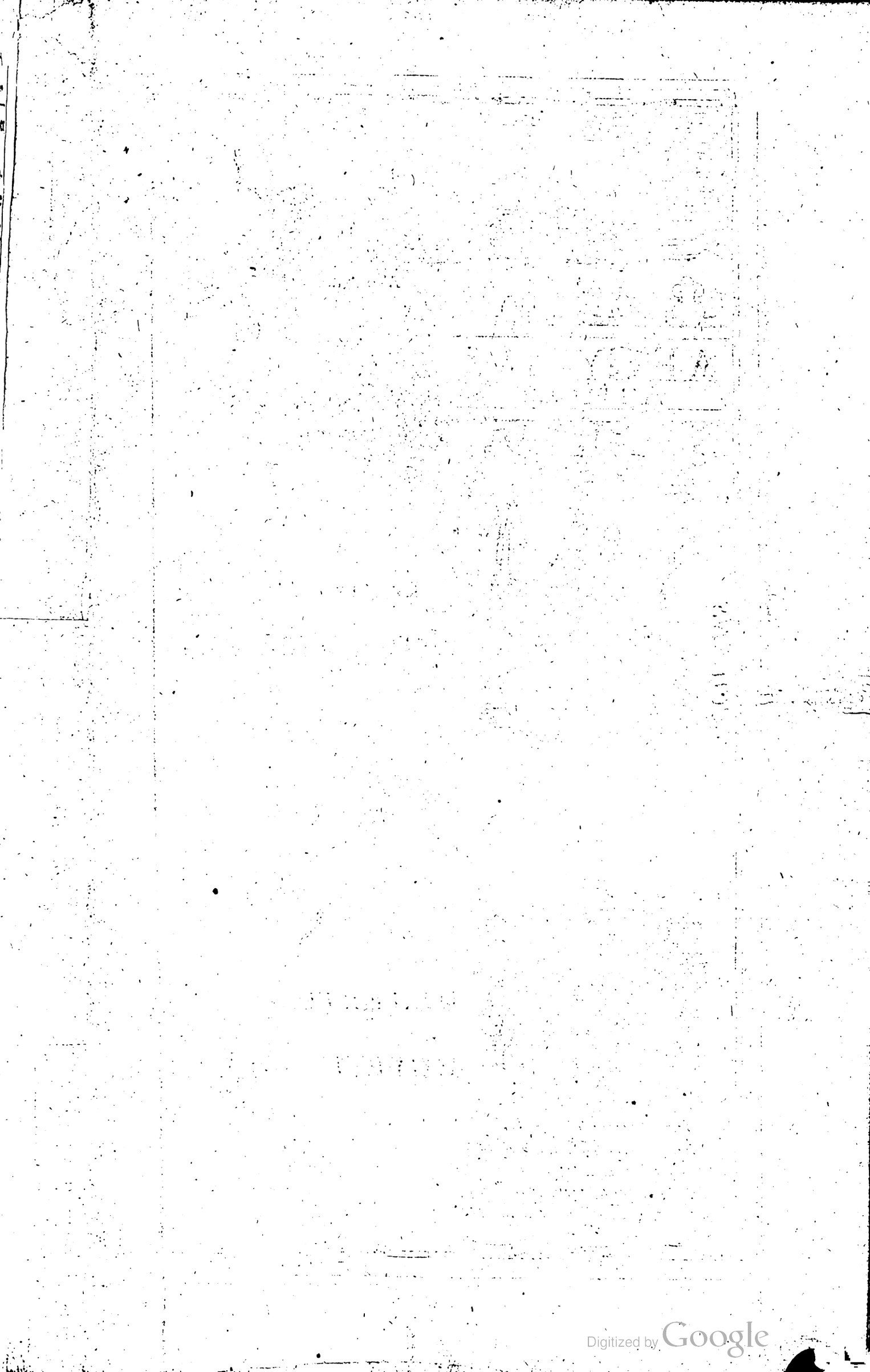
t Anti. Jud. lib.3.cap.4.

u Exod.36.6.

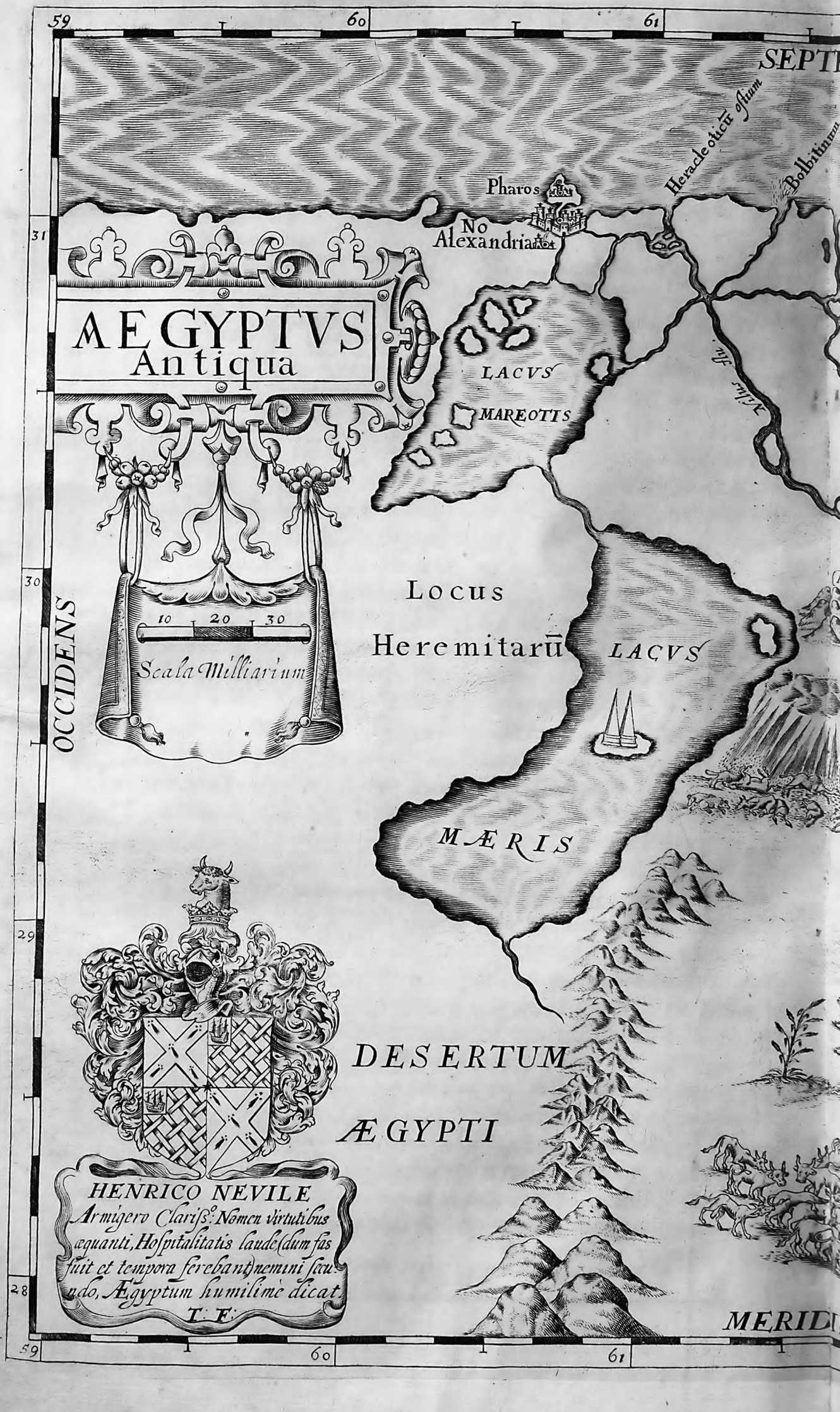
w Deut.16.16.

Here the Map of Egypt *is to be inserted.*

Digitized by Google



Digitized by Google



Digitized by Google

62
63
64
ENTRIO
Sebennyticum ostium
Pineptumi ostium
Diolcos ostium
Pathmeticum ostium
Mendesium ostium
Tanitic̃ ostium
Pelusiac̃ ostium
Sin
Raamases
Pelusium
Zoan
Tanis
Terra Zoan
SINÆI
31
Hanes
Tahapanes
Tahpanhes
Tchaphneches
Daphnæ
Pathros
Terra
Pathros
Desertum
Phibeseth
Bubastus
Nilus flu.
SIN
Delta
Babylon
Memphis
Noph
Moph
Tajanus flu.
Etham
Sues
Hera
39
Bethshemesh
Heliopolis
On
Aven
TERRA
Fara
GOSHEN
Succoth
ORIENS
MARE
Rameses
RU-
Migdol
Baal-zephon
Pihahiroth
29
Pithom
BRUM
Canũ
Insula
Cynopolis
Nilus flu.
28
Ro: Vaughan sculp:
62
63
64

Digitized by Google

THE DESCRIPTION OF EGYPT.

CHAP. V.

§ 1. EGYPT was by the *Hebrews* called *Mizraim* (and by the *Arabians*, *Mesre*, at this day) from [a] *Mizraim* the second son of *Cham*, first inhabitant thereof. It was anciently called Χημία, by the most skilfull of the *Egyptian* Priests, as *Plutarch* [b] observes, no doubt from *Cham* the second son of *Noah*: as also it was termed *Hammois* (a name also generall to *Libya*, yea to all *Africk*) being in the same sound and sense styled the *Land* [c] *of Ham* by the Psalmist. It had the Mediterranean sea on the north, *Cyrene* on the west, *Ethiopia* (the countrey of Queen [d] *Candace*) on the south, the Red-sea on the east, with a smal *Isthmus* of land (not past seventy miles over) betwixt it and the Mediterranean. Many Princes with as great expence as small success, have oft attempted with their Pioneers to pierce through this slender neck of ground, so to join the two seas together, for the greater conveniency of traffick. It seems heaven blasted their designes, as an incroachment on the divine Prerogative, it being onely placed in Gods power to give the *Word of Command* to the Ocean, *Hither shalt thou* [e] *come, but no farther*. And if it be dishonesty to [f] remove Land-markes of mens fixing, how high presumption is it to alter so ancient and solemn water-bounds of Gods own appointing?

The names and bounds of *Egypt*.

a Gen. 10.6.

b Lib. de Iside & Osyride.

c Psal. 105. 23.

d Act. 8.27.

e Iob 38.11.

f Pro. 22.28.

§ 2. The *Egyptians* are low in stature, of firme and well compacted bodies, swarthy and tawny complexions. Hereupon *Abraham* coming into *Egypt* said to *Sarah* his wife, *Behold NOW, I know that thou art* [g] *a fair woman to look upon*. Not that being so many years married, he had hitherto lived in ignorance of her beauty, and *now* took first notice thereof, but (as Stars shine brightest in the night) so her fairnes was *now* more

The complexions and conditions of the *Egyptians*.

g Gen. 12.11.

conſpicuous amongſt the black faces of the *Egyptians*. Their wits anciently were very ſubtile and ſearching, eſteemed the firſt inventers of Arithmetick, Muſick, and by reaſon of the perpetuall ſerenity of the aire, they found out the courſe of the Sun and Stars, firſt dividing Time into Moneths, and Years. *The wiſdome of the* [h] *Egyptians*, is eminent in Scripture, much given to Magick, and Divination, yea [i] *Jannes* and *Jambres* the Inchanters have even to this day ſome in *Egypt*, heires to their myſterious impieties. As for the wandering Gypſies, which now a days pretend to the telling of Fortunes, their beſt cunning generally is the credulity of others, oft-times not ſeeing how near their own feet are to the ſtocks, and backs to the whipping-poſt. Yea commonly they are counterfeites, coming no more from *Egypt*, then the diſſembling *Gibeonites* did from a far [k] Countrey, and perchance are next neighbours unto us.

b 1 King. 4. 20. & Act. 7. 22.
i 2 Tim. 3. 8.
k Ioſh. 9. 6.

The pleaſure and profit of *Egypt*.

¶ 3. A moſt pleaſant Countrey *Egypt* was, and is. For when the holy Spirit intended to commend the ſweet ſituation of the *plain of Jordan* (before it was turned for the ſins of the people into a ſtinking lake) he deſcribeth it to be *well watered every where, even as the Garden of the Lord, like the* [l] *land of Egypt*. Nor was the profit leſs then the pleaſure thereof, affording plenty of the beſt Wheat, Barly, Rice, and all other grain; inſomuch that this Land was generally *horreum Romani imperii*, the Barn or Granary of the *Roman* Empire. Indeed I finde the ſame title given alſo to the Iſland of *Sicily*. And no wonder; for the *Roman* Empire being ſo vaſt and expenſive an houſekeeper, might wel make uſe of two Barnes for her proviſion. However I dare boldly ſay, that though *Sicily* was the nearer, *Egypt* was the bigger and better Barn, and yeelded greateſt ſtore of corn in time of ſcarcity.

l Gen. 13. 10.

Egyptian Flaxe.

¶ 4. Flax alſo was a ſtable commodity of *Egypt*, much whereof at this day is imported and uſed in *England*. Of this the fineſt linen in the world was woven. The Harlot could tell the ſilly young man, ſhe ſought to inveigle, *I have decked my bed with coverings of tapeſtry, with carved works, and fine* [m] *linen of Egypt*, as commonly the worſt of women, get the beſt of wares, to pleaſe their luxury. As for the making of this linen cloth, it will hardly be beleeved, what *Pomponius Mela* hath reported, that the ancient *Egyptians* uſed to have their men keep home and ſpin, while their women managed their greater buſineſſes abroad. But ſurely where the man puts his hand to the ſpindle, and the woman to the plough, there the whole family will be ill clad, and worſe fed.

m Prov. 7. 10.

Egyptian horſes excellent.

¶ 5. Horſes of the beſt kind were very plentifull in *Egypt*. Thoſe were a prohibited commodity, forbidden by Gods law to be brought by great numbers into *Iſrael*, whoſe King was charged, [n] *Not to multiply horſes to himſelf, nor to cauſe the people to return into Egypt*; partly, leſt whileſt they went thither to courſe horſes, they ſhould change religions, and fall into love with *Egyptian* Idolatry; partly, leſt they ſhould place too much

n Deut. 17. 16.

much confidence in the legs of horses, or arme of flesh, whom God would have immediately to depend on his own protection.

§ 6. Paper most usefull for intercourse, anciently grew in *Egypt* alone, being a sedgy weed on the rivers side, which they divided into thin flakes, whereinto it naturally parteth, then laying them on a table and moistening them with the glutinous water of the River, they pressed them together, and so dried them in the Sun. God foretelling his punishments on [o] *Egypt*, threatneth that *The paper reeds of the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.*

Paper first grew in *Egypt*.

o Isa. 19.7.

§ 7. *Mummy* must not be forgotten, being mans flesh, at the first embalmed for * forty days together, and afterward for many years buried, in that hot and sandy Countrey. Yet all art cannot finally avoid the curse pronounced on mankind, [p] *Dust thou art, and to dust thou must return*, so that if left alone, these corpses of themselves moulder to ashes. Otherwise such cost and curiosity used for their longer preservation, accidentally occasioneth their speedier destruction; such bodies being taken up out of their graves, bought and brought into forein Countreys for medicinall uses. What, is there such a dearth of drugs? Such a famine of Physick in nature, that (as in the [q] siege of *Samaria*) one man must feed on another? However, whilest some squeamish stomacks make faces to feed on the dead, perhaps their hard hearts at the same time, [r] *Eate up the living as if they were dead*, either by fraudulent contracts or forcible oppressions.

Mummy how made.
* Gen. 50. 3.

p Gen. 3. 19.

q 2 King. 6. 28.

r Psal. 14. 4.

§ 8. But these grand commodities of *Egypt*, were also allaied with some great inconveniencies, many noxious and venimous creatures swarming therein. The Prophet [s] called it, *the land from whence come the young and old Lion, the Viper and the fiery-flying Serpent.* This, though mystically meant of the Kings of *Egypt*, their Lion-like antipathy and cruelty to *Israel* (styled also *Serpents* for their craft; *flying*, for the swift marching of their Armies, winged on horse-backs; *fiery*, for the fierceness and heat of their fury) yet was it also literally true, of plenty of such beasts in *Egypt*, where that moist and hot Countrey was both the pregnant mother to breed, and tender nurse to feed them in great abundance. Especially in the western deserts, towards *Cyrene*, an hideous, and dismall place: and therefore the [t] Author of the book of *Tobit*, fitted it with a meet inhabitant, banishing thither, and binding there, *Asmodeus* the evill spirit, in the utmost parts of *Egypt*.

The inconveniences of *Egypt*.

s Isa. 30. 6.

t Tobit. 8. 3.

§ 9. Rain is very rare in this land (and that onely in winter) the windows of heaven here having no casements, and the *Egyptians* supplying the want of rain, by making gutters out of the river of *Nilus* into all their grounds and gardens. God therefore in this respect preferreth the land of *Canaan* before this Countrey, [u] *For the land* (saith he) *whither thou goest to possess it, is not as the land of Egypt, from whence ye came, where*

Rain rare in *Egypt*.

u Deut. 11. 10.

thou ſowedſt thy ſeed, and watered it with thy feet, as a garden of Herbs. But the land whither thou goeſt to poſſeſs it, is a land of mountains and valleys, and drinketh water of the rain of heaven. Surely as it is more honour to receive a boon immediately from the hand of a Prince, then in an indirect line, from him, by his ſervants; ſo more peculiar was the favour of God to the *Jews*, and the familiarity of the *Jews* with God, having their land watered from heaven, whileſt the *Egyptians* looked not upward as men, but downwards as beaſts, on that moiſture which conſtantly procured the fruitfulneſs of their Countrey. But this pleaſed them beſt: as carnall ſouls had rather be at a certainty of plenty from Nature, then at an uncertainty thereof, even from the God of Nature himſelf. However they are much miſtaken, who have confidently reported that it never raineth in *Egypt*; ſeeing I have been informed the contrary, by a right worſhipfull * Perſon, and well accompliſhed traveller, a great Patron and bountifull promoter of my preſent ſtudies; an eye-witneſs of much and violent rain at *Grand-Cairo* in *Egypt*, but ſuch as preſaged a great mortality, which enſued not long after.

* Sir *william Paſton of Oxbint in Norfolk.*

The wonders of *Nilus.*

§ 10. The River of *Nile* is the happy Genius of the *Egyptian* ſoil, called in Scripture *Nachal Mitzraim*, or the *river of Egypt*, as a moſt learned Authour hath [w] obſerved. Yea from this *Nachal* he clearly derived the name of *Nilus* with excellent proportion. For

as } from { *Bahal* *Bâal* *Beel* *Bel* Βηλος } is deduced.
ſo } { *Nachal* *Nâal* *Neel* *Neil* Νειλος }

w *Voſſius de Idololatria. lib. 2. cap. 74.*

And to make the matter more plain, *Pomponius* [x] *Mela* reporteth, that the fountain of *Nilus* is called *Nachul* by the *Ethiopians*. A river wherein nature hath obſerved an even tenour of admirableneſs, ſo that the birth, the life, and the death thereof, I mean the fountain, flowing, and fall of this river, are equally compoſed of a concatenation of wonders.

x *Lib. 5. c. 10.*

1 Fountain. The particular place thereof being never as yet known certainly. So that (as the [y] *Tares* in the Goſpell, were beheld, not when ſown, but when grown) *Nilus* appears even at the firſt in a full ſtream and fair chanell.

y Mat. 13. 26.

2 Flowing: which conſtantly beginneth with the riſing Sun on the ſeventeenth of *June*, ſwelling by degrees untill it mount ſometimes twenty four Cubits, and that the uttermoſt (for anciently ſixteen was the higheſt it attained unto:) and anſwerable to the increaſe of this river is the plenty or ſcarcity of the following year. Nor doth this overflowing of *Nile*, give onely wealth, but alſo health to *Egypt*. For if five hundred chance to dye in a day in *Cairo* of the plague (a [z] mortality not rare in ſo populous a place, where the ſound keep company with the ſick, holding death fatall, and to avoid it irreligion) not one doth die the day following.

z *G. Sandys Trav. p. 97.*

3 Fall. For at the influx thereof into the ſea, the freſh water keeps together

together, and contrary to other rivers, changeth the colour of the salt, far [a] farther into the sea then the shore from thence can be discerned.

[a] Idem. p. 94.

Nor less wonderfull are the creatures in and about this river, the bird *Trochilus*, the *Ichneumon*, or *Rat of Nilus*; the *Crocodiles* and *River-horses*, (though as big as a cow, and proportioned as a [b] swine) for all which we send the Reader for his better information to that modern learned Philosopher, [c] who hath made a just tract thereof. Onely we will adde, that not moe cures are prescribed for the tooth-ach, then causes by severall Authors assigned for the flowing of *Nilus*, nor are the one farther from giving the body ease, then the other the minde satisfaction.

[b] Idem. pa. 99.

[c] Windeline de admira. Nili.

§ 11. With the flowing of the River, rose also the Pride of the *Egyptians*, exceeding all bounds and banks of modesty and moderation, defying Nature it self, because (as *Isocrates* saith) they had both drought and moisture in their own dispositions. And such their land is described by the [d] Poet:

The Egyptians proud of Nilus

[d] Lucan. l. 8.

Terra suis contenta bonis; non indiga mercis,
Aut Jovis, in solo tanta est fiducia Nilo.

A land content with home-bred ware,
For forein wealth she doth not care,
Or whether heavens do frown or smile,
Her confidence is all in Nile.

Yea so impudent is the *Egyptian* arrogance herein, that whereas *Nilus* makes *Egypt* and God made both, they falsly boast [e] once and [f] again in the Prophet, *My river is mine own, and I have made it for my self*; whereupon God to clear his own property and right to the creature, threatneth to shew his judgements on that river, [g] *from the tower of Syen even unto the border of Ethiopia.*

[e] Ezek. 29. 3.
[f] Ezek. 29. 9.
[g] Ezek. 29. 10.

§ 12. *Nilus* venteth it self into the Mediterranean sea, with seven mouths, nothing being more famous in humane poetry and prose then this septemfluous river. The holy Spirit takes notice of the same number, threatning utterly to destroy the *tongue of the Ethiopian Sea, when with his mighty wind he shall shake his hands over the river, and shall smite it in the seven streams, and make men go over dry-shod*: which words admit of severall interpretations.

[h] Isa. 11. 15.

1 The strength of *Egypt* is hereby mystically meant, whose kingdome was afterwards destroyed, and the Countrey thereof conquered and subdued to the Persian Monarchy.

2 It probably was literally performed, when *Nilus* by ominous accident failed to overflow (as in the tenth and eleventh year of *Cleopatra*) and his streams became low, and shallow thereupon.

3 The ancient and originall chanels thereof are now in time obstructed, new conveyances succeeding in their place.

An alteration elsewhere obvious. In the Isle of *Elie* (*Englands Egypt* for the flatness, moistness, and fruitfulness thereof) how are the old, and once plentifull streams of [i] *Nyne* and *Welland* impoverished, by artificiall derivations thereof, into the *Leam*, the old and new *Podisk*, and other by-ditches;

[i] Vide Camdens Brit. in Cambr. shire.

ditches; made, to drive mills, to drain meadows, fence fields, bear boats, and other private conveniences? Rivers having as little certainty to poſſeſs their proper chanels, as men their houſes, ancient families being daily outed by other of later extraction.

Various numbring of the ſtreams of *Nilus*.

¶ 13. However, though the ſeven ſtreams of *Nilus* paſs current in moſt mouths, yet they are reckoned up, both over and under that number, by authours of excellent credit.

Ortelius and *Maginus*, in their Maps of *Egypt*, make them eleven.
Hondius in his Map of *Europe* (where *Nilus* is brought in by the by) ten.
Ptolemy this Countreyman, in his deſcription thereof, nine.
The foreſaid *Hondius*, in his Map of *Africa*, eight.
Herodotus [k] (with whom the [l] Scripture agreeth) ſeven.
Gulielmus Tyrius, and *Bellonius*, four.
M^r. [m] *Sandys*, but two navigable branches extant in our age.

[k] In *Euterpe*.
[l] Iſa. 11. 15.
[m] *Trav. pa.* 94.

This various reckoning, exceeding ſeven, ariſeth, becauſe anciently, ſome onely counted the grand and ſolemn *oſtiaries* of *Nilus* (and theſe, which they be at this day, let ſuch enquire which are of the *Commiſſion of Sewers* amongſt the *Egyptians*) whiles others caſt all his *chanelets* (rather *cuts* then *courſes*) into the number. Since, they fall ſhort, either choaked up, or commixed, yet ſtill maintain in mens talk the reputation of *ſeven*. For, when a naturall, or noted number is once up in the market, ſmall occaſionall variations thereof, more or leſs, can never beat it down in common diſcourſe. Thus, *Thomas* is termed *one of the* [n] *twelve*, when there were but eleven, after the ſelf-execution of *Judas*, and before the election of *Matthias*. In a word, the chanels of *Nilus*, daily decreaſed in number, becauſe (as pinked or ſlaſhed clothes have the fewer holes the longer they are worn) ſo his ſtreams fret one into another; eſpecially, the ground being ſo ſoft and tender which lyeth betwixt them.

[n] Iohn 20. 24.

The Iſle of Dogs.
* See *Ortelius* and *Mercators* old Maps.

¶ 14. To come now to the particular deſcription of *Egypt*; *Nilus* flowing out of *Ethiopia*, compaſſed an Iſland called the *Iſle of* * *Dogs*; but, why ſo named, I know as little, as why thoſe rich meadows lying betwixt *London* and *Black-wall*, are called after the ſame name, though better deſerving to be termed the *Iſle of Oxen*, from the fat cattell feeding therein. But, ſeeing no mention of this, or the next Iſland (which *Nilus* makes) in Scripture, we paſs them by, confining our enſuing diſcourſe to Gods Word alone; ſave onely, that we will take leave to ſurvey the Pyramides, becauſe [o] *Joſephus* (though erroneouſly) conceiveth them built by the *Iſraelites*, when here living in bondage.

[o] *Anti. Jud. li.* 2. *Cap.* 9.

Vanity in building the Pyramids.

¶ 15. They ſtand not far from the weſtern bank of the river, and are the younger brethren of the Tower of *Babel*, built (but with better ſucceſs, becauſe finiſhed) on the ſame conſideration, by the *Egyptian* Kings, *to* [p] *make them a name*. Yet, who erected them, Greeks agree ill with themſelves, and worſe with the *Arabian* authours, ſo that *Pliny* [q] gravely obſerves

[p] Gen. 11. 4.
[q] *Nat. hiſt. li.* 36. *cap.* 12.

Digitized by Google

serves it a just punishment on the vanity of these founders, that they are forgotten. Indeed, in the Criticisme of credit, the Artisans cunning might cry halfes in honour, with the Kings cost in this structure; but, both the one and the other, are equally buried in silence, so that the most skilfull *Egyptian* Antiquary cannot out of these Hieroglyphicks of pompe and pride, read the name of either. Whilest the poor midwives, who contrary to *Pharaohs* command preserved the Hebrews children, are to this day remembred by their names, *Shiphrah*[r] and *Puah*. Thus memories founded on the rock of vertue, stand firme, and fast; when they quickly fall, built on the foundered bottome of affected magnificence. Indeed, these Pyramides are of stupendious vastnes, and may be termed *Arts mountains*, though mole-hills, yea, but warts, if compared to those which Nature hath produced. So ridiculous is the unequall contest in point of bulk, betwixt their severall workmanships, that Natures pismires may be said to exceed Arts elephants.

r Exod. 1. 15.

§ 16. Some to excuse the pride of these builders, resolve their design on a point of policy, onely to busie their people, to prevent in them lazines and luxury, (the mother of mutinies) knowing, so rich a soile would invite them to riot, if out of employment. But (whatever was their principall project) their secundary end intended such structures for sepulchers, where the builders bodies lay, not interred, but immured, with all imaginable cost bestowed upon them. For, the *Egyptians* fondly conceived (Reader, pity them, and praise God that thou art better informed) that the soul even after death, like a gratefull guest, dwelt in the body so long, as the same was kept swept and garnished, but finally forsook it, and sought out a new body, if once the corpse were either carelesly neglected, or dispightfully abused; and therefore to wooe the soul to constant residence in their bodies (at least wise to give it no wilfull distaste, or cause of alienation) they were so prodigiously expensive, both in imbalming their dead, and erecting stately places for their monuments.

Intended for Sepulchers.

§ 17. The long lasting of these Pyramids, is not the least of admiration belonging unto them. They were born the first, and doe live the last, of all the *seven wonders in the world*. Strange, that in three thousand years and upwards, no avaritious Prince was found to destroy them, to make profit of their Marble, and rich materials; no humorous, or spightfull Prince offered to overthrow them, meerly to get a greater name for his peevishnes in confounding, then their pride in first founding them; No Zelote-reformer (whilest *Egypt* was Christian) demolished them under the notion of Pagan monuments. But, surviving such casualties, strange, that after so long continuance, they have not fallen like Copy-holds, into the hand of the Grand Signeur (as Lord of the Manor) for want of repairing. Yea, at the present, they are rather ancient, then ruinous; and, though weather-beaten in their tops,

Their long lasting.

have

have lively looks under a gray head, likely to abide these many years in the same condition, as being too great for any throat to swallow whole, and too hard for any teeth to bite asunder.

Not built by the *Israelites*.

¶ 18. We have been the longer hereon, because *Josephus*, as is aforesaid, makes the *Israelites*, when enslaved in *Egypt*, against their wills, the builders of their Pyramids; others conceive them *Pharaohs* magazines; so called, not, ἀπὸ τοῦ πυρὸς from fire, ascending in a narrowing shape, but ἀπὸ τοῦ πυροῦ from wheat, as used for granaries, or store-houses, where corn was deposited: both alike improbable, for

1 They afford no concavity of considerable receit for such purpose.

2 Their form (of all least capable) is useless for such intents, all *the spire* being to loss.

[f] Exod.5.8.

3 The *Israelites* built with [f] *bricks*, whereas these are made of Marble. But for farther satisfaction of the Reader herein, I refer him to that learned [t] Traveller, who hath made an excellent tract of his own observations herein.

[t] M. *John Greaves* in his *Pyramidographia*.

The miserable slavery of the *Hebrews* in *Egypt*.

¶ 19. However, here we may take occasion, to mention the miserable condition of the *Israelites* in *Egypt*, during which time, woefull their slavery, if we consider, the

[u] Four hundred and thirty years if accounted from *Isaac's* birth Exod.12. 41.

1 Long continuance thereof, two [u] hundred and odde years in the *latitude*, and fourscore (from the birth of *Moses*) in the *Paroxysme* of their bondage.

[w] Exod.1.14.

2 Deep misery, insomuch that their *lives* [w] *were made bitter unto them.*

[x] Exod.5.4.

3 Broad extent, none exempted, no, not *Moses* and *Aaron*; *Get you unto your* [x] *burthens.* Say not, that the officers of *Israel*, who onely oversaw the rest, had an easie place of it; for, they [y] *were beaten*, because others under them did not their impossible taske: as if what was wanting in the tale of the peoples *bricks*, must be made up in *blows* on their backs, who were set to oversee them.

[y] Exod.5.14.

Onely, to give the *Egyptians* their due, they gave the *Israelites* their belly full, (as of work, so) of [z] food: which proceeded, not so much from their pity, as their policy; (Cariers are so mercifull to their horses, meat them well, to prevent their tyring) and the plenty of the land, affording at cheap prices abundance of provisions.

[z] Exod.16.3.

Memphis the ancient Metropolis of *Egypt*.

¶ 20. Somewhat north of the aforesaid Pyramids, on the same side of *Nilus*, stood the great City of *Memphis*, anciently the Metropolis of *Egypt*, where their Kings kept their Courts, and therefore it is probable here *Joseph* was bought, and beloved by *Potiphar*, here afterwards accused and imprisoned unjustly, favoured by the jailer, advanced by *Pharaoh*, whose dreams he expounded: in a word, likely it is, that all those eminent passages, betwixt him, and his brethren, were transacted in this City. Some hundred years after, the frequent addresses of *Moses* and *Aaron* to another *Pharaoh*, in the behalf of the *Israelites*, were performed in

Digitized by Google

in the ſame place; and here, or hereabouts the ten *Egyptian* plagues were firſt inflicted, in manner and order enſuing.

The ten plagues of *Egypt*.

1 All the water (formerly the mercileſs executioner of the Jewiſh infants) was for ſeven days turned into bloud, whereby the fiſh dyed, and the river ſtank, *ſo that the* [a] *Egyptians could not drink of the water thereof.* Water, which otherwiſe in it ſelf, was moſt ſweet and delicious, witneſs the anſwer of *Peſcentius Niger* unto his murmuring ſouldiers, *What? crave you wine, and have Nilus to drink of?* The tranſubſtantiation of this element into bloud, extended over all the *ſtreams, rivers, ponds, and pooles in Egypt*, and the ſea onely was excepted, from whence (or from pits newly [b] digged in the ground) the Magicians might fetch their water, which in imitation of *Moſes, quoad ſimilitudinem*, if not *veritatem*, they alſo turned into bloud.

[a] Exod.7.21.

[b] Exod.7.24.

2 Frogs, ſo plentifull that they covered the land, and ſo preſumptuous they came into *Pharaohs* [c] *Bed-chamber*, (though never ſworn his Grooms in ordinary attendance) yea, they crept *into the very ovens* (as if *Salamanders* rather then frogs) and no private place was priviledged from their unwelcome company. But the Magicians made the like in ſhow, if not in ſubſtance, the Devill much delighting in their monſtrous ſhape, for we finde in [d] Scripture, *Three unclean ſpirits like frogs coming out of the mouth of the Dragon.*

[c] Exod.8.3.

[d] Revel.16.13.

3 Lice, Inſects, with ſo many lineaments in a little compaſs, that the eyes of the Magicians could not ſee, much leſs imitate them, ſo that they were forced to confeſs it [e] *the finger of God.* But, whether thus beaten out of diſtance, they here left off their race of emulation with *Moſes*, or ſtill continued it, it is hard to determine.

[e] Exod.8.19.

4 Flies, [f] properly waſpes, or hornets, armed with ſtings, wherewith they tormented the people. Surely, they were more then ordinary flies, becauſe they brought *Pharaoh* to proffer to *Moſes*, a partiall and conditionall departure of the people.

[f] Exod.8.21.

5 A generall Murrain, inſomuch that [g] *all the cattell of Egypt dyed.* Some will object, If this was a totall deſtruction of all the beaſts in the land, how came it to paſs, that ſome afterward were killed by [h] the hail, and after that, in the tenth plague, *the firſt-born* [i] *of beaſts* were deſtroyed by the Angell? But it is anſwered, *All*, here is taken *communiter, non univerſaliter*, for the greater, and moſt conſiderable number. Or elſe, the *Egyptians* in the interim (ſome diſtance of time being betwixt the ſeverall plagues, and a year from the firſt to the laſt) furniſhed themſelves afreſh with new ſupply of cattell from forein Countreys, which ſecond ſtock was alſo afterwards deſtroyed. So vain is it, for men to outvie Gods routings, with their recruitings; his deſolations, with their replantations; and no new ſtore, without a new heart, can hold out againſt his puniſhments.

[g] Exod.9.6.

[h] Exod.9.25.

[i] Exod.13.15.

Digitized by Google

k Exod.9.11.

6 Boils, and Blains, so generall that they were on the [k] Magicians themselves (Hell hath no guard against Heavens blows) who therefore could not stand before *Moses*. Let them now not try to make, but unmake such boils, if they can. But here it is remarkable, that as the wife [l] of *Potiphar*, when she had tempted *Joseph* to uncleanness, cunningly changed her note, and complained on him for offering violence unto her: so in after-ages, the *Egyptian* Authors slanderously retorted these loathsome diseases on the *Israelites*. From whose false reports, humane writers both Greek and Latine (as [m] *Appion*, *Diodorus Siculus*, *Trogus* [n] *Pompeius* and *Tacitus*) have fetcht their relations, *how the Jews being shamefully afflicted with scabs and ulcers, were therefore driven out of Egypt* (for fear of infecting others) *by the inhabitants thereof.*

l Gen.39.14.

m See the books of *Iosephus* against him.
n *Iustin. Hist. lib.*

7 *Thunder, fire and hail*, consuming all men and beasts abiding in the field, together with the flax which was bolled, and barly then in [p] eare, whilest the wheat was yet under ground: a thing preposterous in our *English*, but methodicall in the *Egyptian* harvest.

p Exod.9.32.

8 *Grashoppers*, or locusts, which devoured the reversion of grass and green herbes, till the verdant earth was sabled, and the surface of the land was [q] darkened with their multitudes.

q Exod.10.15.

9 *Positive and palpable darkness* for three days, not so much from the suspension of the sun-beams, or detention of the *Egyptians* eyes, as condensation of the aire with thick clouds, probably also extinguishing all fire, and artificiall lights, as candles goe out in a damp. The Authour of the book [r] of *Wisdome* addeth, that the *Egyptians* during that time, were frighted with terrible sounds, with sad shapes and apparitions, which is more then the Scripture affirmeth, though we deny not, but that darkness is the pliable wax, whereof a guilty fancy may mould to it self any frightfull impressions. Thus all the land of *Egypt* was before-hand hung with mourning, against the death of her people, and all the *Egyptians* were for three days imprisoned in their places, not moving thence, so great was the darkness. Whilest the *Israelites*, though in the same Climate with them, were in effect their Antipodes, it being day and summer with the one, when night and winter with the other.

r Wisd.17.4.

f Exod.12.29.

10 The first-born [f] of man and beast were slain by the destroying Angell all over *Egypt*. Here if any object, that the plague could not be generall, because probably in so large a Countrey some childless family could not afford a first-born: Saint *Augustine* answers, that God in his providence so ordered, that every house yeelded a fit object for his justice. And seeing *Pharaoh* their Soveraign was raised on set purpose for God to ruine, no absurdity to conceive, that his subjects were made fruitfull on design, that they might be deprived of their first-born. However, grant it onely in most families

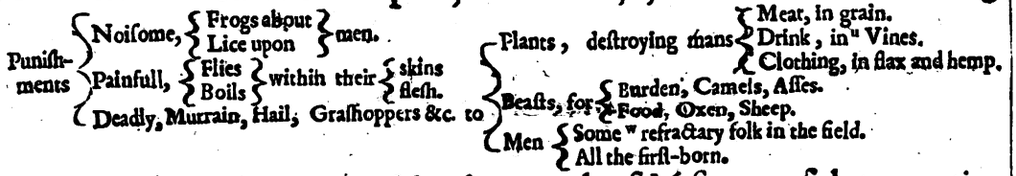
families, never were more heires killed and made in one night. Yet the younger brethren could not brag of the lands they got by this accident, fearing for the present, left their own turn was next, and many of them (no doubt) found their deaths few days after in the Red-sea.

Observe in all these the variety of Gods judgements, no one twice used, always inflicting fresh punishments. God is said to be *cloathed* [t] *with strength*, and here like a Prince of such power, he appeared ten severall times in new suits, so plentifull is his wardrobe, and such the diversity of his judgements. Indeed, he could have made any one of these miracles, effectual for his peoples deliverance, but was pleased to make use of them all, so to prove his peoples patience, manifest his own power, render *Pharaoh* the more inexcusable.

[t] Psal. 93 1.

§ 21. A gradation also appears in his proceedings, so that his heaviest judgements were reserved to the last, shewing first harmeless miracles (onely to raise wonder and seal his servants Commission) when *Moses* his rod was turned into a Serpent, and *vice versa*; and afterwards sending

The gradation in Gods judgements.


Punishments
Noisome, Frogs about Lice upon men.
Painfull, Flies Boils within their skins flesh.
Deadly, Murrain, Hail, Grashoppers &c. to
Plants, destroying mans Meat, in grain. Drink, in [u] Vines. Clothing, in flax and hemp.
Beasts, for Burden, Camels, Asses. Food, Oxen, Sheep.
Men Some [w] refractary folk in the field. All the first-born.

[u] Psal. 78. 47.

[w] Exod. 9. 19. & 25.

In the eight first plagues, God by the mouth of *Moses*, gave solemn notice to *Pharaoh*, how, and when he would send them, but in the *last two* surprised him on a sudden. After warning often given, and neglected, expect no farther caution, but present confusion.

§ 22. To return to the City of *Memphis*, by which name it is but once called in Scripture, namely *Hosea* 9. 6. being otherwise usually termed *Noph* in *Holy writ*. Divers Prophets have reproofs of, and comminations against this proud and profane City.

Memphis, or *Noph* threatened in Scripture.

Isaiah 19. 13. *The Princes of Noph are deceived.*
Jeremy 46. 19. *Noph shall be wast, and desolate without an inhabitant.*
Ezekiel 30. 13. *Noph shall have distresses daily.*

Can the walls of that City stand long safe, against which so great bullets are discharged? These threatnings took slow but sure effect, and at this day it is justly become a desolation. For, seeing all *Egypt* bare an implacable antipathy to the people of *Israel*, it may well be presumed, that *Memphis* the metropolis of the kingdome, as in wealth, so in wickedness exceeded other Cities.

§ 23. Somewhat north of *Memphis Nilus* divideth it self into two main streams (besides some smaller betwixt them) thereby shaping a triangular Countrey, not unlike a Δ *Delta* in the forme thereof. Of these the more western falleth into the Mediterranean, at the ancient city of *No*, afterwards called *Alexandria*. A place, which principally prided it self in its populousnes (*the* [x] *multitude of No*, often mentioned in Scripture) and

No, or *Alexandria*.

[x] Ier. 46. 29. & Ezek. 30. 15.

in the advantageous ſituation thereof, both to get, and keep wealth, being invironed with water. But the greatneſs of this City onely made it the fairer mark for divine juſtice, which (notwithſtanding the watery ſtation thereof) needed neither bridge, ford, nor ferry, at pleaſure to waft it ſelf over into it. How afterwards this City was humbled, take it from the pen of the Prophet [y], who ſpeaking to *Niniveh* (though an exceeding great City [z] of three days journey) ſeems to equalize, if not prefer *No* for bigneſs above it; *Art thou better then populous No, that was ſituate among the rivers, that had the waters round about it, whoſe rampart was the ſea, and her wall was from the ſea, Ethiopia and Egypt was her ſtrength, and it was Infinite, Put and Lubim were thy helpers. Yet was ſhe carried away, ſhe went into captivity, her young men alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for honorable men, and all her great men were bound in chains.* It will hardly appear elſewhere in Scripture, that *Infiniteneſs* is attributed to any created greatneſs, and here we ſee what became of it, ſo that the ruines of *No* may have this Epitaph written upon them, *Hîc jacet finis infiniti.*

[y] Nahum 3.8.

[z] Ionah 3.3.

Beth-ſhemeſh where Chriſt is ſaid to have lived.

§ 24. The eaſtern ſtream of *Nilus* from the eaſt receiveth the river *Trajanus*, on the ſouth ſide whereof ſtood the City *On* (*Onii* in *Ptolemæus*) whereof *Potipherah* was Prince or Prieſt, whoſe daughter *Aſenath* [a] *Joſeph* took to wife. *Aven* is hard by a City, againſt which [b] *Ezekiel* propheſied, and by ſome is made the ſame with *Heliopolis*. This *Heliopolis*, or *Beth-ſhemeſh*, is generally conceived the place (though not named in Scripture) where our Saviour (before he could go, forced to fly [c] from the fury of *Herod*) being a babe abode with his parents. What he did here (beſides ſucking of his mothers breaſt) is not recorded in the Goſpell, though [d] one preſumes to tell us, how the *Egyptian* Idols, at his entring into the land, felt a ſhaking ague, and fell down in homage to him, as once *Dagon* to the *Ark*. [e] Another relates, how this infant ſate under a great tree, which out of dutifulneſs bowed down to him, becauſe his ſhort armes could not reach the branches thereof. [f] A third reports of a fountain betwixt *Heliopolis* and *Babylon*, purified to a medicinall virtue, from the foulneſs of the Babes clothes waſhed by his mother therein. All which *Non credimus, quia non legimus.* Thus Authors conceiving it not to ſtand with the ſtate of Chriſt to live obſcurely in *Egypt*, furniſh him with faigned miracles to make him more illuſtrious, and therein mark not the main intent of Divine Providence. For, in this clandeſtine flight of his Son, God intended not to preſent him in a glorious appearance, but to leſſen, humble, & empty him, ſo that his poverty in it ſelf conſidered was a rich miracle, eſpecially ſeeing we are ſtayed by his flight, and brought home by his baniſhment. Beſides, the [g] Scripture expreſly termeth his turning of water into wine at *Cana* in *Galilee*, the beginning of his miracles.

[a] Gen. 41.50.
[b] Ezek. 30.17.
[c] Mat. 2.13.
[d] *Athanaſius lib. de Incarn. Verbi.*
[e] *Sozom. Hiſtoria. lib. 5. ca. 21.*
[f] *Burchar. in deſcrip. Ter. ſanc. par. 2. cap. 4.*
[g] Ioh. 2.11.

The time of Chriſts abode in *Egypt*.

§ 25. The preciſe time of Chriſts reſidence in *Egypt* is not ſet down, but ſurely his ſtay here was not ſo long, as to tanne the Virgin *Mary*, and dye her complexion into a *Black-more*, as ſhe is preſented in her Chapell of

of *Lauretta*. I deny not, but the pureſt beauties are ſooneſt ſubject to ſunburning, but ſuch a face better became Chriſts Spouſe, then his mother, [h] *I am black, but comely, ô yee daughters of Jeruſalem.* Nor ſhould I much wonder at the colour in her face, if onely the fancy of a libertine Painter, had not ſo many learned men made her picture the object of their adoration. Yet the darkneſs of her face here, is as avouchable, as the brightneſs of her clothes elſewhere, gliſtering with gold, and rich ſtuffe (ſome pretended reliques whereof at *Paris*, the finer they are, the falſer they are) better beſeeming her ancient royall extraction, then her husbands preſent poor and painfull condition. Yet ſuch gorgeous apparell was not ſo much above her means, as ſuch gariſh attire (wherewith ſome Painters doe dreſs her) was againſt the modeſty of that ever bleſſed Virgin. But, pardon our digreſsion, and we return to our matter.

h Cant. 1. 5.

Babylon a City in *Egypt*.

§ 26. Juſt at the confluence of *Trajanus* and *Nilus*, ſtood the once famous City of *Babylon*, though in antiquity, greatneſs, and ſtrength, far inferiour to a City of the ſame name in *Chaldea*. It is not yet decided, which of theſe two Saint *Peter* intended, when writing, *The* [i] *Church which is at Babylon elected together with you ſaluteth you, and ſo doth Marcus my Son.* Proteſtant Divines generally interpret this of the great *Chaldean Babylon*, where moe *Jews* dwelt, then in any one place which was without the land of *Paleſtine*, and therefore probable that Saint *Peter*, being the *Apoſtle* [k] *of the Circumciſion*, might ſometimes reſide there, yet ſeeing *Marcus* is mentioned in the ſame verſe, who is notoriouſly known to have lived in this land (and once to have been Patriarch of *Alexandria*) why might not this our *Egyptian Babylon*, be here meant by the Apoſtle? But Popiſh writers are ſo fond to have Saint *Peter* at *Rome*, that here they will have *Rome* myſtically to be termed *Babylon*. *Good luck have ſhe with her honour*; always provided, that if *Rome* will be *Babylon* in this Epiſtle, to gain *Peters* preſence, ſhe ſhall be *Babylon* in the *Revelation*, on whom thoſe plagues and puniſhments are denounced. But, ſuch as plead her heir-apparent to the former, endevour to cut off the entail, that the latter may not deſcend upon her.

i 1 Pet. 5. 13.

k Gal. 2. 7.

Ieremy forced into *Egypt*.

§ 27. To return to the eaſtern ſtream of *Nilus*, which runneth through the *land of Pathros*. Into which the remnant of the *Iſraelites*, left by the King of *Babylon*, returned under the conduct of *Johanan the ſon of Kareah*, contrary to Gods flat [l] command by the mouth of *Jeremiah*. They took alſo *him*, and [m] *Baruch* the ſcribe (pity to part them, but that the *mouth* and *hand* ſhould go together) no doubt againſt their conſents, and brought them down hither into *the land of Egypt*, partly out of policy (though they would caſt away their counſell) to weare their [forced] company to countenance their deſign; and part out of deſpight, that if (according to their prediction) any evill betided them, they alſo might be joint-ſufferers therein. Both of them, (nothing appearing to the contrary) dyed here, not finding their corpes, like [n] *Joſephs*, carried back in a Coffin into their own countrey. It matters not though our bodies be beſtowed in the earthly

l Jer. 42. 14.

m Jer. 43. 6.

n Exod. 13. 19.

earthly *Egypt*, so our souls be translated to the heavenly *Canaan*.

Prophecyeth *Pharaohs* destruction. o Jer.43.9.

§ 28. Many were the prophecies of *Jeremy* during his abode in this land. Amongst others, that, when he solemnly denounced the ruine of *Egypt*. For he was commanded ° *to take stones, and hide them in the clay in the brick-kill, which is at the entry of Pharaohs house in Tahpanhes*, (understand it some competent distance thence, otherwise such a shop of smoak was but a bad Preface to a Kings Palace) and did foretell that *Nebuchadnezzar* King of *Babylon*, should in process of time, *set his throne*, and *spread his royall pavillion* on those very stones when he should conquer *Egypt*, which no doubt came to pass accordingly. A little more northernly this western stream of *Nile* parts it self into two chanels. One falling into the *Mediterranean* at *Zoan*, a City built * seven years after *Hebron* in the land of *Canaan*. Anciently a chief City in *Egypt*, the whole land, by *Synecdoche*, being termed † *The field of Zoan*, where many of *Moses* his miracles were wrought. *The Princes of Zoan*, though pretending to much wisedome, are * twice pronounced *fools* by the Prophet. The other stream of *Nile* falleth into the sea at † *Sin*, (where hard-by anciently lived the * *Sinites*, one of the eleven nations of the *Canaanites*) called also *Raamses*, being one of the † cities which the *Israelites* built for *Pharaoh*, (as *Pithom* was another) afterwards called *Pelusium* from the muddy situation thereof, and *Damiata* at this day.

* Num.13.32.

† Psal.78.12.

* Isa.19.11.& 13

† Ezek.30.15, 16.

* Gen.10.17. *Bochart. in Geogr. Sac.*

† Exod.1.11.

The land of *Goshen*.

§ 29. But we hasten to the land of *Goshen*, as the best ground in all *Egypt*, lying in the east part thereof. The bounty of an ancient *Pharaoh* gave this Countrey to the *Israelites* for the goodness thereof, and the policy of succeeding *Pharaohs* continued it unto them for the situation thereof being surrounded with *Egypt* on all sides save the sea on the east, so that the *Israelites* were wedged in fast, not to depart without leave. Herein they multiplyed miraculously, though the *Egyptians* endevoured their destruction.

The midwives honesty.

§ 30. *Shiphrah* and *Puah* are tampered with, of *Midwives* to become *Murderers*, that all the male children of *Israel* might be *still-born*. The privacy of their place might have performed this with the less suspicion, by but lending a *Pinch* to such tender plants, and then putting it on the account of casualty, or some sinister accident. But they the *Ministers* of life, refused to be the *Messengers*, yea the *Procurers* of death: and God, in reward of their kindness to his people, p *made them houses*. Not materiall houses (as little comfortable in a land where they, and theirs were not long to live) but understand it, God made their posterity (the *Midwives* themselves being presumed ancient before entring on that profession) to multiply and increase. Some will say, such *houses* could not stand firme, being built on the foundered foundation of their q *lying*. For this act of these *Midwives* was with child with twins, r *Fides mentis*, and *Fallacia mentientis, the faith of their love, and falseness of their lying*, and the former onely was rewarded by God, without any approbation of the other.

p Exod.1.21.

q Exod.1.19.

r St. *August.*

Moses born.

§ 31. This taking no effect, came out that cruel edict, that all the males should

should be drowned, whilest the females were kept alive to be drudges. *In which time* [f] *Moses was born*; one of the best of men, in the worst of ages. He was a beautifull childe, not onely in the eyes of his partiall parents (every bird counting its own young-ones the fairest) but really the marks of extraordinary comlines appeared in his face. Yea, such was his persevering beauty, (fair in the *Cradle* and *Saddle* too) that it lasted unto his old-age; His vigorous and sparkling eyes not being [u] dimmed after an hundred and twenty years. His parents hid him three moneths, and then not daring longer to keep him, for fear of the Kings searchers for *forbidden goods* [male-children] expose him in a [w] bulrush Ark unto the water.

§ 32. *Pharaohs* daughter with her feminine *train-guard* comes down to wash her self, spies the Ark, and commands one of her maidens to fetch it. At the opening thereof, to see with what wares it was fraught, they finde a child therein, and [x] *behold the babe wept*. It is common for children to cry (few born without it) whilest this infant did not cry out of curstness, nor sob out of sullenness, but wept out of sorrow, as silently sensible of more sadness then he durst express, lest he should give his enemies warning thereby to destroy him. How early did *Moses* begin his meekness, and learned the lesson of patience betime? The Lady beholding him, had compassion on him, accounted it pity to drown him, who had almost drowned himself with his tears. She saves him alive, sends him to his mother-nurse, pays her wages for suckling him, takes him home when weaned, counts him her [y] *son*, and gives him breeding accordingly, they being but half-parents that bestow Nutrition, not education, on their children.

§ 33. *Moses* well becomes his breeding, and is [z] *learned in all the wisdome of the Egyptians*. Yet we finde not that the Court made that impression on him as on *Joseph*, never swearing *by the* [a] *life of Pharaoh*. However, *when he was come to years, he* [b] *refused to be called the son of Pharaohs daughter*. Probably in his minority he owned that royall relation. [c] *When he was a child he did as a child*. Now come to the full use of his reason, he renounced all such false extraction. He was so far from writing or styling himself so, that he would not be *called the son of Pharaohs daughter*. It is not enough for us not to tell lies, but we must not suffer them to be told, if it lie in our power to forbid it. *Moses* is not ashamed of * *Amram* and *Jochebed* his poor but pious parents, and will not exchange them, to be supposed the *son to Pharaohs daughter*: Though that was not a bare title, but had both the [d] *pleasures* and [e] *treasures of Egypt* attending it. An *Israelite* in the kilne is better then an *Egyptian* in the Court.

§ 34. He chose rather the afflictions of his brethren, and goes out to see how it fared with them. Finding an *Egyptian* wronging an *Israelite* he kils him: shewing therein some signes of that Saviour-ship, which God intended him for, and he hoped his Countreymen would have [f] understood. But alass, they were capable onely of burning brick, whose eyes had

[f] Act. 7. 20.
[t] Exod. 2. 2.
[u] Deut. 34. 7.
[w] Exod. 2. 3.
Taken up by *Pharaohs* daughter.
[x] Exod. 2. 6.
[y] Exod. 2. 10.
Refuseth royall relation.
[z] Act. 7. 22.
[a] Gen. 42. 16.
[b] Heb. 11. 24.
[c] 1 Cor. 13. 11
* Exod. 6. 20.
[d] Heb. 11. 25.
[e] Heb. 11. 26.
Killeth an *Egyptian*.
[f] Act. 7. 25.

had pored so long on the earth, at last they had almost lost looking up to heaven with any hope of deliverance. The *Egyptians* body[g] *is hid in the sand*, but his killing was publick in the mouths and discourse of all the *Israelites*.

g Exod. 2. 12.

Is upbraided with it.

¶ 35. This his first essay succeeding so well, *Moses* would adventure on a second design, to atone two *Israelites* at variance. But he found it more facile to subdue a foe, then reconcile friends fallen out, and easier to be a *Conquerour*, then *Peace-maker*. He that did the wrong demands of him, who made him a Judge, and whether he[h] intended to kill him, as he did the *Egyptian*. I see it is no sufficient proof, because the party is Plaintiffe that his cause is the best, seeing sometimes they that are most injurious, are the most querulous. Herein God gave *Moses* an *handsell*, or *taste*, of the froward nature of the *Jews*, (offended with such, as advised them for the best) that he might know the better, how hereafter to demean himself towards such waiward dispositions. Hereupon *Moses*, by seasonable flight, provides for his own safety.

h Exod. 2. 14.

Flyeth into the land of *Madian*.

¶ 36. *Shall such a man as Moses fly?* Had he not better have stood to it, and avouched his act? Sure *the Princess royall*, his *Lady-mother* could bear him out for innocent; at the worst, by her Court-interest could procure his pardon. But he knew it was ill trusting of doubtfull friends in dangerous cases; especially that Ladies affection no doubt abating unto him, since his refusall of her son-ship. Into the land of *Madian* he flies, continueth there forty years; that term expired, returns into *Egypt*, and wrought those great wonders in the Court of *Pharaoh*, whereof largely before.

Returns and brings out the *Israelites*.

¶ 37. But of all the *Physick* he gave *Pharaoh*, none wrought so effectually upon him for the mollifying of his heart, as that last *Purge*, when the eldest son was slain in all families; whereupon the *Israelites* are urged to depart: first borrowing all the[i] wealth from their neighbours, who would make their flying enemies a bridge of gold. Nothing bounded the *Egyptians* giving, but the *Israelites* asking: had more been demanded, more had been delivered unto them. *Skin for skin, yea all that a man hath,* [k] *will he give for his life.* Yet I cannot properly call these, Gifts; but rather Legacies of the *Egyptians*, because bequeathed by them, when all conceived themselves in a dying condition.

i Exod. 12. 35.

k Iob 2. 4.

The march forward and backward in *Egypt*.

¶ 38. Out marched six hundred thousand *Israelites*, besides a mixt multitude; full of wealth, wanting nothing, but[l] *leaven* in their bread, for lack of time; from *Rameses* in the land of *Goshen* where they dwelled, to[m] *Succoth*: thence forward to[n] *Ethaim* in the edge of the wilderness; and then *faces-about*, by Gods command they were to turn and encamp before *Pihahiroth* between *Migdoll* and the sea, over against[o] *Baalzephon*, where we leave them in a sad condition, *Pharaoh* behind them, the sea before them, having their choice to be drowned or slain; till God sent them a miraculous deliverance.

l Exod. 12. 39.

m Exod. 12. 27

n Exod. 13. 20.

o Exod. 14. 2.

Here followes the Map of Jewish *habits.*

Digitized by Google

Digitized by Google

An Infant.

Child

Youth

Mourner

Pharisee

Courtier

Boy and Girle

Maidens dancing.

Bride

Harlott

Bedrid man

Corpes wound

Digitized by Google

Bridegroom

Soldgier

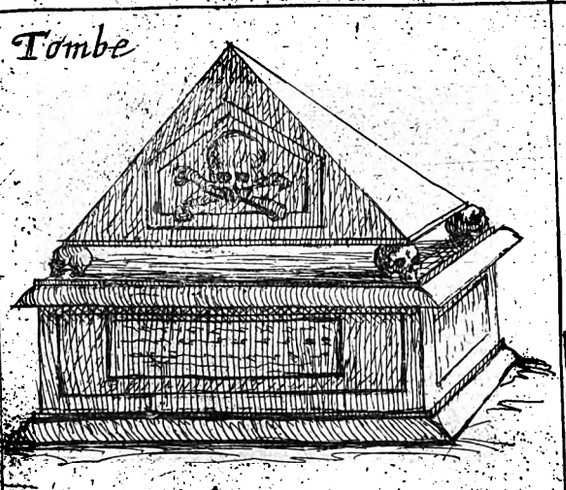
Kinge

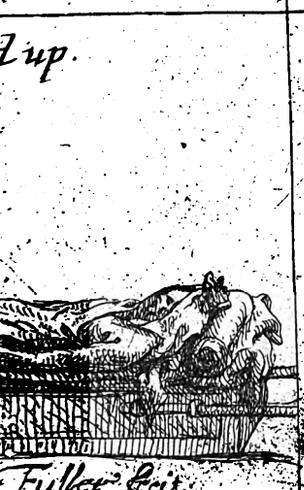
Elder

Wife

Widdow

Tombe





Fuller fecit.

Matthæo Gilly vere Genevoso et (quod triumpho) Parochiano meo Walthamensi (Fratribus meis Pastoribus pluves Agni contingant tales) Synthesin vestiariam Judæorum dedico. T. F.

Digitized by Google

Digitized by Google

OF THE CLOTHES and ORNAMENTS OF THE *Jews.*

CHAP. VI.

SECT. 1. *Of Jewish Garments in generall, their matter, colours, and fashions.*

§ 1. Conceived my taske finished in describing the land of *Palestine*, when casually casting mine eye on *Speeds* Maps of *England*, and other Countreys, I found their borders, or margins, garnished with the pictures of their inhabitants, garmented, and habited respectively according to their several fashions. Wherefore, not to be defective in any necessary ornament, we have added this discourse of *Jewish* Vestments, confining our selves herein onely to Scripture instructions, and the *last Translation*, to avoid endless difficulties, arising from the various rendering of the names of *Jewish* apparell.

The occasion of this discourse.

§ 2. *Jewish* garments were made of severall matters. First, of *pelts*, or *raw hides*, all the wardrobe of those pious persecuted people (*Exiles are living Martyrs*) who [a] *wandred about in sheep-skins, and goat-skins.* Secondly, *Leather*, as the girdle [b] of *Elijah.* Thirdly, *Hair-cloth*, as the raiment of *John* [c] *Baptist.* Fourthly, *course hemp*, whereof sackcloth, the generall weeds of extraordinary [d] mourners. Fiftly, *Fine linen* very fashionable in those parts, *silk*, *cloth*, *scarlet*, [e] *wrought gold*, whereof severally in due place. In a word, according to the condition of the wearer, their clothes might be made of *any thing*, but not of *two things* together [*woollen* and *linen*] as flatly forbidden by the *Leviticall* [f] *Law.* Becaus God would have his people sincere, without any mixture of hypocrisie; ὁλόκληροι, *all of one sort*, *linsie-woolsie* being to the touch, what [h] *lukewarmness* to the taste, offensive to him, who being simple and single in himself, loves integrity in others.

Severall matter of Jewish garments.

a Heb. 11. 37.

b 2 King. 1. 8.

c Mat. 3. 4.

d 2 King. 6. 30.

e Psal. 45. 13.

f Deut. 22. 11.

g 1 Thes. 5. 23. & James 1. 4.

h Revel. 3. 16.

Digitized by Google

White their principall colour.

¶ 3. Of all colours they moſt delighted in *white*. *Let thy garments be always* [i] *white*; ſignifying the jollity and mirth of the wearer. A colour highly valued in Scripture, *He that overcometh, the ſame ſhall be clothed in* [k] *white raiment*, as the Embleme of victory, purity, cheerfulneſs, knowledge, and (in a myſticall ſenſe) grace, and glory. Which whiteneſs of their apparell, the *Jews* daily preſerved, with conſtant waſhing thereof.

i Eccleſ. 9. 8.

k Revel. 3. 5.

Black uſed by mourners.

¶ 4. *Black* is conceived by *Arias Montanus* to be the generall wearing of mourners, chiefly grounding it on *Davids* words, [l] *I bowed down heavily as one that mourneth for his mother*; the Hebrew is קודר שחותי *Incurvabam atratus, I bowed down in black*. However, I conceive this blackneſs no ſuperinduction of a dark die on *Davids* clothes, but rather a dirty hue, or ſoil contracted on his white garments, from neglect of waſhing them (*Veſtes potiùs ſordidæ quàm nigræ*, as we ſay *mourning ſhirts*) it being cuſtomary for men in ſadneſs, to ſpare the pains of their laundreſſes, with *Mephiboſheth*, who, when *David* was driven from *Jeruſalem*, during his abſence, *waſhed not his* [m] *clothes from the day the King departed, untill he came again in peace.*

l Pſal. 35. 14.

m 2 Sam. 19 24.

Chemarims clad in black.

¶ 5. Other mention of *black* among the *Jews*, I finde none at all, ſave onely, that there was a company called *Chemarims*, or, *Black men*, from כמר to *black* or *burn*, (and *black* we generally complain is a *burnt die*) accounted by ſome *conjurers*, as trading in the *black Art*, & clothed accordingly whoſe name God [n] threatneth to cut off from *Jeruſalem*. They were the idolatrous Prieſts of *Baal*, propheſied againſt by [o] *Hoſea*; or ſome appendants to his ſervice, who were [p] deſtroyed by King *Joſiah*, and got their name of *Chemarim* from black clothes, a peculiar habit (no doubt) to themſelves, and which in oppoſition to them (I conceive) few other would wear.

n Zeph. 1. 4.

o Hoſea 10. 5.

p 2 King. 23. 5.

Blew more valued then worn by the *Iews*.

¶ 6. *Blew* ſucceeds, a celeſtiall, or skie colour; *Color cæruleus quaſi cæluleus*, highly priced by the *Jews*, who anciently had (as their *Rabbins* report) the exact skill of dying it to the height, which ſince they have loſt. Yet I finde no *Jewiſh* apparell wholly made of this colour; whereof I conceive this reaſon, that they abſtained from it, as a colour ſacred and myſterious, then which none more uſed about the Tabernacle, and Temple, in the curtains, vailes, and veſtments thereof. Onely we read, that ordinary *Jews*, by Gods command, were to make that lace, or ribband [q] of *blew*, wherewith their fringes were bound to their clothes. Intimating, that heavenly meditations were the beſt ligament, to continue, and faſten Gods commandements unto their ſouls. The *Babylonians* much delighted in, yea, doted on this magiſteriall [r] colour: and ſo alſo did the *Perſians*, as may appear by *Mordecai*, who when advanced, was clothed in [ſ] blew, amongſt many other royall accoutrements.

q Num. 15. 38.

r Ezek. 23. 12.

ſ Eſther 13. 15.

Scarlet, Crimſon and Purple.

¶ 7. A *gradation in honour* of three colours remain, uſuall amongſt the *Jews* in *robes of State* for perſons of higheſt qualities, on great ſolemnities. Firſt, *Scarlet* wherein [t] *Saul* firſt clothed the daughters of *Iſrael*, not dyed (as our modern) with *Madder*, or with *Cochenil*, or with the *powder in*

t 2 Sam. 1. 24.

grain

Digitized by Google

grain [otherwise *Alchermis*] all inventions of later date; but with κόκκος βαφικὸς, a shrub, whose red berries, or grains, gave an orient tincture to cloth. *Second*, *Crimson* (to which *Scarlet* is brought by a mixture of *Alume*) which was used in *Solomons* [u] *Temple*, and in the garments of the principall [w] *Jews*. *Third*, *Purple*, the richest of all earthly colours, having the gaudiness of *red* (whereof it retains a *cast*) abated with the gravity of *blew*, chiefly dyed at *Tyre*, and taking the tincture thereof from the liquor of a shel-fish, formerly found plentifully in the sea thereabouts, but utterly lost and unknown at this day. And, although I no whit envy the good huswife described by *Bathsheba*, clothed with so [x] rich a die, because earned with her industry (and good reason, *Win purple and wear purple*) yet, I confess, I grudge at the rich *glutton* in the Gospell, that he should be *clothed with* [y] *purple and fine linen, and fare sumptuously every day.*

u 2 Chr. 2. 7. & 14. & 3. 14.
w Jer. 4. 30.
x Prov. 31. 22.
y Luke 16. 19.

§ 8. And now I have dipt my fingers so far in the *die-fat*, a word more to reconcile a seeming difference in the Gospell. For, when our Saviour had rich robes in derision put on him by the souldiers, what Saint *Matthew* calls a *Scarlet* [z] *robe*, is termed by [a] Saint *Mark*, and [b] Saint *John* a *purple robe*, and that without the least prejudice to the truth; for

Scarlet and Purple how the same.

z Mat. 27. 28.
a Mark 15. 17.
b John 19. 5.

1 Posibly two severall garments were put on him, as our *English Judges* have distinct suits of robes, one of *Scarlet*, the other of *Purple*.

2 The ancient *Roman* robes of *Magistracy* whatsoever, were called by the genericall name of [c] *Purple*.

3 The ground work was *Scarlet*, which with a mixture of *blew* makes the richest *purple* (as the most skilfull in that mystery have informed me) so, being *Scarlet purpurized*, it might be termed by either, and both appellations.

c If I rightly understand *Lazarus Bayfius de Re Vestiaria. pag.* 173.

So much for the colours of the *Jews* clothes mentioned in the Bible; other colours, *yellow*, [d] *green* &c. not appearing therein; though I dare not say, that, because these colours not being dyed *in grain*, lose much of their lustre, and gloss in washing (so frequently bestowed on their apparell) they therefore abstained from the use thereof.

d Yet found in the Rabbins.

§ 9. As for the shape and making of the *Jewish* garments, they were no affecters (*Englishmen*-like) of various fashions; but, according to the commendable gravity of the ancient *Germanes*, kept the same form for many ages. Indeed their clothes, being for the most part loose vestments, not exactly fitted to their bodies, but onely cast over, wrapped about, or girded unto them, the less curiosity was required in their making. Hence it is, that we finde the *Philistines* their [e] clothes fitting *Samsons* friends, and *Jonathans* [f] robe given to *David*, serving him without any considerable difference. And, because we meet not with the trade of a *Tailor*, clean through the Scripture (though frequent mention of *Weavers*, and *Fullers* therein) it seems anciently no distinct occupation among the *Jews*, being probable, the men, or their wives made their own clothes;

Iews no fashion mongers.

e Judg. 14. 19.
f 1 Sam. 18. 4.

Digitized by Google

with *Dorcas*, who [g] *made coats and garments for the widows, whileſt ſhe was with them.* Thus the ſtate, and gallantry of the *Jews*, conſiſted not in their changeable faſhions, but in their various *changes*, orient colours, coſtly matter, curious embroderies of their garments. However ſo much of the faſhionableneſſe of their clothes as is colligible from Scripture, we come now to deſcribe.

g Act. 9.39.

SECT. II.

The particular faſhion of their apparell.

Linen next their bare bodies.

§ 1. NExt to their skins they ware linen cloth (as moſt cleanly, ſoft, and wholeſome for that uſe) and at night lay in the ſame: Thus the young man, late at night allarum'd out of his bed, with the noiſe made by *Judas*, and his rout, when Chriſt was apprehended, is ſaid, to have [a] *a linen cloth caſt about his naked body* (as his bed-livery left on him) which he was fain to forſake, and ſo to make his eſcape.

a Mark 15.51.

Next a coat coming down to their feet.

§ 2. Next this they put on their coat, which came down to their very feet, accounted modeſt, grave, yea, honourable amongſt them. Great therefore the indignity, offered by the King of *Ammon*, to *Davids* Embaſſadors, [b] *cutting off their garments in the middle, even to their buttocks*; it being a diſgrace to the *Jews*, which was all the faſhion in the *cloaks* of the ancient *Gaules*.

b 2 Sam. 10. 4.

Dimidiáſque nates Gallica [c] *palla tegit.*

c Martiali.

And to prevent the dangling down, and dagling of ſo long garments, the *Jews* uſed, when ſent on [d] an errand, when taking a journey, when doing any [e] office in the houſe, and when [f] eating the Paſſeover, to gird up their clothes about them. Hence a *girdle* is taken in Scripture for ſtrength, readineſs, and activity, whileſt the want thereof denoteth weakneſs, looſeneſs, and lazineſs. Thoſe girdles uſed generally to be but about their loins, *Stand therefore having your loins* [g] *girt.* And therefore extraordinary was that golden girdle of Chriſt in the viſion, and ſingularly placed about [h] *his paps*, ſhewing it rather of ornament then uſe, not to get *ſtrength*, but ſhow the *ſtate* of the wearer thereof.

d 2 King. 4.29.
e Luk. 17.8.
f Exod. 12.9.
g Ephe. 6.14.
h Revel. 3.13.

Slaves tucked up their clothes above the thighs.

§ 3. Now, although free-born people, when about their buſineſs, girt up their coats not above their mid-leg; ſlaves, for their greater ſhame, when carried captive, were forced to tuck their clothes up above their thighes. Thus the Prophet, foretelling the captivity of *Babylon*, calls to the virgin of *Sion*, *make bare the leg,* [i] *uncover the thigh, paſs over the rivers*, as being to wade the neareſt way over waters in their paſſage, whileſt their conquerors would not be at the coſt to ferry them over.

i Iſa. 47.2.

Jewiſh coats girdled, collar'd and fringed.

§ 4. To return to the *Jewiſh* coats; As they were tyed up with *girdles* in the midſt: (*girdles* ſerving the *Jews* for *purſes* wherein they carried their moneys.--μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, [k] *nor braſs in your girdles*) ſo they

k Mat. 10.9.

Digitized by Google

they were collared about the neck; witness *Job* his expression, that his disease [l] *bound him about as the collar of his coat.* Either, that his malady inseparably clinged unto him, (in which sense we say *an ague sticks to ones back as close as his clothes*) or rather, because he was visited with a noisome disease and *aggulutinatus sanie*, was grown stiffe and hard with the *purulent matter* of his ulcers. As the *Jews* coates were collared above; so they were skirted, and fringed below, by Gods especiall command. [m] *Speak unto the sons of Israel, and say unto them, that they make unto them a fringe on the skirts of their clothes throughout their generations, and that they put upon the fringe of the skirt a ribband of blew. And it shall be unto you for a fringe, that yee may see it, and remember all the commandements of Jehovah, and doe them.* And [n] elsewhere they are enjoined to *make fringes upon the four skirts of their garment.*

[l] Iob 30.18.

[m] Num. 15.38, 39.

[n] Deut. 22. 12.

§ 5. A *fringe* in Hebrew *Zizith*, or *Tsitsith*, sometimes also *Gedilim*, in Greek [o] κρασπεδον, represented the complication, or conjunction of Gods commandements among themselves, with their inseparable connexion, as the threads in those thrummed fringes were woven together. The *blew lace* tying them to the four skirts, typified how closely Gods law ought to be applied, and fastned to our hearts. By the rules of the *Rabbins*, every free-born male-child amongst the *Jews*, when knowing to cloth himself, was bound to wear these *fringes*. But women, servants, and infants were not bound (say [p] they) to weare them, though they might without committing any sin, provided that they used no *ceremonious blessing* (like men) at their putting them on. The same say, that blinde [q] men were also bound to wear *fringes*, for, though they saw them not themselves, others did behold them. *Gedilim* (they say) was the thrums woven in the cloth, and *Zizith* was an addition of threads tyed with knots thereunto, but the particular and numerous Criticismes thereof we refer to such as delight in Rabbinicall disquisitions. Onely, adding, that the modern *Jews* have wholly left off the formall wearing of *fringes*, alledging this reason thereof, because they have utterly lost the mystery of making the *blew ribband* (even by their own [r] confession) an essentiall implement of the *fringes*, which should be dyed of a *firmament*, and unfading colour, in lieu whereof, some make shift with a *white* onely, whilest others (it seems) unable to compleat their fringes according to Gods command, prefer the totall omission, before the imperfect observance thereof.

The manner and mystery of their fringes.

[o] Mat. 23.5. & Mark 9.20.

[p] *Buxtorf. Tom. 1. in Zizith cap. 3. Sect. 9.*

[q] *Idem ibidem.*

[r] See *Ainsworth on Num. 15.39.*

§ 6. Hitherto of the lower coat of the *Jews*, which they ware next their linen shirts. Over this they had another called a *mantle*, or *cloak* cast over them, when they went abroad, separable from their garment beneath it. This cloak [s] *Judah* left with *Thamar*, and [t] *Joseph* with his mistress, when the one lost and the other preserved his chastity thereby. Such an upper garment was laid [u] aside by Christ, when about to wash his Disciples feet: and put [w] off by the *Jews*, when intending to stone Saint *Steven*; and was [x] left by Saint *Paul* at *Troas*. Yea, generally they ware

Their cloak, or mantle.

[s] Gen. 38.25.

[t] Gen. 39.12.

[u] Iohn 13.4.

[w] Act. 7.58.

[x] 2 Tim. 4.13.

ware it not when buſie at their work *in the field*, and were counſelled by Chriſt at the invaſion of *Judea* by the *Romans*, forthwith to make their eſcape, and *not to return back to take* ſuch *clothes with them*, as left at home behinde them.

What meant by doubleclothing.

y Prov. 31.21.

§ 7. Of theſe *coats* beneath, and *cloaks* above, we underſtand that expreſsion in the deſcription of a good [y] wife, *She is not afraid of the ſnow for her houſhold, for all her houſhould are clothed with ſcarlet*, or rather (ſeeing no good huſwifery to aray ſervants in ſo rich ſuits) as the Hebrew word importeth שנים *with double garments*, that is, with *coats* and *cloaks* to make them winter-proof, and perchance with *duplicates*, or two of both kindes, though ſucceſsively worne at ſeverall times. So much of both their garments, not forgetting the counſell Chriſt gave the *Jews* concerning them (but when and how far to be followed, let others diſpute) [z] *If any will ſue thee at law, and take away thy coat, let him take thy cloak alſo.*

z Mat. 5.40.

Put off both at night.

§ 8. At night they uſed to ſtrip themſelves of both when going to bed: [a] *I have put off my coat, how ſhall I put it on?* Except in ſome caſe of extremity, requiring their readineſs every inſtant: *Nor the men of the guard which followed me, none of them put off their* [b] *clothes, ſaving that every one put them off for waſhing.*

a Cant. 5.3.

b Nehem. 4.23.

Cloaks poor mens coverlets.

§ 9. The poorer ſort were fain in the night, to make uſe of their *cloak*, or upper garment, for their blanket, or coverlet. And therefore God by ſpeciall order provided, that though men might pawn their upper clothes (as not abſolute neceſſary for their wearing) all the day time, yet at night ſuch a pledge was not longer to be detained, but ſhould be reſtored to him, [c] *At the Suns going down, for that is his covering onely, it is the raiment for his ſkin, wherein ſhall he* [d] *ſleep?* Say not, he was as much ſubject to catch cold in the day, as at night for want thereof; for then being warmed with his work, and in conſtant motion during his day-labour, no danger of taking cold, though the ſame might ſurprize him lying ſtill at night, when, how ſharp the ſeaſon happened ſometimes, the high Prieſts ſervants will teſtifie, needing in the ſpring time [e] *a fire of coales* to be made for them.

c Exod. 22.26.

d Ibid. ver. 27.

e John 18.18.

SECT. III.

Veſtments how varied, according to the age of the wearers.

Infants ſwadling clothes.

§ 1. HOwever, all *Jewiſh* garments admitted of variations, according to the ages, profeſsions, conditions, occaſions, and ſexes of the wearers. Firſt for the ages, briefly to habit a *Jew*, from the *Cradle* to the *Coffin*, we begin with the infant, who with *Job*, coming [a] *naked out of his mothers wombe*, findes ſome *clouts* provided by the care of his parents, or providence of his friends, to cover him. Amongſt theſe, moſt remarkable are his [b] *ſwadling clothes*, wherewith the *Jewiſh* mothers [c] ſwathed their

a Job. 1.21.

b Lam. 2.22. & Ezek. 16.4.

c Luke 2.7.

their children. No doubt doing it with more discretion then many *English* mothers, and nurses, who (as *Spigelius*[d] observeth) generally hurt their babes by binding them too hard about their breast, thereby causing consumptions, of which disease, he affirmeth, moe die in *England*, then in any other Countrey. And so we leave this *Jewish* infant sucking, or sleeping on the lap of his mother.

d In his *Anatom lib.* 1 *c.* 9. *Anglia regio perversum hanc fasciandi rationem ut plurimũ sequitur quo sit ut maxima pars hominum tabe & distillationibus ibi conficiatur.*

¶ 2. Afterward in due time he is *coated*, with little *Samuel*, for whom his mother made a little [e] coat year by year. Nor know I which more to commend, *Hanna's* huswifery in annuall providing, or *Samuel's* thrift in making his coat to serve him a whole year. We conceive childrens clothes differed from mens, not in *fashion*, but in *degrees*, which encreased with the stature of the wearer. Leave we this childe in his calling, namely playing with his mates *in the Market* [f] *place*, loth to spoil his sport (it being as pleasant to see children play, as men to work:) Provided, they be seasonably set to school, for, [g] *Train up a child in the way he should goe, and when he is old he will not depart from it.*

Afterwards yearly coated.
e 1 Sam. 2. 19.
f Mat. 11. 16.
g Prov. 22. 6.

¶ 3. From a *child* he starts up a *youth*, and becomes a stripling, then beginning to delight in brave clothes. If his fathers darling, then perchance he is clothed with a coat, rain-bow like, striped, and streaked, as *Josephs* garment, with *divers* [h] *colours*; the sight whereof bred worse colours in the face of his brethren (*pale envie*, *red wrath*, *blew malice*, *black hatred*) finding him so far out strip them in their fathers affection. Leave we this stripling, hunting, shooting, and offering at manlike exercises.

Then grown a Stripling.
h Gen. 37. 3.

¶ 4. Few moe years shoot him up to be marriageable, and his parents provide a wife for him, as *Abraham* for *Isaac*, (*Abraham*, who followed *Gods* [i] *Angel sent before him*, whilest too many covetous fathers are onely guided by other *Angels* in their choice) and soon after he is prepared for marriage. On his wedding day, how glorious doth he appear coming out of his chamber as the [k] *rising Sun*, when as a [l] *Bridegrom he decketh himself with ornaments?* We wait on him to his *Bride-chamber*, wish him joy, and depart.

Becomes a gay Bride-groom.
i Gen. 24. 7.
k Psal. 19. 5.
l Isa. 61. 10.

¶ 5. Within a year after his marriage (for till that time he was priviledged by the law, [m] *not to goe out to war, but to be free at home, and to cheer up his wife*) he goes forth to fight, souldiery not being so distinct a profession amongst the *Jews*, but that every able man, upon just summons, was bound to bear armes. Behold we him now in complete armour, according to his quality, made either of steel, [n] brass, or [o] gold (I mean for shields and targets; for, otherwise all the art of man cannot make an edged tool of gold, or silver) Defensive; as *habergeon*, *brigandine*, *coats of male*, (which we wish better put on, then *Ahabs* was, that no chinkes may be left betwixt the [p] joints thereof) Offensive, & those either to use *cominùs*, at *hand-push*, or *stroke*, as *sword*, *dagger*, *spear*; or *eminùs*, *at distance*, as *bow*, *sling*, *dart*, and other artificiall engines, (whereof King [q] *Uzziah* was the ingenious inventour) or of a mixed nature, as a *Javelin*, which was a *spear-dart*, some-

After a year is a Souldier.
m Deut. 24. 5.
n 1 King. 14. 27.
o 1 King. 10. 16.
p 1 King. 22. 34.
q 2 Chr. 26. 15.

r 1 Sam.18.11. f Num.25.6.

sometimes cast out of their hands, as *Saul* at[r] *David*; sometimes kept in, and thrust through their enemies, in which manner[f] *Phinehas* did execution on *Zimri* and *Cozbi*. It is enough barely to name these weapons, as having no peculiar *Judaisme* in them, but common with other Countreys. For, though God enjoyned the *Jews* some ceremonious observances in their wearing-apparell, distinguishing them from other nations; yet in the fashion of their armes, he suffered them to conform with the heathen, as might be most for their own safety, and advantage.

The Souldiers belt or girdle.

¶ 6. But amongst all martiall accoutrements, we must not forget the souldiers *girdle*, the inseparable companion of military men. Thus when *Jonathan* stript himself, he gave *David* his garments *even to his sword, and to his bow, and to his* [t] *girdle*: understand his gift *exclusively*, these three things not comprehended therein, as being *unsouldier-like* to part with them. *Joab* promised to give him that could kill *Absalom ten shekels of silver, and a* [u] *girdle*, as a proper military Donative. And perchance, such a *Girdle*, *Balteus militaris*, bestowed by a Generall in a field after the fight, amounted to the honour of our modern *Knighthood*, not to say, *Bannerets-ship*. Conquerors used to besmear their girdle with the bloud of those they overcame (a *Bend* or *Fess gules*, we know, is an honorable *Bearing*) in avowance, and justification of what they had done. And therefore *David* taxeth *Joab*, that having killed *Abner*, and *Amasa*, not valiantly in the field, but treacherously by fraud, *he shed the bloud of war in peace, and put the bloud of war upon his* [w] *girdle, that was about his loines, and in his shooes that were upon his feet*. Not that it casually spirted upon them, but that of set purpose he put it there, misapplying an hostile ceremony of lawfull conquest, to his act of perfidious, and cowardly murder. Leave we now our souldier thus completely armed in all respects, going forth to fight, wishing him *to be valiant for his people, and for the Cities of his God*, and [for success] *the Lord doe what seemeth* [x] *good in his eies*.

t 1 Sam.18.4. u 2 Sam.18.11. w 1 King.2.5. x 2 Sam.10.12.

Turnes mourner at ill success

¶ 7. But if in stead of victory, he meeteth with overthrow, and destruction, so that, with *Jobs* [y] messenger, he himself hardly escapes to bring the dolefull tidings of their defeat; behold him in the following sorrowfull equipage of a *Mourner*. With [z] baldness on his head (not naturall, but) occasioned by the shaving thereof, to make room for a sad Peruke of [a] *Ashes*, or [b] *earth* thereupon; *beard* [c] *shaved*, or else, his *upper lip* [d] *covered, clothes rent*, yea, *flesh it self cut* (not wounded by the enemies sword, but) as a penance imposed upon [e] *himself, feet* [f] *bare*, and whole body next the skin *clothed* [g] *in sackcloth*, wherein he used to lie, and according to the occasion, more or less was his humiliation. May he meet with seasonable comfort, and good counsell, whilest we proceed.

y Iob 1.15. z Isa.15.2. a 1 Kin.20.38. b 1 Sam.4.12. c Isa.15.2. d Micah 3.7. e Ier.41.5. f 2 Sam.15 30. g 1 King 21.27.

Quickly becomes an Elder

¶ 8. Some few years after, 'tis strange to see, how insensibly age hath surprised him, so that he beginneth now to become an *Elder*. If you finde him not at home in his house, you shall certainly meet him amongst those of his own rank in the *gate of the City* (where a Consistory

sistory Court was daily kept, and he a Judge therein) wrap'd with *Samuel* warme in his [h] mantle, and having in his hand a staffe;

1 Not of any *infectious infirmity*, being an heavy curse: *Let there not fail from the house of Joab, one that leaneth on a* [i] *staffe.*

2 Much less of *Idolatry*, an hainous sin: *My people aske counsell at their stocks, and their* [k] *staff declareth unto them.*

3 But a staffe of *Antiquity*, accounted a great blessing: *Every man with a* [l] *staffe in his hand for very age.*

To which we wish him another staffe for his better support, even dutyfull children, and so leave him.

§ 9. At next return we finde him beddred, reduced to aged *Davids* condition, *though they cover him with clothes he getteth no* [m] *heat.* We wish him (in stead of a young *Abishag*) good kitchin-Physick, carefull attendance, and serious meditation on his latter end.

b 1 Sam. 28. 14.

i 2 Sam. 3. 29.

k Hosea 4. 12.

l Zech. 8. 4.

Beddred without heat.

m 1 King. 1. 1.

SECT. IV.

Their habits how differenced, by their severall professions, and conditions.

§ 1. PRobable it is, that all vocations of people (besides the Priests and Levites) as Husbandmen, Tradesmen, Citizens, Merchants, Doctors, Judges &c. were distinguished by their severall apparell, though we can onely insist upon some few we finde in Scripture. First, *Fishermen* had their coates made with the best advantage, not to hinder the wearers swimming therein. Thus, *Peter* hearing that the Lord stood on the land, [a] *girt his fishers-coate about him* (*for he was naked*) *and did cast himself into the sea.* Oh that men would but use the wealth of this world, as Saint *Peter* his coate, onely for civility, as a covering in their passage through the waves of this life, without danger of being drowned in the Deep, with the weight thereof!

Fishermens coates.

a John 21. 7.

§ 2. *Shepheards* succeed, sufficiently known by their *bag*, [b] and *staffe*, or [c] *hook*; except any will adde thereunto the [d] *dog of their flock*, as so necessary an attendant, they seem naked without him. Their clothes were made large and loose, easie to be put on, without any adoe, so that they might *run*, and *ray* themselves. Hereupon it is propheſied of *Nebuchadnezzar*, that he *should array himselfe with the land of Egypt, as a shepheard* [e] *putteth on his garment*, that is, quietly, quickly, in an instant, the conquest thereof should cost him no trouble, as meeting with no considerable opposition.

Shepheards garments.

b 1 Sam. 17. 40.

c Psal. 23. 4.

d Job 30. 1.

e Jer. 43. 12.

§ 3. But my pen is soon weary of the worthless wardrobe of such poor, and painfull people, longing to come to *Court*, the center of bravery, where those *Men of clothes*, to whom gallantry is essentiall, have their continuall residence. *Such* (saith our Saviour) *as weare* [f] *soft clothing, are in Kings houses.* Insomuch that there was a law in the Court of *Persia*,

Court the Element of Gallants.

f Mat. 11. 8.

Digitized by Google

that, *None might enter into the Kings gate clothed with* [g] *ſackcloth*, as a diſparagement to the place. Though the Porters which ſhut out *ſackcloth*, could not ſtop out *ſorrow* from entering into the Palace of the mightieſt *Monarch*.

g Eſther 4. 2.

Courtiers clothed in white linen.

§ 4. Courtiers were apparelled often in *fine* [h] *linen*, which the chiefeſt of them need not bluſh to weare, finding *Angels* themſelves (waiters on an higher King) *clothed in pure and* [i] *white linen*. Now, although *Judea* had ſtore of home-growing [k] flax, yet ſhe fetched far finer from *Egypt*, whence in *Solomons* time *the Kings Merchants received linen* [l] *yarn at a price*. *Kings Merchants*, being a *Guild* or company of men with a *badge Royall* upon them, probably priviledged with a preemption of all wares, and ſole trade in ſome commodities, ſo that *Solomon* (like the great *Duke* of *Tuſcany*) counted traffick no abatement to his Majeſty. They brought it in *linen-yarn*, not *linen-cloth*, *Solomon* ſo ſetting up *Napery*, and the manufacture of weaving, to the much enriching of the land, and employing of the poor people thereof. Thus, after his time the fineſt linen cloth, formerly a purely forein, became partly a native commodity of *Judea*; as linen, *Egyptian*; as cloth, *Jewiſh*; ſpun abroad by the wheels of ſtrangers, woven at home on the looms of his own ſubjects. I ſay not, that *Solomon* took the firſt hint of this good husbandry, from the mouth of his mother *Bathſheba*, characterring a good wife, [m] *She maketh fine linen, and ſelleth it*: though a family being a little kingdome (as a kingdome a great family) what is found beneficiall for the one, may by proportion be extended advantageous for the other.

h Gen. 41. 42.
i Revel. 15. 6.
k Joſh. 2. 6.
l 1 King. 10. 28.

m Prov. 31. 24.

And in ſilk.

§ 5. Paſs we by fine cloth to come the ſooner to *ſilk*, the apparell alſo of our *Courtier*. By *ſilk* we underſtand not *Sericum*, coming from the *Eaſt Indies*, where it groweth on trees: nor *Byſſus*, a ſoft ſilk graſs; but *Bombycina*, made of ſilk-wormes, (whereof largely [n] before) and of it plenty in *Paleſtine*. Indeed we finde, that [o] *Heliogabalus* firſt wore ſuch ſilk clothes in *Rome*; and that in *Juſtinians* time (ſome five hundred years after Chriſt) ſilke-wormes by ſome [p] *Monkes* were firſt brought into *Europe*; as alſo that [q] *Cardinall Woolſie* was the firſt Clergy-man that wore ſilk in *England*: but, when ſilk began firſt to be worn by the *Iews*, we cannot exactly define. Onely we finde amongſt the many favours God beſtowed on their Countrey, this eſpecially recounted, [r] *I covered thee with ſilk*. And thus we leave our *Courtier* ſo gaily apparelled, that his clothes (according to the Apoſtles [ſ] complaint) are not onely his *Uſher* to make room; but alſo his *Herauld*, to appoint a principall place for him to ſit down, when coming into *any aſſembly*; whileſt others, of leſs gallantry, (but perchance more goodneſs) muſt either ſtand, or ſit at his foot-ſtoole.

n In the land of *Moriah*.
o *Lampridius in ejus vita*.
p *Procopius*.
q *Matth. Parker* in his life.
r Ezek. 16. 10.
ſ James 2. 3.

Robes royall of Kings.

§ 6. Come we from the *Stars* to the *Sun*; from the *Courtiers* to the *King* himſelf. Such were conſpicuous, and diſtinguiſhed from their ſubjects, by their *Crown*, *Scepter*, *Throne*, and *royall Robes*, which *Iehoſaphat* wore

wore in war to his [t] coſt, had not Gods goodneſs ordered, that he was more *ſcar'd* then *hurt* thereby. White garments were worn even by the Kings themſelves. Hereupon when our Saviour as a *Mock-king* was made a deriſion both to *Gentile* and *Jew*, as the Souldiers arraied him in [u] *Purple*, Robes of Magiſtracy amongſt the *Romans*; ſo *Herod*, a *Jew* (conforming his ſcoffes to cuſtome of his own Country) [w] περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, clothed him with a *white garment*. Sometimes, Kings did, out of ſpeciall grace, communicate their robes to be worn by their Favorites, as is [x] eminent in the caſe of *Mordecai*. Many and rich (no doubt) were the habilliments of the *Jewiſh* Kings, but when all was done, *Solomon*, in all his glory, was not arrayed as a [y] *Lily in the field*, more fine to the touch, fair to the eye, and, which is the main, the *Lilies* beauty is *his own*, and *in him*; *Solomons* bravery but *borrowed*, and *upon him*.

t 1 King. 22. 30.

u John 19. 2.

w Luke 23. 11.

x Eſther 6. 8.

y Mat. 6. 29.

§ 7. We had almoſt forgotten the Phariſee, who will be offended (as loving *the* [z] *uppermoſt rooms at feaſts, and chief ſeats in the Synagogues*) if not having an high, and honourable mention in our diſcourſe. Theſe, generally, delighted in [a] *Phylacteries* (and *fringes* of the broadeſt ſize) being ſchedules, or ſcrouls of parchment, tyed to their *foreheads*, or *left hands* (by popular error accounted neareſt the heart) wherein the *Decalogue*, and, ſome adde, four other ſections of the Law were written; ſo carrying a *Library* of Gods word on their clothes, ſcarce a *letter* in their hearts. They wore courſe clothing, pretending much mortification, and ὅτε ἠσκοῦν, *when they exerciſed*, (that is, when theſe *Mountebanks* theatrically acted their humiliation) ἀκάνθας [b] στρωμνὴν ἔχον, they had *thornes* for their bed to lay upon, and ſome of them wore a *Mortar* on their heads, ſo ponderous, that they could look neither upward, nor on either ſide, but onely downward, and forthright. But, becauſe the Phariſees affected ſuch clothes meerly to *be ſeen of men*; out of ſet purpoſe, to croſs their vainglorious humour, we will look no longer on their ſtrange apparell, leſt we increaſe their pride, by our ſtudious gazing on their phantaſticall habits.

Phariſees their habit.

z Mat. 23. 6.

a Mat. 23. 5.

b Epiphanius adverſus Hæreſes li. 1. p. 20.

SECT. V.

A Jewiſh man ornamented cap-a-pe.

§ 1. ALthough it be probable, that the ancient *Jews* generally went *bare-headed* (making uſe with *Elijah* of their *Mantles*, or upper garments, in tempeſtuous weather, *wrapping* their heads, as he his [a] face therein) yet we finde them in after ages wearing *Hats* on their heads, with which the *three children* [b] were caſt into the fiery furnace. Not, that they were like thoſe we wear now adays, (a meer modern invention ſince round *flat caps* were diſuſed) but, are termed *Hats* by Analogy, though not of the ſame form, for the ſame ſervice, the coverture of the head.

Hats on their heads.

a 1 King. 19. 13.

b Dan. 3. 21.

Antiochus his hats of a different fashion.

¢ 2. But, some will say, if *Hats* were formerly fashionable among the *Jews*, how came that *Order* of *Antiochus* (many years after) to be beheld as an *Innovation*, of so dangerous consequence in it selfe, and so distastfull to the *Jews*, when he enjoyned them to wear an [c] *Hat*? It is answered; such *Hats* were offensive to the *Jews*, not so much for themselves, but because,

c 2 Mac. 4. 12.

1 A forein Power imposed them.

2 An odious instrument (*Jason* the Pseudo-Priest) pressed the wearing of them.

3 They came in company with other heathenish [d] customes, for whose sake they fared the worse in the *Iews* acceptance.

d Ibid. ver. 13.

4 Such *Hats* (in Greek πίλοι) were (as I may say) of *another block* from those, which the *Iews*, most tenacious of their native habits, formerly had used.

But, how the ancient Hats of the *Iews* were made, is impossible to define, though probably they were of the same matter with their upper garment. Sure I am, the *Babylonians* were more *top-gallant* then the *Iews*, and quite put them down with bravery in that part, as, *exceeding in died* [e] *attire upon their heads*. All that we will adde of Jewish head-attire, is this, that *mourners* amongst them used (in expression of their shame, and sorrow) to be bound about close, *The plowmen were ashamed, they* [f] *covered their heads*. Wherefore, when the Prophet foretold, [g] *And your tires shall be upon your heads, and your shooes upon your feet: yee shall not mourn nor weep, but yee shall pine away for your iniquities, and mourn one towards another*; he pronounceth their sorrow so transcendent, as uncapable to be ordered by the usuall *method of mourning*, and onely to be managed with *amazement*.

e Ezek. 23. 13.

f Jer. 14. 4.

g Ezek. 24. 23.

Ear-rings doubtfull whether worn by Jewish men.

¢ 3. *Ear-rings* were generally worn by Jewish women, as also by their male children whilest as yet young, and under their mothers command; [h] *Break off the golden ear-rings which are in the ears of your wives, your sons, and your daughters*. Where, by *sons*, we understand little boys (therefore hemmed in the text with *women* on both sides) having their sex as yet scarcely discriminated by their habits. But, whether men amongst them ware *ear-rings*, is doubtfull, and the negative most probable; seeing the Scripture, speaking of the eastern Army conquered by *Gideon*, *For they had golden* [i] *ear-rings, because they were Ishmaelites*; intimates thereby, that such were no masculine ornaments usuall amongst the people of the *Jews*. Except any make [*for*] there to relate, not to the *ear-rings* themselves, but to the extraordinary multitude, and massiness thereof. Wherefore, if any be earnest on the contrary, I oppose not; being contented the *Jews* should have *rings* in their *ears*, so be it they had not *Idols* in those *rings*, a [k] superstition of their ancestours, when first coming out of *Padan-Aram*.

h Exod. 32. 2.

i Judg. 8. 24.

k Gen. 35. 4.

Onely chaines about their necks.

¢ 4. Nothing save [l] *chaines* was worn about their necks; no linen in lieu of our modern *bands*, which otherwise would have intercepted, and hindered

l Cant. 1. 10.

hindered the beautifull prospect of the *Spouse* her neck, when compared to a *tower of Ivory*. As for [m] *bracelets* about their wrists, [n] *rings* on their fingers, (for gloves we finde none) [o] *signets* in those *rings*, herein the *Jews* nothing differed from other nations.

[m] Gen. 24. 22.
[n] Luk. 15. 22.
[o] Jer. 22. 24.

§ 5. Their legs were generally bare: wherefore, when we finde the *Three children* cast into the fiery furnace, *in their coats, their* [*] *hosen and their Hats*; by [*hosen*] we understand not *stockins*, but *breeches*; which (as the *Jewish* Priests [†] must wear *of linen* for modesty) other persons might for their own conveniency, or warmth; as probably these children did, as then living in *Babylon*, being somewhat a more northern climate, and colder countrey then *Judea*.

Their legs bare.
[*] Dan. 3. 21.
[†] Exod. 28. 42.

§ 6. On their feet, when at home, and in summer time, they used to weare [p] *Sandales*; which had soles, but no upper-leathers, save the ligaments wherewith they were fastned over the *instep* and *cross* of the foot. Hence came the frequent washing of their feet in the eastern parts; not onely to cool them, but chiefly to clear them from the gravell, and cleanse them from the dirt, which those casements of their *Sandales* had let in. In the winter time, and when they travelled abroad, they wore *shooes* (which they used to put off when coming on [q] *holy ground*.) And it seems that in fair weather, whilest the Master, for more ease, might walke in his *Sandales*, the servant used to carry his *shooes* after him (as our *Serving-men* their *Masters hoods* on the same occasion) in case that rain, or foul weather should happen in their journy. Hence that humble expression, [r] *Whose shooes I am not worthy to bear*, that is, unworthy to perform the meanest servile office unto him. Their shooes were tyed with a small, and slender latchet, yet big and strong enough, to fasten two eminent Proverbes on posterity.

Sandales and shooes.
[p] Mark. 6. 9. & Act. 12. 8.
[q] Exod. 3. 5.
[r] Mat. 3. 11.

1 *From a thread to a* [s] *shooe-latchet*, that is, *nothing at all*.
2 *The* [t] *latchet of whose shooes I am not worthy to stoop down and unloose*, that is (as aforesaid) unworthy to have the meanest employment about him.

[s] Gen. 14. 23.
[t] Mark 1. 7.

Nothing else occurs of the *Jewish* shooes, save that they were often made of [u] *Badgers skins*, which (otherwise seeming fitter for gloves then shooes) served for the upper-leathers, which skins (no doubt) were of finer grain and dressing in those parts (perchance worn with their fur) then in our land where the leather thereof is of no considerable value. It is suspicious, that afterwards some extraordinary cost was luxuriously bestowed on their shooes, when *the poor was sold for a* [w] *pair of them*. Or else their *Exchange ran at a strange rate*, when a piece of a *dead beasts skin* was accounted a valuable compensation for the flesh, whole body, and life of a man.

[u] Ezek. 16. 10.
[w] Amos 2. 6. & Amos 8. 6.

SECT.

SECT. VI.

The habits of Girles, Virgins, Brides, Wives, and Widows amongst the Jews.

Sexes distinguished by their clothes.

a Deut.22.5.

§ 1. SO much of the *Jewish* male-apparell, come we now to their Feminine-attire; sexes amongst them being solemnly distinguished by their clothes, according to Gods expres command therein, [a] *The woman shall not weare that which pertaineth to the man, neither shall the man put on a womans garment, for all that doe so are abomination unto the Lord thy God*: as in all ages, *Epicœne Apparell* hath been the *Baud* to much baseness. Onely herein we are sorry we cannot satisfie our selves, much less the Reader; so little appears of their apparell in Scripture, though we will diligently take whatsoever it tenders unto us.

Girles soon starting Virgins.

b Zech.8.5.

§ 2. We begin with the *Girles*; when, first we finde [b] *the City full of boys and girles playing in the streets thereof.* Let none condemn them for *Rigs*, because thus hoiting with boys, seeing the simplicity of their age was a Patent to priviledge any innocent pastime, and few moe years will make them blush themselves into better manners.

Maidens kept secret; their attire.

c Judg.21.21.

d Judg.11.34.

e 2 Sam.13.2.

§ 3. For, being grown virgins of pretty stature, they were closely kept under *covert-parent*. Whereupon a virgin in Hebrew hath her name from עלם *to hide*, or *keep secret*, maidens not being permitted to gad abroad alone, but onely in companies on great solemnities, then exercising themselves with their own sex, in [c] dancing, singing, and playing on [d] Timbrels, accounted maiden melody. Hereupon it was, that *Amnon* lusting after his sister *Thamar*, *thought it* [e] *hard for him to doe any thing to her.* Not, that he made it any difficulty, or scruple in conscience to *commit folly* with her; but all the hardness was in compassing her company, that was kept so close; and therefore, he was fain, with a fetch, to betray her into his Chamber. We finde nothing particularly of the attire of ordinary virgins in Scripture, but onely that the *Virgin-royall*, or Kings daughters, were apparelled with *garments of divers* [f] *colours upon them*: of the severall kindes and makings whereof, we shall treat * by and by.

f Ibid. ver.18.

* Parag.7.

Iews marry young.

g 1 Cor.7.36.

§ 4. Now, before the Virgin we speake of, prove ὑπέρακμος [g] *past the prime of her youth*, her parents have provided an husband for her. Indeed generally the *Jews* married very young, as studiously advancing speedy propagation of posterity, especially before Christs time, accounting virginity (after ripe years) a *petty purgatory*, and barrenness after marriage a *little hell*, so ambitious all were of children.

The bravery of Brides.

h Revel.21.2.

i Jer.2.32.

§ 5. On her *wedding-day*, how gallantly doth she come forth *as a Bride* [h] *adorned for her husband?* She needs not any Art of memory to minde her to put on her ornaments, for, *can a Bride* [i] *forget her attire? Hers*, to *use*, if not to *own*: it being a fashion amongst the *Jews* (even at this very day observed by them) that, at a marriage, a *Bride* (though never

Digitized by Google

never so mean a person, or silly servant) is decked and dressed in all gayitry lent unto her by her neighbours, so that, that day she appears a moving mine of gold, and precious stones. Nor matters it, though the *Brides* bravery be borrowed on her *wedding-day*, if so be that the comfort, and contentment in her match, remain her own all her life after. And no wonder, if *Bride* and *Bridgroom* were both very gallant, when all their invited guests are highly concerned to be comely; otherwise, if wanting a [k] *wedding garment*, they are accounted to affront all the company, and the welcome occasion of their meeting together.

k Mat. 22. 12.

§ 6. Next day we behold our *Bride* a formall wife, and amongst all her clothes we take especiall notice of the [l] *vaile* on her head, in token of the subjection she gave to, and protection she took from her husband. *Vaile* in Hebrew called רדיד *radid*, derived from *radad*, to *bear rule and authority*, shewing now she had *power* [m] *on her head*, being under the command of an husband. Her vaile was partable from the rest of her clothes; witness the complaint of the *Spouse*, that, *The* [n] *watchmen* (shame on them for their pains) *and the keepers of the walls took away her vaile from her.* This vaile (as all the other garments of the wife) were provided her all her life time, on her husbands charge, God taking peculiar order, that in case her husband should take another wife, yet (amongst other provisions) his first wives [o] *raiment should not be diminished*, though formerly she had been but a servant unto him. But wofull the condition of those *seven women*, who (as the Prophet foretells) in a *dearth of men*, desiring nothing with an *husband* but an *husband*, would be contented, yea willing, and desirous *to weare their own* [p] *apparell*, (that is, to clothe themselves at their own charges) so be it they might have but one man for their husband, to perform conjugall duties unto them.

Wives wore vailes.

l Gen. 24. 65.

m 1 Cor. 11. 10.

n Cant. 5. 7.

o Exod. 21. 10.

p Isa. 4. 1.

§ 7. Now, as the ordinary *Jewish* wives wore clothes proportionable to their husbands estates: so the honourable women amongst them, Queens especially, wore *broidered* garments, which were of two sorts,

Ladies wore broidered clothes of two sorts.

1 Wrought with [q] *needle work*, brought from *Babylon*, of which kinde (for the Art, though not the sex thereof) I conceive was that [r] *Babylonish garment* which tempted the hands of *Achan* to sacriledge.

q Psal. 45. 14.

r Josh. 7. 21.

2 Woven exactly in imitation of the former, and this properly called Πολύμιτα, *Plurimis liciis texta*, composed of various coloured threads, like *branched work*; first found out at *Alexandria* in *Egypt*, whereof the [s] Poet,

Hæc tibi Memphitis tellus dat munera: victa est
Pectine Niliaco, jam Babylonis acus.

s Martialis.

Affirming that in his age the *Egyptian shuttle* had got the victory of the *Babylonish needle*. Understand him; for the quickness, speciousness, cheapness, and novelty of the work; not the state, riches, and curiosity thereof, seeing the wrought garments from *Babylon* were like costly *Manuscripts*,

Manuſcripts, the woven ſtuffes from *Egypt* like *Printed books*, done with leſs charge, and greater expedition.

And Queens beaten or wrought gold. t Pſal. 45. 9.

§ 8. But beſides embroidered clothes, we finde the Queen of *Judea* once arraied in [t] *gold of Ophir* (as if her garment were cut out of the ſame piece with her Scepter and Crown) and made of maſsie plate. If ſo, ſuch bravery was rather to be pitied, then envied, (as all outward greatneſs is a *penance* rather then an *ornament*) except the hands of her *Train-bearers* did lighten the burden thereof. However, it rather appeareth (as afterward it followeth) *of* [u] *wrought gold*; either onely ſtudded or boſſed therewith, or conſiſting of golden threads wrought thereinto. Thus ſuch gallantry was faſhionable amongſt the *Jews*, long before any thereof was uſed in the weſtern parts, or *Rome* it ſelf. Where *Tarquinius Priſcus* is by *Pliny* affirmed the firſt who triumphed *aureâ tunicâ*, *In a golden coat*. And many hundred years after, the ſame Author reports for a matter of greater rarity, that he with his own eyes beheld *Agrippina* the wife of *Claudius* wearing *Paludamentum auro textili* (or *Chlamydem auratam*, as *Tacitus* phraſeth it) a *Mantle of cloth of gold*, as the firſt which began that faſhion in *Rome*, though cuſtomary with the *Jewiſh Queens* a thouſand years before.

u Ibid. ver. 13.

The ſad garments of Widows. w Gen. 38. 14. x 2 Sam. 14. 2.

§ 9. But, if our foreſaid wife, though a Queen, chanceth to bury her husband, and ſo become a widow, preſently on ſhe puts her [w] *widows-garments*, and [x] *anoints not her ſelf with oyle*, but weares mourning apparell (or elſe, it would be accounted a great breach of modeſty in her) ſome competent time, though the exact limitation thereof be not ſpecified in Scripture. Theſe *Widows-garments*, of what mean and homely matter ſoever they were made, had this peculiar priviledge, that they might not be taken to *pawn*, or [y] *pledge*; God *the Father of the fatherleſs*, *and the Judge of the* [z] *widows*, being ſo carefull, that no injury ſhould be offered unto them.

y Deut. 24. 17.

z Pſal. 68. 5.

SECT. VII.

Of the riot and luxury of the Jewiſh women before the Captivity.

Riot the forerunner of ruine

§ 1. SO much for the attire of ſober, and civill Maidens; the garments of grave and modeſt Matrons. Another generation ſucceeds, whoſe husbands might be the *Sons of Abraham* by their extraction, but theſe their wives were none of the *daughters of Sarah* by their conditions. Indeed a little before the captivity of *Babylon* (luxury is the forerunner of miſery) the *Jewiſh* women were arrived at

at the greateſt height of pride; like thoſe of whom *Moſes* foretold, [a] *The tender and delicate woman among you, who would not adventure to ſet the ſole of her foot upon the ground, for delicateneſs and tenderneſs.* Oh pride! the earth, which is [b] *Gods footſtool*, is not good enough to be hers. Though the ſame one day will be bold to tread on her face, who thought her foot too good to tread on it.

a Deut. 28. 26.

b Mat. 5. 35.

§ 2. The Prophet [c] *Iſaiah* taketh eſpeciall notice of a world of trinkets, which in his days concurred to dreſs them:

Mundus, or a world of womens trinkets.

c Iſa. 3. 18. &c.

1 *Tinkling ornaments.*	11 *Ear-rings.*
2 *Caules.*	12 *Rings.*
3 *Round tires like the moon.*	13 *Noſe-jewels.*
4 *Chaines.*	14 *Changeable ſuites.*
5 *Bracelets.*	15 *Mantles.*
6 *Mufflers.*	16 *Wimples.*
7 *Bonnets.*	17 *Criſping-pins.*
8 *Ornaments about the leg.*	18 *Glaſſes.*
9 *Head-bands.*	19 *Fine-linen.*
10 *Tablets.*	20 *Hoods.* 21 *Vailes.*

But now, as once the *Eunuch* ſaid concerning a more myſterious paſſage in this Prophet, [d] *How can I underſtand without an interpreter?* So here without the ſame help, who can attain to the meaning thereof?

d Act. 8. 31.

§ 3. In the firſt place we may conceive many of theſe ornaments were onely temporary, as uſed by the *Faſhioniſts* of that age, which afterwards diſuſed, both name and thing came to be aboliſhed. Which frequently comes to paſs in all kinde of apparell, whoſe very names by degrees grow old, wax thread-bare, turne to rents, to rags, to nothing. For inſtance, it would poſe a good *Antiquary*, to deſcribe the exact faſhion of [e] *Herlots, Paltocks, Gits, Haketons, Tabards, Court-pies, Cheveſailes*, and *Gipſers*: barbarous names, which may ſeem to carry a Spell or Conjuration in the mention of them. Yet all theſe were kindes of garments, commonly uſed in *England* ſome four hundred years agoe. Yea, pride playing in all ages upon conceited opinions of decency, hath infinitely varied the faſhion of all apparell; cuſtomes of our Anceſtours appearing as antick to us, as our faſhions (perchance) will ſeem incredible to poſterity. Who would beleeve, that ever our *Engliſh*, ſome four hundred years ſince, wore ſhooes ſnouted and piked more then a finger long, crooking upwards (called [f] *Crackowes*) reſembling the Devils claws, which were faſtened to the knees with chains of gold, and ſilver? Or, that about the reign of King *Henry* the fifth, men grew ſo exceſsive in that kind, that it was fain to be ordered by Proclamation, that none ſhould [g] *weare their ſhooes broader at the toes then ſix inches?*

Many of theſe ornaments temporary for that age.

e Camd. Remains pag. 196.

f Mentioned in the Hiſtory called *Eulogium*.

g Camd. Remains. pa. 197. Pride the greateſt offence in theſe ornaments.

§ 4. Secondly, of theſe ornaments, ſome were neceſſary, as *fine-linen*; others modeſt, as *Vailes*; moe (though coſtly) comely, as *ear-rings*, and *bracelets*; (which [h] *Rebekah* her ſelf, and the beſt of women did weare)

h Gen. 24. 30.

most of them (some few excepted) though magnificent, lawfull, if not exceeding the wearers estate. Some therefore will demand why the Prophet reproved them, and why God was offended therewith? But, we must know, the things were not so faulty in their own nature, as for the superfluous variety, fantasticall fashion, and over costly matter thereof. But, which is the main, the mindes of the wearers did the mischiefe, whose fingers (as I may say) infected their *Rings*; and mouthes marred their *Mufflers*, being used with pride, and abused to wantonnes. The text saith, *The daughters of Sion were haughty and walked with* [i] *stretched out necks* (and αὐχέω to *boast* is by [k] *Criticks* deduced from αὐχὴν *the neck*; pride being most visible in the erected posture thereof) *and wanton eies, walking and mincing as they goe, and making a tinkling with their feet*, carrying (it seems) bells at their heels, whose musick did jar with modesty, and gave the *watchword* to wantons, at what *Signe* mercenary embraces were to be fold unto them.

[i] Isa. 3.16.
[k] *Vide Stephanum.*

Nose-jewels how fastened.

§ 5. Thirdly, of such as were meer superfluities, none appear more ridiculous and strange then the *nose-jewels* in Hebrew נזם leaving us at a loss how they were fastned. Surely, the *Jewish* women were not ringed *swine-like*, nor had they, like the Salvages in *America*, their noses bored through to hang jewels therein. For, although some may plead, *Pride never feels pain*; as also, that the absurdest fashions, when made common, seem comely; yet such holes in their noses (moe nostrils then ever nature made) must of necessity hinder, both their speech, and plainer pronunciation: except, (as some conceive) they were fastned with gold, or silver-hoops about their noses. For mine own part, I suppose these *nose-jewels* the same with *frontlets*, frequent among the *Jews*, or else some pendants fastened thereunto:

1. First, because *frontlets* (otherwise ordinary ornaments) are omitted in this catalogue.
2. Secondly, because *frontlets* were worn *betwixt their* [l] *eies* (between which and the nose no great distance) hanging down on a peak from their foreheads.

[l] Exod. 13.16. & Deut. 9.8.

However, 'tis probable these *nose-jewels* were *frontlets* of a larger size, more prominent then ordinary, as pride in process of time improveth it self to a greater proportion. And most certain it is, God was highly displeased with this their luxury; witness his heavy [m] commination, *And it shall come to pass, that in stead of sweet smell there shall be stinke; and in stead of a girdle, a rent; and in stead of well-set haire, baldnes; and in stead of a stomacher, a girding of sackcloth; and burning, in stead of beauty.* Which last curse is omitted by the *Septuagint*.

[m] Isa. 3.24.

Women why subject to baldnes.
[n] *Fœminis nec capillos defluere dixit, nec laborare. Epist. 95.*
[o] *Ibidem.*

§ 6. Now, whereas *baldnes* is threatned to the *Jewish* women, it prompts unto me a passage in *Hippocrates*, who (as [n] *Seneca* cites him) affirmes, that women in his time were neither *bald*, nor subject to the *gout*: and yet [o] *Seneca* confesseth, that the weaker sex in his days, were subject

subject to both these infirmities; *Non quia mutata fœminarum natura, sed vita: nam cum virorum licentiam æquaverint, corporum quoque virilium vitia æquaverunt.* Though a supernaturall cause must be allowed, immediately to inflict the same on the *Jewish* women, about the time of the Prophets prediction.

§ 7. Whereas it is said, *in stead of beauty burning*, I question whether it relateth to the *Babylonians* sacking of the City, when [p] *they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.* Rather I beleeve it referred to some personall, and corporall malady, which afterwards God inflicted on the bodies of these lascivious women: As *Fevers*, or the disease *Erysipelas*, *A swelling full of heat, and redness with pain about it*, (called by us Saint *Anthonies fire*) or some other pestilent inflammation. Except any will understand *burning* in the [q] Apostles sense, for inward lust; that these women, when ugly and deformed, should still ardently affect their lovers, by whom they were entertained with neglect, and contempt.

What meant by burning.
p 2 Chr. 36. 19.
q 1 Cor. 7. 9.

§ 8. The mention of turning a *sweet smell into a stink*, mindes me of a common tradition, that an offensive savour attends the bodies of modern *Jews*, who (notwithstanding their frequent washing) may be sented in their company, from those which are *Christians*. Indeed the flout of a fleering Pagan [r] Poet herein, workes nothing on my beliefe,

Quod jejunia Sabbatariorum,
Malles, quàm quod oles, olere, Bassa.

Jews generally ill sented.
r Martialis. li. 4. Epigr. 4.

More am I moved with the testimony of many credible Merchants in our age, adding hereunto, that the *Jewish* mothers use to buy the bloud of Christians, from *Barber-Surgeons*, (who preserve it on purpose) therein to bath the bodies of their new born babes, so to mitigate the rank smell of their children. However, we leave this as [s] doubtfull, having formerly found their report false, who (literally interpreting that commination, [t] *And ever bow down their backs*) affirme all *Jews* to be crooked, or bunch-backed; experience presenting many of that nation (for their stature) as proper persons, and as streight as any other people.

s It is learnedly confuted by D. *Brown* in Vulgar Errors.
t Psal. 69. 24. & Rom. 11. 10.

§ 9. I shall deceive their expectations, who conceive I will soile my book with presenting the exact habits of common *Harlots* therein. Onely in generall we learn from Scripture, that with *Thamar* the daughter-in-law of *Judah*, they used to sit [u] *covered and wrapt in a vaile, in an open place, by the way.* Impudent modesty! shameless shamefacedness! What a contradiction was there betwixt her *gesture*, and *posture*? Why [w] *face covered*, if intending to be dishoneſt? Why in the *high-way*, if disposed to be otherwise? Hereby she professed a private-publickness (the [x] twilight is the *Harlots* season) As free to commit sin: so carefull not to be openly

Harlots their bashfull impudency.
u Gen. 38. 14.
w Ibid. ver. 15.
x Prov. 7. 9.

Digitized by Google

known her self, and (by consequence) not to reveal him who committed it with her.

Harlots painted themselves. y 2 King.9.22. & 30. z Ezek.23.40.

§ 10. Adde hereunto that *painting* was practised by [y] *Harlots*, adulterated complexions well agreeing with adulterous conditions. Especially, they used to [z] *to paint their eyes*, understand their *eye-browes* and *eye-lids* with *Stibium*, to make them look black, conceited by them an extraordinary comelinesse. Hereupon was *Solomons* caution, *Neither let her take thee with her* [a] *eye-lids*, as one of her principall nets to catch wantons therewith. When aged, they used in vain to make themselves fair by [b] *renting their faces with painting*, though more cause to rent them with their nailes out of penitent indignation. Thus painting, used to reconcile, in time widens the breaches in their faces; and their flesh, tainted at last with the poison thereof, like rotten vessels, spring the more leakes, the more they are repaired.

a Prov.6.25.

b Jer.4.30.

Harlots had habits to themselves. c Prov.7.10.

§ 11. As for the other garments of whores, it is probable, that the publick, and mercenary, were distinguished from honest women, by some habit peculiar to themselves; *Solomon* observing, that one came forth [c] *with the attire of an Harlot*. Sure I am, the same custome long since was observed in *England*, finding that *Adam Francis* Mercer, and *Lord Maior* of *London Anno* 1352. procured an *Act* of *Parliament*, that no known whore should wear any hood, or attire on her head, *except naied*, [d] *or striped cloth of diverse colours*: But, enough, if not too much, of so bad a subject; [e] *Who so pleaseth God, shall escape from her, but the sinner shall be taken by her.*

d Stows Survey pag.553. e Eccles.7.26.

SECT. VIII.

Of Jewish Grave-clothes, and burying Ornaments.

The dead how ordered among the *Iews*.

§ 1. AFter some few years, all the persons formerly described, *high and low, rich and poor, one with another*, meet at *the house of death*, whither we will afford them our attendance, to behold their funerall wardrobe. Indeed, by *Jobs* confession, [a] *Naked shall I return thither again*, all are resolved naked into the *wombe-generall* of their Mother Earth; and [b] *When he dieth he shall carry nothing away with him*, (that is, *actively*, which he himself can put on, or is sensible of) though *passively* the dead may be [c] *carried out* with such clothing upon them, as decency, and modesty requires.

a Job 1. 28.

b Psal.49.17.

c Luk.7.12.

Eyes closed, washed and embalmed. d Gen.46.4. e Act.9.37.

§ 2. First therefore, his eyes being closed by one neerest, or deerest unto him, [d] *Joseph shall put his hands upon thine eyes*; the body was [e] *washed*, and then prepared for embalming. This embalming was twofold; either by *incor-*

poration,

poration, substituting spices in the rooms of their *brains* and *bowels* taken out, so to preserve their corpses from corruption, an *Egyptian* custome; and so probably [f] *Jacob* and *Joseph* were embalmed: or else onely by *apposition*, or putting of sweet odours to the dead body; (called by the *Jews* * ἐνταφιασμός) after which sort our Saviour was embalmed. Of whom was a *bone not broken*: so no part of his body was taken away, to hinder the entirenesse of his resurrection.

f Gen 50.2. & 26.
* John 19.40.

¶ 3. The next work was, [g] περιστεῖλαι, συνδῆσαι, that is, to contrive the body, and winde it into a modest method. For, though the pale cheeks of the dead will take no other dye, yet the corpse may *blush by proxy* in the surviving kindred, if not put into a decent posture. Afterwards, they were wrapped up in a *Sindon*, [h] *bound hand and foot with grave-clothes* (generally called [k] ὀθόνια, and more particularly σινδόνες) having [l] *a napkin* about their heads, single by it self, and not fastned to the rest of the *grave-clothes*, as appears by this napkin about our Saviours head, not lying with the clothes after his resurrection, but [l] *wrapped together in a place by it self*. This done, the body was put into a [m] *Coffin*, laid, and carried out on [σορὸς] a [n] *biere*, and then either,

Winded in linen.
g & 5.6.
h Act.8.2.
i John 11.44.
k John 20 7.
l Ibid.
m Gen 50. 26.
n Luke 7.14.

1 Buried, the most [o] *ancient and generall* custome of the *Hebrews*; or,
2 Burnt [p] with fragrant spices, to qualifie all noisome smels; or,
3 Both, as *the bodies of* [q] *Saul and his sons*, whose flesh was burnt, and bones buried.

o Gen.23.19.
p Jer.34.5.
q 1 Sam.31. 12, 13.

As for *Asa* his buriall, it was peculiar for the solemnity thereof, they [r] *laid him in a bed which was filled with sweet odours, and diverse kindes of spices prepared by the Apothecaries art; and they made a very great burning for him.* And the reason, that more state was used at his buriall, then others, was because he was a pious King, and so well deserved it; as also (which was the main) because he had a godly son and successour *Jehoshaphat*, not grudging what cost he bestowed on his Fathers funerall. A feast called *the bread* [s] *of men*, and elsewhere *a* [t] *cup of consolation*, was made at these burials, probably at the cost of the friends of the party deceased, to comfort them at their grief, with moderate refection.

r 2 Chr.16.14.
s Ezek.24.17.
t Jer. 16.7.

¶ 4. We presume, the children and friends, of this person deceased, bemoaned him *veris & spirantibus lachrymis, with true and lively sorrow*; otherwise it was common amongst the *Jews*, as amongst our modern *Irish*, to send for *Mourning women*, so [u] *cunning in wailing*, that they could make their eyes *run down with tears, and their eye-lids gush out with waters*, so to furnish forth the Funerall. Such mock-tears were in all ages:

Mercenary weepers.
u Jer.9.17, 18.

*Credidimus *lacrymis: an & hæ simulare docentur?* Thy tears were trusted: do they falshood know?
Hæ quoque habent artes, quáque jubentur eunt. Yea, they have tricks, at will they come and go.

* Ovid. Epist.

But, as parents, when their children *cry for nothing*, use to beat them, that they may *cry for something*: so God threatned that the miseries of *Jerusalem* should [x] afterwards turn their faigned, and strained wailings, into sound and sincere sorrow; when those teares (formerly but the adopted children)

x Jer.9.19.

dren) should become the naturall issue of their heavy hearts.

Sepulchers Metaphoricall clothes.

§ 5. Nothing more remains of the *Jewish* burying clothes; except any will adde, as part of their Metaphoricall garments, the graves wherein they were interred. These were proportioned to the deserts of the party deceased, and love which the living bare unto him. In which respect *Hezekiah* was buried in the *chiefest* (or [y] *highest*) *of the sepulchers of the sons of David*; but whether highest in *posture* as neerest to *David*, or in structure, as built most eminent above ground, let others dispute. They used to *white over* their sepulchers to *appear beautifull without*, to which the hypocriticall Pharisees are resembled by our [a] Saviour. Yea, the friends of the dead used to raise, repair, and rebuild such sepulchers many years after the party was deceased (probably renewing the Epitaphs upon them:) witness the contradiction in the *Jews* actions, with one hand out of pretended courtesie, building and garnishing the tombes of the dead, whilest at the same time with the other hand, out of reall cruelty, they killed the living Prophets among them.

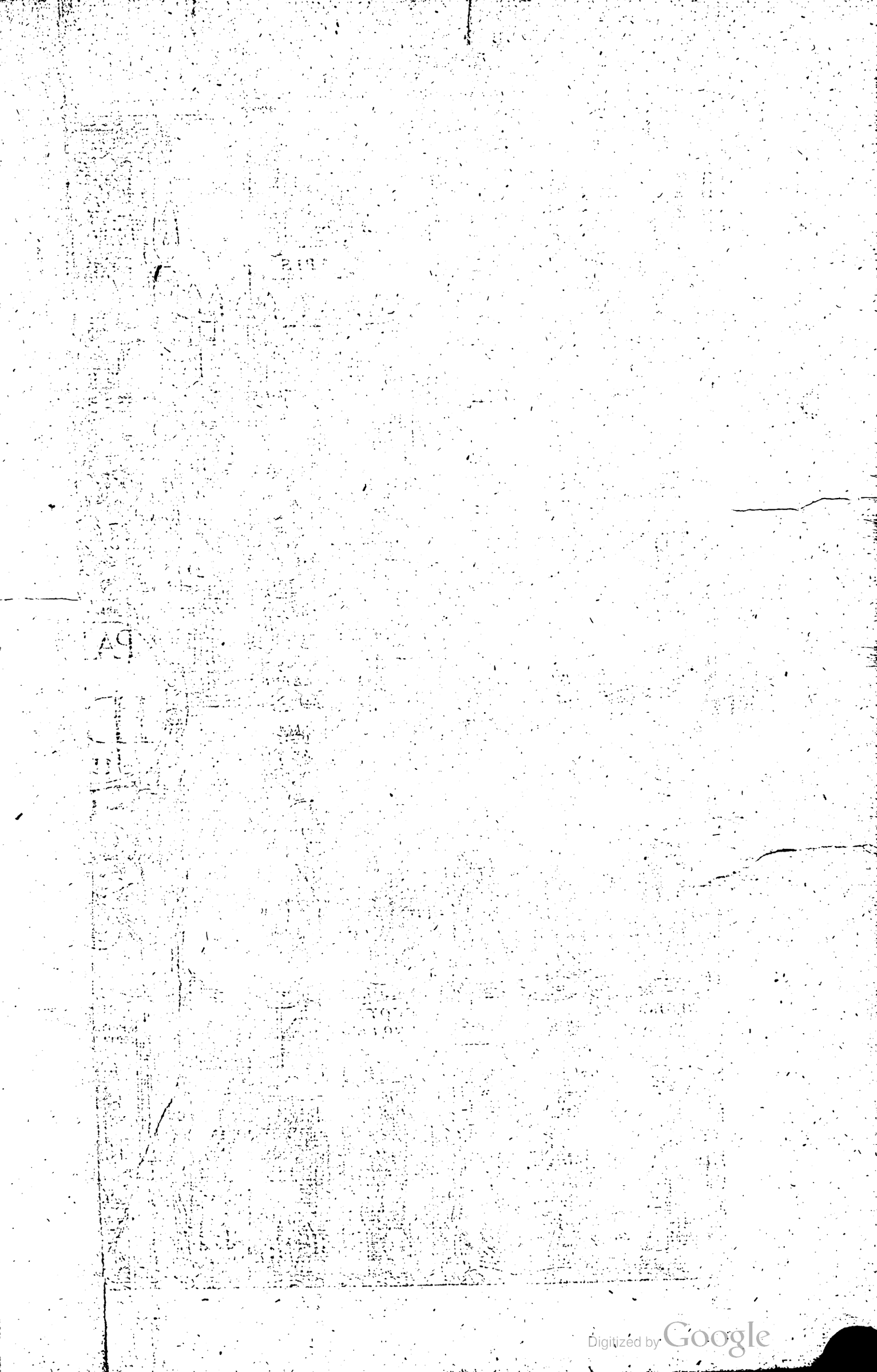
[y] 2 Chr. 32. 33.

[a] Mat. 23. 27.

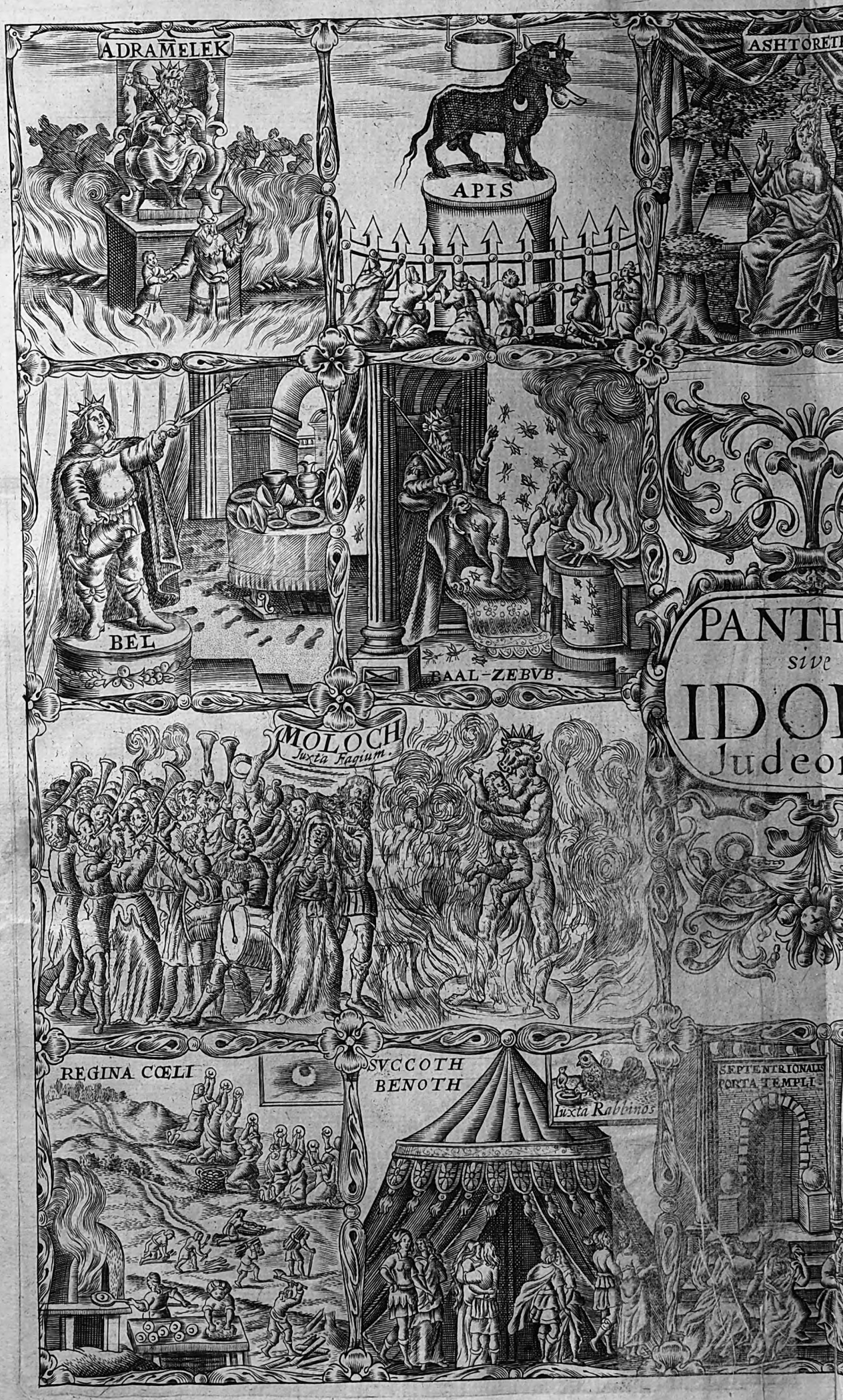
[b] Mat. 23. 29.

Here the Map of Jewish Gods *is to be inserted.*

Digitized by Google

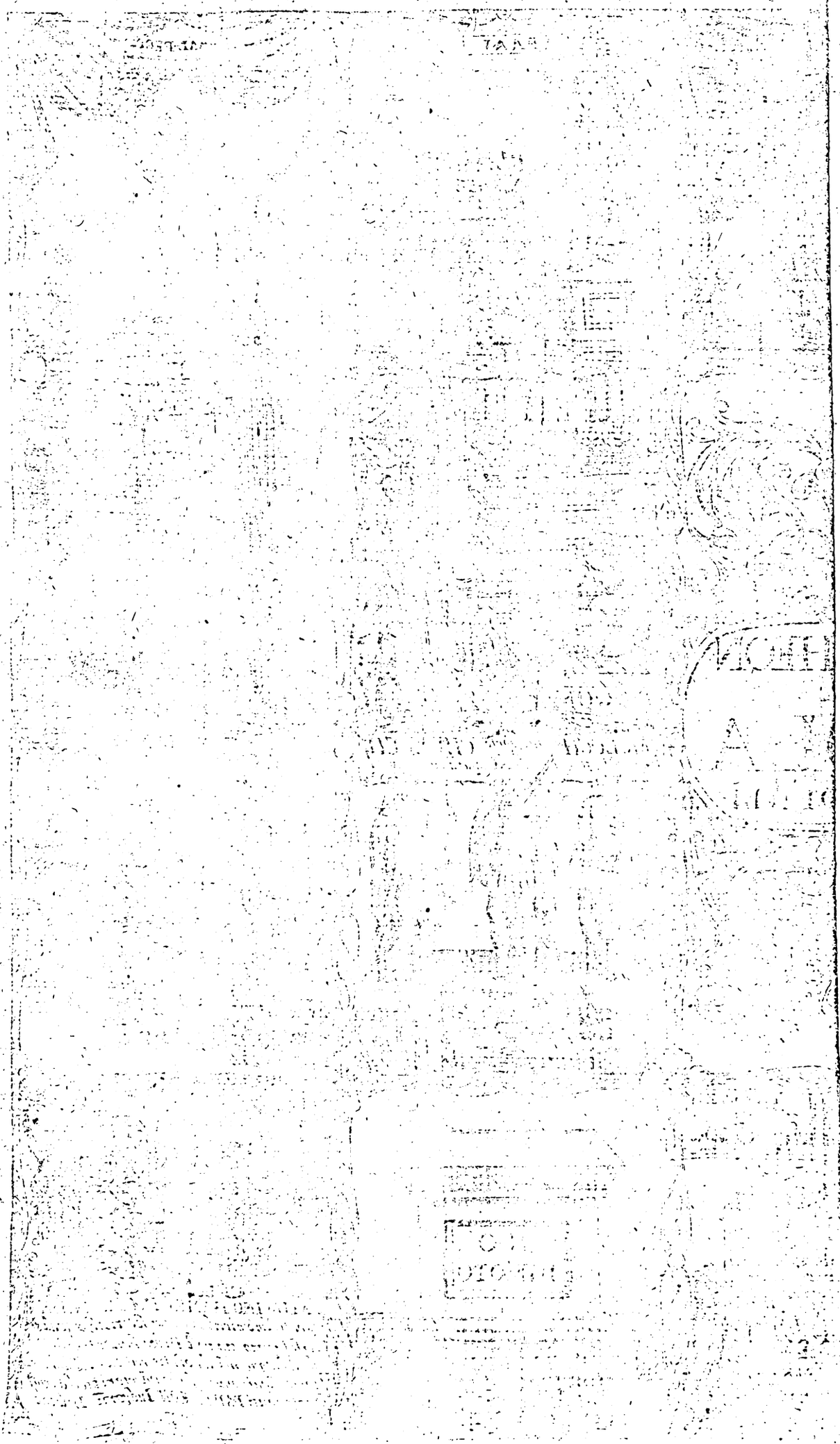


Digitized by Google



Digitized by Google

RETH
BAAL
BAAL-PEOR
EPHOD
THEON
sive
OLA
eorum
DAGON
MOLOCH aut forte CHEMOCH
juxta Benjami Iudeu
NISROCH
TAMMVZ
DEO
IGNOTO
BALDWINO HAMEY Medicinæ Doctori
tam in amœnioribus quam severioribus studiis
versatissimo cui post Deum sanitatem suam
semel atque iterum gratis restitutam debet
agmen amicorum suorum merito claudenti
et coronanti PANTHEON Iudeorū Dedicat
TF
Ro: Vaughan sculp:



Digitized by Google

THE IDOLS OF THE JEWS.

CHAP. VII.

§ 1. IT is hard, exactly to define, when Idolatry first began. It is generally thought about the days of *Enos*, *Adams* grandchild; grounded upon *Gen.* 4. 26. though little certainty can be collected from those words, so variously translated. We may safely conceive, it began very early, in the infancy of mankinde: it being true of the great *World*, what is said of Man the *Microcosme*, [a] *The wicked are estranged from the wombe, they goe astray speaking lies, as soon as they be born.*

Idolatry very ancient.

a Psal. 58. 3.

§ 2. If we enquire into the causes of the variety of Idols, and far spreading of superstition, these principally present themselves. First, the multiformity of error in its own nature. If truth be once casually lost, but especially if wilfully left, numberless are the by-paths of falshood. Nothing under an Infinite, can expleat, and satiate the immortall minde of man. Who having once forsaken God, infinite in power, thought to fill it self with Idols, infinite in number; leaving still a blank, and reserving their souls for [b] *unknown Gods*, when they should be added thereunto.

First reason of many Gods, multiformity of Errour.

b Act. 17. 23.

§ 3. Secondly, the mistaking the attributes of divine Providence. Men did conceive the whole world, and all therein, too large a compass for one God to act, rule and inform. And therefore as *Pliny* observeth, that the old *Eagles determinant spatia*, assign severall and certain circuits to their young ones to fly and feed in, without interfering each on others dominions; so the heathen confined topicall Gods to particular places. *Their Gods* (say [d] the Syrians of the *Israelites*) *are Gods of the hills*; (perchance collecting the same from the Jews usuall sacrificing in high places) *we will fight against them in the plain, and surely we shall be stronger then they.*

Second misunderstanding of Gods Providence.

c Nat. hist.

d 1 King. 20. 23.

This

This mindes me of the ſpeech of a [c] *Perſian* in *England*, attendant on the Embaſſador *Anno* 1626. who perceiving wealthy people in *London* in the time of the Plague tumultuouſly poſting to their Countrey houſes; *What* (ſaith he) *have the Engliſhmen two Gods, the one for the City, and the other for the Countrey?* A miſtake in the heathen, which gave the occaſion of multiplying of Deities: ſome ſhadow of whoſe ſuperſtition, ſtill remains in Popiſh *Saint-worſhip*. For whereas Chriſt gave his Diſciples power to [f] *heale all manner of ſickneſſes, and all manner of diſeaſes* (not conſigning the *Ague* to *Peter*, *Palſie* to *Andrew* &c.) they appoint the ſeverall maladies to the cure of ſeverall Saints, *Tooth-ach* to *Apollonia*, *Sore-eyes* to Saint *Blaze* &c.

§ 4. Thirdly, the improving of *Heroicall* into *Divine* worſhip. Anciently every nation had *men of renown*, famous in their generations, meriting much of their Countrey. Whoſe memories after their death was honoured with monuments, ſtatues, Anniverſaries of mourning, ſome footſteps whereof are ſeen in the *daughters of Iſrael yearly lamenting the daughter* [g] *of Jephthah*. In proceſs of time, popular indiſcretion, hightened this civill, into divine honour, tranſlating ſuch famous *Heroes* from the front of the mightieſt men, into the rear of the meaneſt Gods: as appears by the propenſity of the people of *Iſrael* to adore *Moſes* when dead, had not God [h] prevented it.

§ 5. Fourthly, the aſsigning ſeverall ſexes to their Gods, as [i] *Aſhtaroth* the Goddeſs of the *Zidonians*. Hereupon the fancy of the Poets were the *ſpokeſmen* to make love betwixt them, the *Prieſts* to marry, or rather the *Pandars* to couple; and upon the preſent impregnation of the female Deities, the ſame luxurious fancies were the *midwives* to deliver them, the *nurſes* to ſuckle their children. Theſe, when brought up to maturity, were alſo diſpoſed in matches, thus filling the world with families of full grown, and nurſeries of infant Deities.

§ 6. Laſtly, the ſuggeſtion of *Satan*, who was the *Maſter of the ceremonies* in all theſe ſuperſtitions: who as he is a generall gainer by all ſins of men, ſo he did drive a ſecret trade, and particularly received unknown profit by Idolatry; ſeeing, as the [k] Apoſtle obſerveth, what they ſacrificed, they *ſacrificed to Devills*.

§ 7. In the progreſs of Idolatry we may obſerve, firſt, they began to worſhip *glorious creatures*, *The Sun, with all the hoſt of heaven*, mentioned by holy [l] *Job*, an ancient writer. But all the ſtars in heaven were too few for them to adore. Hence they proceed to worſhip *uſefull creatures*, *ſheep*, *oxen* &c. ſtepping thence to the adoration of *things hurtfull*, *Dragons*, *Serpents*, *Crocodiles*; probably in fear, for a *Ne noceant*, that they ſhould doe them no harm. Laſtly, they gave divine honour to all creatures in generall, [m] *Changing the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things*: their children not making more babies, then their parents did Idols. But of all, the *Egyptian* ſuperſtition, rather then it would ſit out, plaid at the ſmalleſt game; they

e I doe not ſay his name was *Coya Shawſware* of whom in *Stows Survey. pag.* 780.

f Mat. 10. 1.

Third, improving Heroicall into Divine worſhip.

g Judg. 11. 40.

h Deut. 34. 6.

Fourth, aſsigning ſeverall ſexes to their Gods.

i 1 King. 11. 5. & 33.

Laſt, ſuggeſtion of Satan.

k 1 Cor. 10. 20.

Four ſteps of Idolatry.

l Job. 31. 26.

m Rom. 1. 23.

Digitized by Google

they worshipping besides *Oxen*, and *Sheep*, *Onions* and *Leeks*, in their gardens: So that one may justly admire that their superstition did not starve them. For this being granted, that they would not eat what they did adore, (which is laid to the charge of the Papists, how truly I have now no leasure to examine) it is hard to conceive where they found food to satisfie their hunger, besides the objects of their Idolatry.

Infidelity the main cause of worshipping God in a visible shape.

§ 8. If now in the next place we descend to enquire, what should make men so much to dote on the visible representations of their Deities, contrary to the nature of a spirit; we shall finde it proceed from their infidelity, not able to apprehend God under the notion of an incorporeal Being. And therefore to contract the species of their devotion, they fixed it in a materiall object, lest otherwise with them their God should be *out of sight, out of minde*. Saint *Lewes* of *France* loved much to hear Sermons, whilest our King *Henry* the third his contemporary, was more for being at Mass, saying *he had rather see his God then hear another speake eloquently of him*. This humour of seeing a Deity (though venting it self otherways) possessed the hearts of people in all ages, who being unable to raise up their minds to conceive God every where, loved to look on him bodily represented in some materiall Image.

Two occasions thereof.

§ 9. Infidelity thus premised as the main cause, two other occasions, no ways given by God, but ignorantly taken by men, much advanced such visible representations: First, Gods frequent appearing to the Patriarchs in a bodily shape. Which being but then assumed, voluntary, occasionall, and for the present purpose, was misinterpreted by men for naturall, necessary, constant, and an essentiall part of his Being: and thence they concluded him a corporeall substance.

Second occasion of making images.

§ 10. Secondly, Image-making was much advantaged by some expressions in Scripture, that God used *after the manner of men*, allaying the purity of his nature, with humane Phrases, so to work himself the better down to our capacities. Should God speake of himself as he is, his expresions would be as incomprehensible as his Essence. Hereupon, men, in stead of thinking higher of Gods *Goodnes*, thought lower of his *Greatnes*, and not able to conceive his *Providence* by his *Eye*, cleare demonstration of his *Power* by his *Arme*, clearer by his *Hand*, cleerest by his *Finger*, *attention* by his *Eares*, *gracious presence* by his *Face* &c. fell first in their brains to fancy, and then with their hands to form him a bodily Image, or Idol. Idols, which though (as the *Psalmist* [n] observeth) *they have mouths and speake not*, yet are termed by the *Prophet*, [o] *teachers of lies*, misinforming men with most false apprehensions.

n Psal. 105. 5.

o Habak. 2. 18.

A second assimilation in badness.

§ 11. But their impieties stopped not here, but proceeded from a corporall, to a vicious assimilation, and soon after inferred their Gods conformity to man, as well in lewdnes, as in limbes, badnes, as bodily proportion. This they falsely collected from the impunity of many profane persons, interpreting Gods silence, consent; as approving,

becauſe not preſently puniſhing their wicked practiſes. *Theſe things haſt thou done, and I kept* [p] *ſilence, and thou thoughteſt that I was altogether ſuch a one as thy ſelf.* Thus becauſe many *Theeves* have thrived by their felonious courſes, *Drunkards* in their diſtempers have ſtrangely eſcaped dangers, and *Harlots* have grown wealthy by their mercenary embraces; the heathens have fancied *Mercury* the God and Patron of theft, *Bacchus* of drunkenneſs, *Venus* and (as ſome will have it) *Flora* of whoredom, conceiving ſuch Gods guilty themſelves of the ſame ſins, and friends, favourers, yea protectors thereof in others.

p Pſal. 50. 21.

Difference betwixt the learned and ſimple heathens Idolatry.

¶ 12. But to return to their worſhipping of Idols. True it is, the moſt knowing and rationall amongſt the heathens, adored not the very materiall Image, but in, under, through, and beyond the ſame worſhipped the true God of heaven and earth. And in all ages ſome were found who flouted at ſuch ſuperſtitions: amongſt theſe the Poet brings in an Idol thus ſpeaking.

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus ſcamnum faceréne, Deúmve;
Maluit eſſe Deum.

Time out of minde a fig-tree ſtock I grew,
An uſeleſs block, before the workman knew,
Benches, or Gods to make me, (ſmal the ods)
Reſolv'd at laſt of me to make his Gods.

Semblable whereunto is the ſtory of a Countrey-man in *Spain*, who coming to an Image enſhrined, the extraction and firſt making whereof he could well remember, and not finding from the ſame that reſpectfull uſage which he expected, (haply becauſe he had not feed the Friers to their contentment, who accordingly do ſell ſuch frowns and ſmiles) *You need not* (quoth he) *be ſo proud, for I have known you from a Plum-tree.* But although the wiſer ſort both of *Pagans* and *Papiſts* worſhipped God under the Image, ſo onely faulty in *ſymbolicall Idolatry*, and breach of the ſecond Commandement, ſerving the true Deity in a falſe and forbidden manner, yet the ignorant people amongſt them both, were directly guilty of dull downright Idolatry, breaking both firſt and ſecond Commandement, adoring a falſe God with a falſe ſervice. And as *Jacob*, though bound by his own vow to goe on to [q] *Bethel*, yet either out of faintneſs or forgetfulneſs, ſet up his ſtaffe ſhort thereof at the City of [r] *Shechem*, where he bought a dwelling; ſo the devotion of ignorant people, though projecting perchance a longer journey to themſelves to worſhip God in the Image, tired in their travell, and taking up a nearer lodging, terminated their worſhip in that viſible object preſented unto them. Thus Gods Spirit, though allowing liberty to the *Potter* of the ſame clay to *make one veſſell to honour and another to diſhonour*, ſharply reproveth the [ſ] *Carpenter*, who makes a fire for his warming, and a God for his worſhipping of the ſelf ſame wood.

q Gen. 28. 22.

r Gen. 33. 19.

ſ Iſa. 44. 16, 16.

How heathen Idols were firſt brought in amongſt the *Jews*.

¶ 13. But grant Idols originally frequent amongſt the *Heathen*, a Colony of them began to be planted amongſt the *Iſraelites*, much by their mixture with the men, more by their matches with the women of thoſe nations of *Canaan*; notwithſtanding Gods flat prohibition to the

the contrary: His [t] *daughter shalt thou not take unto thy son, for they will turn away thy son from following me, that they may serve other Gods.* Some will say, it was more probable the *Jewish* husband should turn his heathen wife to true Religion. For suppose her no fool (such unconvertible in a [u] *Mortar*) but one of a tolerable capacity, bearing unfeigned affection to her husband (obliged thereunto in gratitude for his marrying her, he might destroy) he having the double advantage of Authority and Verity on his side, it seems more likely that he should make impression on her belief, then receive infection from her. But here we must know, that the husband by breaking Gods command in his unlawfull match, forfeited the vigour and vertue of his arguments, intreaties, perswasions, and threatnings to work upon her. And as his *sword* justly wanted the edge of power, so his *shield* deservedly lost all strength of protection, being left liable and exposed to his wives solicitation, without any fence against her infection. Yea, grant at first his constancy in the truth as hard as stone, yet in continuance of time it might be hollowed with that, which *Solomon* calleth *a continuall* [w] *dropping*; and restless importunity advantaged with bosome-opportunity, may atchieve a seeming impossibility.

[t] Deut. 7. 3, 4.

[u] Prov. 27. 22.

[w] Pro. 19. 13.

§ 14. So much for the occasion of Polytheisme, the originall of heathen Idols, and naturalizing such strange Gods amongst the *Israelites*. Come we now to the particular description of their Idols. Conceive we this no breach of Gods [x] command, *Make no mention of the name of other Gods, neither let them be heard out of thy mouth*, understanding it, by way of praying to them, praising of them, pleading for them, swearing by them, but otherwise it is lawfull to mention them occasionally by way of discourse; yea commendable to name them as detesting their impiety, deploring mens ignorance, desiring mens information, the right knowledge of many Scripture-passages, depending on some insight into such superstitions. Where, before we begin, be it observed, that though very many the Idols mentioned in Scripture, yet our mistake may make them more then they were; if erroneously conceiving *Quot nomina, tot numina*, that every severall Idols name we meet with, was a different and distinct Deity by them adored. O no! As our *one and onely God* is known to us by severall names, *Jah, Jehovah, El, Elohim, Adonai* &c. so in apish imitation thereof, some one heathen God took a principall pride, to have severall names imposed upon him, and pleased himself much in πολυωνυμία, in *multitude of titles*.

How it is lawfull to describe heathen Idols.

[x] Exod. 23. 13.

§ 15. In setting forth these heathen Gods, it matters not what method we use, and perchance none at all is most naturall for our subject. *Molten Images are* [y] *confusion*, saith the Prophet; and therefore, a rude heap fitter, then an orderly pile, for their description. However, not for their honour but our ease, we will rank such Idols as we finde in Scripture worshipped by Jews, or Judaizing people, Alphabetically; as followeth.

Alphabeticall method in ranking them.

[y] Isa. 41. 29.

Digitized by Google

Adramelech.

¶ 16. That is, a *Magnificent King*. Surely, seeing such men as made, named also these Idols, they had been highly to blame, if not fitting them with illustrious titles. This was not adored by the *Jews*, but such *Samaritans* as from *Sepher vaim*, came to people the Countrey, whence the ten Tribes were carried captive. His image may probably be conceived, a Crowned King sitting on a Throne, and the manner of his worship is expressed in *Holy*[z] *writ*, that they burnt their children in fire unto him. Not that they burnt them to ashes, as they did to *Moloch*, (whose service was *Hell*, whilest this of *Adramelech* was *Purgatory*) but, by way of lustration, expiation, consecration, and *Mock-baptisme* by fire, their *Chemerim*, or *Priests* led the unwilling children, and passed them through the fire on both sides, where their painfull scorching was rewarded, with the peoples acclamation, and their parents opinion of merit therein.

z 2 Kin. 17. 31.

Anamalech.

¶ 17. As some[a] deduce it from the *Arabian* word עני *Ani*, *Rich*, in effect a rich King, or (if you will) *Prince Mammon*. If so, he hath many adorers this day, by[b] *covetousness which is Idolatry*. Others deriving it from an Hebrew root ענה an *answering God*, which shows him more civill, friendly, and familiar then others of his rank, taking more state upon them in their sullen silence. No doubt, the Devils answers here were no plainer, then his riddling Oracles elsewhere, which like changeable *Taffata* (wherein the *woofe* and *warpe* are of different colours) seems of severall hues, as the looker on takes his station: so his doubling answers appeared such to every ones apprehension, as they stood affected in their desires. *Anamaleeh* had the same superstitious worship[c] with the former, and was worshipped by the *Sephervaite Samaritans*.

a Ger. Voss. de Orig. Idolat. lib. 2. cap. 5.

b Col. 3. 5.

c 2 King. 17. 31.

Apis, or *Serapis.*

¶ 18. Was a true living black bull, with a white list, or streak along the back, a white mark in fashion of an half Moon on his right shoulder; onely two hairs growing on his tail (why just so many, and no moe, *the Devill knows*) with a fair square blaze in his forehead, and a great bunch called *Cantharus* under his tongue. What art their Priests did use, to keep up the breed, and preserve succession of cattell with such γνωσιαρχία, or privy marks, I list not to enquire. It was adored by the *Egyptians*, (though not mentioned by name in Scripture) and hence it was, that they fed by themselves, counting it an[d] abomination to eate with the Hebrews. For, oh! how would their hunger have been turned into fury, if tasting of an *Israelitish* dish, they should chance to meet therein with parcell of that God whom they worshipped? This also was the cause, why *Moses* requested three days journy into the wilderness to sacrifice, refusing to doe it in the land of *Egypt*, alledging fear to be stoned, if *before their eyes they should offer the abomination of the Egyptians*, namely, if he should offer a bull or cow, how mad would the other

d Gen. 43. 32.

e Exod. 8. 26.

Digitized by Google

have been, at such an indignity, and affront to their Deity.

¶ 19. Besides this naturall and living Bull, kept in one place, they also worshipped Ἐῶν διάχρυσον *a golden*, or *gilded oxe*, the Image or portraiture of the former. Some conceive this *Apis* to have been the symbol, and emblem of *Joseph* the Patriarch, so called from אב *Ab*, *a father*, seeing he is said to be made by God [f] *a Father to Pharaoh*, that is, preserver of him and his Countrey. And therefore the *Egyptians* in after ages, gratified his memory with statues of an Oxe, a creature so usefull in plowing, sowing, bringing home, and treading out of corn, to perpetuate that gift of grain he had conferred upon them. They strengthen their conjecture, because *Serapis* (which [g] one will have to be nothing else but *Apis* with addition of שר *Sar*, that is, *a Prince*, whence perchance our English *Sir*) was pictured with [h] a bushell over his head, and *Joseph* (we know) was *corn-meater* genetall in *Egypt*. Though others on good ground conceive, *Oxe-worship* in *Egypt* of far greater antiquity.

f Gen. 45. 8.

g G. Voss. de Idol. lib. 1. c. 29.

h Ruffinus Hist. Eccles. lib. 2. ca. 22 & Suidas in Σάραπις.

¶ 20. However, hence [i] *Aaron*, and hence afterwards *Jeroboam* (who flying from *Solomon*, lived some years with *Shishak* King of [k] *Egypt*) had the pattern of their *Calves*, which they made for the children of *Israel* to worship. If any object, the *Egyptians* Idols were *Bulls*, or *Oxen*, the *Israelites* but *Calves*; the difference is not considerable. For, (besides the objector never lookt into the mouths of the latter to know their age) *gradus non variat speciem*, a less character is not another letter. Yea *Herodotus* calls *Apis* himself μόσχον a *Calfe*, and *Vitulus* is of as large acception among the Latines. Such an old calfe the [l] Poet describes,

i Exod. 32. 4.

k 1 Kin. 11. 40.

l Virgil. Eclog. 3.

——*Ego hanc vitulam (ne fortè recuses,*
Bis venit ad mulctram, binos alit ubere fœtus)
Depono——

My Calfe I lay (lest you mislike't, both tides
She comes to th' pale, and suckles twain beside.)

But to put all out of doubt, what in *Exodus* is termed a *Calfe*, the * Psalmist calleth an *Oxe*. Some will have *Aaron* to have branded on his Calfe the privy tokens of *Apis*, because it is said, *after he had made it a molten calfe* that he [m] *fashioned it with a graving toole*, that is, say some, imprinted it with the foresaid characters in the face, back, and shoulder thereof; but this we leave as uncertain.

* Psal. 106. 20.

m Exod. 32. 4.

Ashima.

¶ 21. All that we know of him, is, that he was the God of the men of *Hamath* [n], which were brought into *Samaria*. The *Rabbins* say, he was presented as an *Hee-goate*. Like enough, Satan much delighted in that shape, whose staring, frizeled, shaggy hair was fit to affright folk. Indeed, both Devils and Goats are said to goe out in a stinke, and so fare they well.

n 2 King. 17. 30.

Ashtoreth, in the Septuagint *Astarte*.

¶ 22. Her *Hebrew* name signifieth *flocks*, either because worshipped in the form of a *Sheep*, as the *Jews* will have it, or because (as *Scaliger*) whole flocks were sacrificed to her. What if because supposed protector and preserver of flocks in those eastern Countreys, as in the west,

—*Pan*

Digitized by Google

—Pan curat oves, oviúmque magiſtros. *Pan he doth keep, both Shepheard and Sheep.*

Aſhtaroth, ſaith the Scripture, was the Goddeſs of the *Sidonians* [o]. *Tully* ſaith the ſame, [p] *Venus Syria Tyróque concepta quæ Aſtarte vocatur.* But, though the *Sidonians* did originally invent, they did not totally ingroſs her to themſelves, the *Philiſtines* having a ſhare in her ſervice, who hung up *Sauls* Armor in the [q] *Houſe of Aſhtaroth*, as acknowledging their victory atchieved by her aſsiſtance. In the vacancy [r] of the Judges, the worſhipping of *Aſhtaroth* was firſt brought into *Iſrael*; which afterwards, by the adviſe of [f] *Samuel*, was ſolemnly baniſhed out of the land, untill *Solomon* in his old age, befooled by his wives, [t] introduced it again. Her image was the ſtatue of a woman, having on her own head the *Head* [u] *of a Bull*, where the hornes erected reſembled the Creſcent *Moon*, and his curled hair (falling down on her forehead) betokened (forſooth) the fiery beams thereof. This Goddeſs was very tender of her ſelf, and carefull not to catch cold; for, beſides the *Grove* over her image, ſhe had alſo *Curtains* over her *Grove*, [w] which the women weaved for that purpoſe, till *Joſiah* took order to deſtroy them.

o 1 Kin. 11.33.
p De nat. Deorũ. lib. 3.
q 1 Sam. 31.10.
r Judg. 2.13. & 10.6.
f 1 Sam. 7.3,4.
t 1 King. 11. 5.33.
u M. Selden de Diis Syris ex Philone Byblio.
w 2 King. 23.7.

Baal.

§ 23. That is, *a Lord*, being the name generall for moſt Idols. Hereat haply the Apoſtle [x] reflected, when acknowledging (according to common language) *there be Gods many, and Lords many.* But, we take this wherof we treat, to be *Chiefe of the Baals*, the moſt ancient, and eminent of his name. A *great Lord* no doubt, who could *qualifie* four [y] hundred and fifty Prophets for his *Chaplains*. He was ſerved with [z] *bowing of the knee*, and his Prieſts, in a religious frenzie, [a] uſed to *cut themſelves with knives and lancers, till the bloud guſhed out upon them.* Oh! how doe ſome go down hill with difficulty, and take pains to the place of eternall Pain? In the *interim* betwixt the [b] Judges, *Baaliſme* was firſt brought into *Iſrael*, which in the days of *Samuel* was [c] publickly abandoned by the people. Afterwards the worſhip of *Baal* ebbed and flowed variouſly, as followeth:

x 1 Cor. 8.5.
y 1 King. 18.19.
z 1 Kin. 19.18.
a 1 Kin. 18.28.
b Judg. 2.13.
c 1 Sam. 7.4.

	In *Iſrael.*		In *Judah.*
d 1 Kin. 16.31.	1 [d] *Jezebel* daughter to *Eth-baal* King of the *Zidonians* wife to *Ahab*, brought in *Baal* (as part of her portion) into *Samaria.*	1	*Athaliah Jezebels* daughter, publickly planted the ſervice of *Baal* in *Jeruſalem*, and beſtowed [e] on him, all the *dedicate things of the Houſe of the Lord.*
c 2 Chr. 24.7.	2 *Eliah* gave his worſhip a mortall wound, when killing four hundred and fifty of his Prophets at mount *Carmel.*	2	*Jehoiada* rooted it out, when he ſlew *Mattan* [f] *Baals* Prieſt, before the Altar.
f 2 Kin. 11. 18.	3 *Jezebel* before *Ahabs* death, recruited the number of *Baals* Prophets, to about [g] four hundred, and ſet up his ſervice again.	3	*Ahaz* ſet up bank-rupt *Baal*, with a new ſtock, and made molten [h] images for his ſervice.
g 1 King. 22. 6. h 2 Chr. 28.2.	4 *Jehoram* her ſon (beſt of all the bad Kings) put away the image [i] of *Baal*, which *Ahab* had made.	4	*Hezekiah* is preſumed to have deſtroyed *Baal*, amongſt the reſt of the images, which he brake in pieces.
i 2 King. 3.2.	5 *Jehu* ſo totally and finally routed *Baal*, and his Prieſts, that they never after rallied up their forces in *Iſrael.*	5	*Manaſſeh* reared up [k] Altars for *Baal*, and made a grove for him in imitation of *Ahab.*
k 2 King. 21. 3. l 2 King. 23.5.		6	*Joſiah* made an [l] utter abolition of *Baal* out of the land.

m Hoſea 2.17. Then was fully accompliſhed, what God by his [m] Prophet had foretold,

I

I will take away the names of Baalim out of her mouth, and they shall no more be remembred by their name.

¶ 24. Some will aske, that seeing *Baal* is made a Man by *Eliah*, *He is a God* [n] *pursuing his enemies* (which is no womans work) how comes Saint *Paul* to make him female *Rom.* 11.4. οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ, where the feminine article speaks him, or her rather, of the weaker sex? It is answered, τὴν εἰκόνα *the Image*, or something equivalent, is understood. If this satisfie not, even, *Let Baal plead for himself*, and make his own vindication for the monstrosity of an *Hermaphrodite*.

n 1 King. 18.27.

Baal-Berith, and *Baal-meon*.

¶ 25. I take these to be the same with *Baal*, onely distinguished by the place wherein they were worshipped. Thus the *Lady* of *Lauretta*, *Hall*, and *Walsingham*, are not severall persons, but the same adored in sundry *Shrines*. *Baal-Berith* (perchance because first worshipped in *Berithus* a City in *Phœnicia*) had a Temple in, or near *Shechem*, whence *Abimelech* took seventy pieces of silver to raise his [o] Army. *Baal-meon* was placed in the Tribe of *Reuben*.

o Judg. 9.4.

Baal-peor.

¶ 26. Taking his name from פעה *to lay open*, *Deus apertionis*, an Idol which *shewed all* that *Adam* covered with fig-leaves. The [p] Fathers make him to be the beastly God *Priapus*. No wonder then if grave *Cato* went off from the stage, at the Plays presented to the honour of the God *Bacchus*, accounting such scurrility inconsistent with his severity, seeing none could contentedly behold the image of *Baal-peor* (the Idol of *Moab* and *Midian*) but first must sacrifice all his modesty unto it. And we may be well assured, where the Idol was naked, the Idolaters were not covered, so that both sexes assumed much licentiousness in their feasts, and merry meetings, as appears by the impudency [q] of *Cozbi* and *Zimri*.

p *Hieron. lib. 2. in Hose. ca. 9. & lib. 1. contra Jovinianum Isidorus de Origin. lib. 8. c. 11.*

q Numb. 25.6.

¶ 27. One thing I much admire at, in the worship of *Baal-peor*, that such as adored him (as the Psalmist observeth) did *eat the sacrifices* [r] *of the dead*. Me thinkes, each morsell they put into their mouths, should mar their mirth, and the very mention of *the Dead*, make them *all amort*. Their warm and wanton embraces of living bodies, ill agreed with their offerings *Diis manibus*, to *gastly Ghosts*. This inclines me to that learned [s] mans opinion that by *sacrifices to the dead* are intended no *Inferiæ*, or *obsequies to the departed*, but onely meer offerings to the *Idol*, a liveless, dull, dead, and inanimate thing; in opposition whereunto, God so [t] often in Scripture is styled the *living Lord*.

r Psal. 106.28.

s *Vossius de Idolat.*

t Above thirty times. See the Concordance.

Bel.

¶ 28. The same (say some) with *Baal*, onely he was a *Phenician*, this a [u] *Babylonish* Deity. This *Bel* was the grand confounder of so many barnes, flocks, and vineyards, spending daily twelve [w] measures of fine flowre, forty sheep, and six great pots of wine. Surely he deserved to forfeit his large fare, by the Apostles [x] rule, *He that will not work, let him not eat*,

u Isa. 46.1.

w *Hist. Bel. v. 3.*

x 2 Thes. 3.10.

eat, finding no activity in this Idol, proportionable to his voracious appetite. Indeed his Priests, and their family are said to make riddance of all those victuals; and although the whole story may be challenged to be *Apocrypha*, yet so much thereof as relateth to *Bels* devouring belly (so beleeved by a vulgar errour) seems framed in some analogy to Canonicall truth; witness the threatning of God in the [y] Prophet. *And I will punish Bel in Babylon, and I will bring forth out of his mouth, that which he hath swallowed up.*

[y] Ier. 51. 44.

Baal-Zebub.

§ 29. That is, the *Lord of flies*; but, whether so called, from bringing or banishing of *flies*; from causing, or chasing them away, is not decided. Indeed the *Jews* account it one of their *constant miracles* in their Temple, that whereas naturally (as *where the carcase is, thither will the Eagles resort*: so) flies swarme where sacrifices are slain, yet not any of such troublesome insects infected their Altar, whilest plenty thereof about the sacrifices of *Baal-zebub*. Of this Idol formerly in [a] *Dan*, here I onely enter my dissent from their opinion, who conceive *Baal-zebub* a nick-name given in derision to the God of *Ekron*. Surely sick men speake seriously, and *Ahaziah* his fall had not so far crazed his intellectuals (calling him *Baal-zebub* in his Commission to his messengers) as to send a mock by their mouth to that God from whom he begged a boon, and hoped to have a favorable answer. At which time those messengers were remanded by *Elijah*, and soon after the two Captains with their fifties sent to attach him burnt with fire from heaven, whilest the third saved himself with [c] submissive language; a *Petition* working more then a *Mandamus* on the spirit of the Prophet. *Bel-zebub*, or *God of flies*, passeth in the Testament for the [d] *Prince of Devils*. Indeed, as flies have their felicity in inflaming of raw sores: so the Devill delights in heightning each *pimple* into a *scab*; *scab*, into a *boyle*; *boyle*, into an *ulcer*; *ulcer*, into a *fistula*; endeavouring to improve our smallest sins by his temptations into *unpardonableness*, if Gods mercy prevent not his malice.

[z] Mat. 24. 28.

[a] § 29.

[b] 2 King. 1. 2.

[c] 2 King. 1. 13.

[d] Mat. 12. 24.

Chemosh.

§ 30. Notoriously known to be the abomination of [e] *Moab*; yet so that this Idol was held in *Coparcenary* betwixt them, and the *Ammonites*; witness *Jephthah* his question to the King of *Ammon*, demanding restitution of the land of *Gilead* from the *Israelites*, [f] *Wilt not thou possess that which Chemosh thy God giveth thee to possess?* Thus as *Moab* and *Ammon* once parted the incestuous extraction from the same [g] *Grandfather*: so now they met again at the Idolatrous adoration of the same God. We finde nothing in Scripture of the fashion, or worship of *Chemosh*, onely we read in [h] *Benjamin* an ancient learned *Jew*, that at *Gebal* in a Temple was found the Idol of the children of *Ammon* (certainly either *Chemosh*, or *Moloch*) being *an image of stone gilded over, sitting on a throne, betwixt two female images also sitting, having an Altar before him whereon incense was offered*, as we in our draught have designed it accordingly.

[e] 1 King. 11. 33 & 2 Kin. 23. 13. & Ier. 48. 13.

[f] Iudg. 11. 24.

[g] Gen. 19. 37, 38

[h] *In Itinerario.*

Dagon.

Digitized by Google

Dagon.

¢ 31. Neither good *flesh* nor *fish*, but a mixture of both, bearing *fish* in his *name*, and *flesh* in his *head*, and [i] *hands*. Indeed the heathens observe the *Syrians* generally to have adored fish: *Piscem Syri venerantur*, [k] saith *Tully*. Yet dare I not impute Gods not appointing any *fish* to be sacrificed unto him, to his detestation thereof on the foresaid account; but rather, either because being *feræ naturæ* they could not be constantly gotten for the *continuall sacrifice*; or because it was hard to bring fish *alive* to *Jerusalem* many miles by land, it being essentiall to the sacrifice to be presented *quick* at the Altar when offered thereupon. But of *Dagon* formerly in * *Dan.*

[i] 1 Sam. 5. 4.

[k] *De Natura Deorum.* 3.

* § 32.

The *Ephod.*

¢ 32. This by the primitive institution thereof, is sufficiently known for a Priests [l] vestment. Indeed, once we finde *David*, when dancing before the *Arke*, wearing [m] an *Ephod*, but in what capacity let others dispute: surely not with any sacrilegious invading of the Priest-like office. Perchance, (as formerly our *English Kings* at their *Coronation* wore a *Dalmatica* with sleeves, a Sacerdotall garment: so) *David*, as *custos utriusque tabulæ*, and being by his place to provide that the Priests should perform their office, habited himself (especially on that occasion) in some generall conformity to their function. But leaving this to others, as God by *Aarons* chiefe [n] *Ephod* informed such as inquired of him, so Satan (Gods Ape in his *Temples*, *Priests*, *Prophets*, *Altars*, *Sacrifices*, *Oracles*, and *Ephods*) counterfeited in his mock-*Ephods*, to resolve such as asked counsell thereat. Thus the *Danites* before their expedition against *Laish*, consulted the [o] *Ephod* which *Micah* had in his house, concerning their success. *Gideon* also made an *Ephod* of the spoiles of the *Midianites*, which we charitably beleeve might be (when first made) a *Virgin* (as innocently intended by him, onely for a civill memoriall) but in fine proved an *Harlot*, when all *Israel went a* [p] *whoring after it.* So that such an *Ephod* may pass under the notion of a *Jewish Idol.*

[l] Exo. 28. 6. &c.

[m] 2 Sam. 6. 14.

[n] 1 Sam. 13. 7.

[o] Judg. 18. 5. 14

[p] Judg. 8. 27.

Milcom.

¢ 33. That is, *their King.* If any object, that the *points* therein answer not exactly to that sense; know their Gods were too great to be ranked under Grammar Rules: (*Jupiter* we know irregularly declined both in Latine and Greek) and some grammaticall *Anomaly* is conceived to conduce the more to their magnificence. It was the God of the [q] *Ammonites*, and was the same with *Moloch*, as may appear, because what [r] *Amos* calleth מלככם, Saint *Luke* [s] rendereth *Moloch*, according to the judicious observation of the most learned [t] Father, concerning *Apostles*, and *Apostolicall men*, citing places out of the *old Testament*, *Illos non verba considerare, sed sensum, nec eadem sermonum calcare vestigia, dummodo à sententiis non recedant.*

[q] 1 King. 11. 33. & 2 Kin. 23. 13.

[r] Amos 5. 26.

[s] Act. 7. 43.

[t] S. *Hierome li. 2. in Amos.*

Moloch.

¢ 34. A monstrous Idol. Nothing came amiss to him, having *Stow-*

age enough to receive whatever was offered unto him. It was an hollow image of brass, having seven repositories therein; one for *Meal*, a second for *Turtles*, a third for a *Sheep*, a fourth for a *Ram*, the fifth for a *Calfe*, (like to which was the head thereof) the sixth for an *Oxe*, the [u] seventh for a *Child*, which it first embraced in its armes, and then (*Hags* hugs kill with kindness) seared to death, having fire made under the concavity thereof. This murder of children was acted near *Jerusalem*, in a place remarkable for its double name,

u *Paulus Fagius in Chaldæam paraphrasin Levitici.*

1 *The valley of the sons of* [w] *Hinnom.* So called from the skreeking of children (הם *Nahem* is to *roar out*) when sacrificed there.

2 [x] *Tophet.* From תוף *Toph* a [y] *drum*, loud musick being used to intercept the childrens crying from their parents hearing it.

w 2 Chr. 28. 3. x 2 King. 23. 10. y See *supra*, in the Description of *Jerusalem* pag. 349. § 6.

But, had not such parents ears as well in their hearts, as on their heads, to sympathize with the suffering of their own flesh and bloud? And seeing these Tragedies were acted in their presence, why had not such parents, (as musick to keep the sound from their eares, so) maskes to hide the same from their sight? But, what shall we say? They may be ranked amongst those of whom the Apostle speaks, *Whom* [z] *the God of this world hath blinded.* Superstition depriving men both of *Grace* and *Nature* together.

z 2 Cor. 4. 4.

Nergal.

§ 35. He was adored by the [a] *Cuthites*, by whom we understand such who (before their transplanting into *Samaria*) dwelled at or nigh *Cuth*, a river in *Persia*. His name may be deduced from נר [*] *Ner*, *light* or *fire*, and גל *gal*, *rolled* or *wreathed*: the raies of the one, and flakes of the other appearing waved or curled to the beholder. Hence we conceive this *Nergal* of the *Cuthites* to be a *constant fire* which they adored as the symbole of the Sun, notoriously known to be the grand Deity of the *Persians*. As indeed *fire* is the terrestriall *Sun*, whence the *Stars* of our torches and tapers borrow their light. Yea, such the purity, clarity, and activity thereof, that though it be not to be called a God, God is pleased to call himself a [b] *consuming fire.*

a 2 Kin. 17. 30.

* Properly a Candle in *Hebrew.*

b Heb. 12. 29.

Nisroch.

§ 36. A God of the *Assyrians*, in whose Temple *Sennacherib* was a worshipping, when [c] slain therein by *Adramelech*, and *Sharezer* his sons. This was he who so lately boasted, *Where is the King of Hamath, of Arphad, of Sepharvaim, of Henah and Ivah?* Let now one more be added to that Catalogue, *And where is Sennacherib the proud King of Assyria?* Many were gainers by his death; God got the honour of the action, *Isaiah* the performance of his prophecy, *Hezekiah* riddance from his worst enemy, *Esarhaddon* his son and successour got the kingdome of *Assyria*, and his two sons who slew him, [c] got exile into the land of *Armenia*, too fair a reward for so foul a Patricide. Now though we finde not this *Nisroch*

c 2 King. 19. 37. d *Ibid. ver.* 13. e *Ibid. ver.* 37.

by

by name to be worshipped by the *Jews*, yet because the [f] Prophets complaint is generall, that they *doted on the Assyrians their neighbours*, we may conclude them guilty of spirituall whoredome with *Nisroch* as a principall *Idol* of that Country.

[f] Ezek. 23. 5.

Nibhaz.

§ 37. This and *Tarkah* were the Idols of the [g] *Avites*, of whom nothing save their names extant in Scripture, (though the *Rabbies* fancy the one like a *Dog*, the other an *Asse*) and it is a good heating that we hear no more of them. Some heathen accounted those men happiest that were never born, and those next that died the soonest: so we esteem those Idols least bad which never appeared, and next them such as are most obscure, the manner of whose mischievous worship have left the least impressions to posterity.

[g] 2 Kin. 17. 31.

Queen of Heaven.

§ 38. God himself most justly is styled *The King of heaven* by [h] *Nebuchadnezzar*; but by *Queen of heaven* in the [i] Prophet, (superstitiously worshipped by the *Jews*) we understand the *Moon made to rule the night*. Let her be deposed from her Regency, if willingly accepting of this usurped title, and their unlawfull offerings: but seeing mans importunity forced them upon her against consent, the *Moon* is as free from idolatry, as the *Virgin Mary* from superstition, on whom *Regina Cœli* is obtruded by the *Roman Missals*. The Cakes offered unto her must needs be most compleate, seeing each one in the family had a finger in the making thereof. *The* [k] *Children gather the wood, and the Fathers kindle the fire, and the women knead the dough to make cakes for the Queen of heaven.* Their servants being conceived too mean to be used in so high an employment.

[h] Dan. 4. 37.

[i] Jer. 7. 18. & 44. 19.

[k] Ibidem.

Remphan, or *Rephan*.

§ 39. Onely mentioned by Saint *Steven* in his purgation of himself, and that with such difference from the text in the old Testament, that learned men have much adoe to reconcile it.

Amos 5. 26.	Acts 7. 43.
But yee have born the Tabernacle of your Moloch, and Chiun, your Images, the Stars of your God which yee made to your selves.	*Yea, yee took up the Tabernacle of Moloch, and the Star of your God Remphan, figures which yee made, to worship them.*

The main difficulty is this: how comes *Chiun* in the Hebrew to be rendered *Remphan* in the Greek? not the same letter (save the last) being found in the one as in the other. The best solution we meet with is as followeth:

1 By *Chiun* (as *Aben-ezra* will have it) the Planet *Saturn* is meant. *Plautus* in his *Penulus* calls the same *Ciun*, as a learned [l] Critick hath observed, and the *Egyptian Anubis* called *Cyon* in Greek, [m] *Plutarch* conceives to be the same with *Saturne*.

[l] Sam. Petit. Miscel. li. 2. c. 2.

[m] Plutarch. in Iside

2 *Rephan* in the *Coptick* language, a tongue extant at this day, (partly

consisting of *Greek*, and partly of old *Egyptian*) is used for *Saturn*, as an [n] Author well skilled in that tongue hath informed us.

3 The *Septuagint* we know was written in the land of *Egypt*, at the instance of *Ptolemæus Philadelphus*, where the Translatours using *Rephan* the noted name for *Saturn* in stead of *Chiun*, altered the word and retained the sense, a liberty lawfully assumed by the most faithfull interpreters.

4 Probably Saint *Steven* spake to the *Jews* in their own language, but Saint *Luke* writing in Greek, alledgeth his words according to the Septuagint translation.

This I conceive to be most satisfactory amongst multiplicity of answers by severall Authors applyed to the place.

n Kircher. Prod. pag. 147. c. 5.

Rimmon.

§ 40. An Idol of *Syria* whose principall Temple was in [o] *Damascus*. The name signifieth a *Pomegranate*, [p] as one will have it; who thereupon concludes it to be *Venus*, because *Apples* were dedicated unto her, and her image commonly made with such fruit, as a frolick, in her hand. More probable it is, that this God got his name from רם *Rum*, that is, *high*, or *exalted*, used so frequently in Scripture of the true God, and of them abused to their Idol.

o 2 King. 5. 18.

p Nic. Serarius.

Succoth-Benoth.

§ 41. This was made by the [q] men of *Babylon*. The *Rabbines* (according to their assumed liberty, to fancy any thing without reason rendered thereof) conceive this Idol, *A Hen and her Chickens*. We stick to the originall notation of the word, *The tents of the daughters*, conceiving thereby meant some Temple-like Tents, by them made and erected in the honour of *Mylitta* or *Venus Urania* [r], known for an eminent Deity in *Babylon*: unto which tents their daughters were sent, there to doe their devotions. How honest they went in we know not, it is suspicious they came out none of the chastest, the bargain of their uncleanness being driven, though not performed in that place. That [s] Βῖνος. *Binos*, *Venos Venus*, is deduced from *Benoth* in *Succoth-Benoth*, is learnedly observed for probable by [t] Mr. *Selden* in his excellent book *de Diis Syris*. From whom I have, with *the* [u] *children of the Prophets*, not onely borrowed an *Axe*, but most of the *tools* and *timber*, wherewith the structure of this our *Jewish Pantheon* is erected.

q 2 Kin. 17. 30.

r Herodo. li. 1. & Strabo. li. 16.

s Suidas Βῖνος ἀναμβολὴς.

t Syntag. 2. c. 7. pag. 313.

u 2 King. 6. 5.

Teraphim.

§ 42. A word plurall in the sound and termination (like *Penates* in the Latine) yet single in the sense thereof. Three sorts of *Teraphims* appear in Scripture, in the originall;

1 *Common*, onely an ordinary carved image, such as [w] *Michol* is said to have laid in her bed, making a *mock-David*, or counterfeiting her sick husband therewith.

2 *Religious*, in which sense the Prophet threatneth, that *Israel* should

w 1 Sam. 19. 13.

should [x] *remain many days without King, Prince, Sacrifice, Image, Ephod and Teraphim*, that is, a Prophet to instruct them in future occurrences.

3. *Superstitious*, such as [y] *Micah* made, which foretold the *Danites* of their future good success.

[x] Hose. 3. 4.

[y] Judg. 17. 5. & 18. 17.

This we conceive some Image acted and informed by the Devill, according to his serpentine knowledge shrewdly guessing at all contingences.

Thamuz.

§ 43. That is, *Adonis*, as Saint *Hierome* conceives, whom most Latines doe follow. *Adonis* is known by all for a *Phenician* Deity, so called from [z], *Adone*, *A Lord* in *Hebrew*. And the Poets are almost hoarse with singing the sad Elegies, how *Venus* bemoaned *Adonis* killed by a *Boar*. In mythologie this is true, when wanton women bemoan their beautifull youth, slaughtered with old age, leaving the print and mark of his teeth and tuskes in the wrinkles furrowed in their faces. But seeing *Adonis* is generally conceived to be the *Sun*, *Venus* her mourning at his death, rather represents the generall griefe of northern men, when the *Sun* in *June* (called *Thamuz* by the *Jews* and their neighbours) takes his leave of them in the tropick of *Cancer*, and retreateth southward, making shorter days by degrees. This *Phenician* superstition infected the *Jews*; [z] *Then he brought me to the door of the gate of the Lords house, which was towards the north, and behold there sat women weeping for Tammuz*: And why the gate towards the north? Because the body of the *Sun* never appearing in that quarter of the heaven, it was the fittest place to bemoan the absence thereof. Had not those womens tears been better expended on the death of *Josiah*, according to that [a] ordinance in *Israel*? But we may be well assured, such eyes as wept for *Tammuz*, were dry for *Josiah*.

[z] Ezek. 8. 14.

[a] 2 Chr. 35. 25.

Conclusion.

§ 44. Many other obscure Deities were adored by the *Jews*, which we purposely omit. For never was *Rebecca* more [b] weary of conversing with the *daughters of Heth*, then we of describing these heathen Gods. Enough therefore of [c] *nothing*, for so all Idols are termed by the Apostle. The rather because that as the Psalmist observeth, [d] *In the night all the beasts of the forest creep forth, the Sun ariseth, they gather themselves together, and lay themselves down in their dens*: so when the *Sun of the Gospell* displayed his light, all these herds of heathen Gods hasted to their homes, their lurking in eternall obscurity. Then was the [e] Prophets prediction accomplished, that all Idols should be cast *to the Moles and to the Bats*. Excellent company, it is pity to part them: let the blind converse with the blind, it being true of these that *they have eyes and see not*.

[b] Gen. 27. 46.

[c] 1 Cor. 8. 4.

[d] Psal. 104. 20.

[e] Isa. 2. 20.

§ 45. Yet to give the *Jews* their due, in the days of our Saviour they were so free from Idolatry, that the very name thereof, or the word *Idol*, is not to be found in the four *Evangelists*. For having smarted seven-

ty

ty years in *Babylon*, and sensible that their Idolatry principally caused their captivity, after their return that sin was detested by them, and shunning open profaneness, they reeled into spirituall pride, hypocrisie, superstitious observing the *Sabbath*, equalling Traditions with Scripture &c. sins chiefly reproved in the Sermons of our Saviour.

§ 46. As for *Christians*, their principles preserve them from *formall* worshipping of Idols, though too often guilty of what may be termed, *tralatitious Idolatry*, when any thing (good and lawfull in its own nature) is loved, or honoured above, or even with God himself. Thus money may and must be loved and used, as the *Centurion* did his servant, *Doe this, and he doth it*, fetch me meat from the shambles, and money fetcheth it, bring me clothes from the shop, and money bringeth them: But, when the man shall turn master, and money command him, *Commit such a sin for my sake*, and he obeyeth, such base [g] *Covetousness* is by the Apostle termed *Idolatry*.

f Mat. 8. 9.

g Colos. 3. 5.

§ 47. Indeed Idolatry is a subtill sin; and seeing by nature we retain in our hearts the principles of all old Errors, it is to be feared that this sin finding its usuall way obstructed, will watch its own advantage, to vent it self by some other conveyances: Yea as Pride may grow out of humility; so Idolatry may sprout out of the detestation thereof; when men (like *Jehu* rooting out *Baal*, and erecting his own opinion of [h] merit therein) shall detest, damn, and destroy all images, and worship their own imaginations.

h 2 Kin. 10. 16.

Finis Libri quarti.

TO

Digitized by Google

To the Right Honourable

JOHN

LORD *BURGHLEY*

Son to the Right Honourable

JOHN

EARL OF *EXETER*.

MY LORD,

IT is confidently reported of the Stork, (*plenty of which build in the* Low-Countreys, *being* Inmates *in most chimneys*) *that she usually throweth down one of her young ones out of the nest, as a* Rent *to the* Land-lord *of the* house, *for permitting there her quiet and unmolested habitation,*

Now as our Saviour sends us to such Masters, [Behold the fowles of the [a] aire &c.] *of them all to learn the generall lesson of a* contented dependence on divine providence, (*and particularly* Innocence *from the* [b] Doves) *so may this practise of the* Stork instruct *us to be gratefull to such as have bestowed courtesies upon us.*

[a] Mat.6.26.

[b] Mat.10.16.

Now

Now the first light which I saw in this world was in a Benefice *conferred on my Father by your most honourable great Grand-father, and therefore I stand obliged in all thankfulness to your family. Yea this my right hand which* grasped the first free aire *in a Manor to which your Lordship is Heir apparent, hath since often* been catching at a Pen, *to write something in expression of my thankfulness, and now at last dedicates this Book to your Infant honour. Thus as my Obligation bears date from my* Birth, *my thankfulness makes speed to tender it self to your* Cradle.

c Oldwincle (old Shop Saxon) Saint Peters in Northampton-shire.

I know it will be objected, that your Lordship is infraannuated *to be the* Patron *of a Book in the strict acception thereof: For a* Patron *properly is appealed to as* Judge of the Merits *of a Treatise. Yea* Authors *anciently craved their* Patrons *consent (as dutifull children their* Parents *leave) whether that he thought it fit their work should be* matched *to the* Publick view, *or rather remain in the* single estate *of privacy. This censure some will cavill at me that your tender Age is unable to pass, and therefore incapable of being a* Patron.

In answer hereunto, first I am assured, none of those who please to call themselves Roman Catholicks, *will lay this to my charge. If they doe, I return them with the story confessed by their* Champian, *of a child not fully five years old consecrated* Archbishop of[d] Rhemes, *by Pope* John *the tenth, since which time some children of small age, (but great birth) have been made* Cardinalls, *though long since their Church of* Rome *had been* off the hooks, *had it had no stronger* Hinges.

d Baronius An. Ec. ann. 925.

But generally I plead in my own defence, that Custome *hath*

Custome *hath much mitigated the rigor of the word* Patron; *which is not currant in common discourse, at so high a rate whereat first it was coined, insomuch that a* Negative voice *is denied to many* Patrons *now adays, and they generally used not for* Censurers, *but* Countenancers *of books dedicated unto them, in which notion I humbly request your Lordships patronage of our present endevour.*

Our London *Gardiners doe not sow or set all their seeds (though of the same kinde) at the same time, but so that they may ripen successively, to last the longer in* season. *Such is my design, planting a Nursery of* Patrons, *all Noble, but of different years, a* Babe, *a* Child, *two* youths *of severall date, and a* Man, *(having as a* Scale of miles *in my* Maps, *a Scale of* Ages *in my Honourable Patrons) hoping so always to have one or more in full power to protect my endevours.*

Thus in process of time your Lordship (as yet but a Patron in reversion) *will be* possessed *with power effectually to discharge that place. As for the present, let not your tender age be slighted by any, seeing such an one (*[e] Παιδίον a little child) *was chosen by our Saviour to be* Doctor of the Chair *to determine the controversie between the Disciples; which he truly decided, not by his speech, but humble silence. Till such time as your Honour shall be able to learn by my writing, may I learn from your Honours living the necessary vertues of Meekness, Humility, Quietness, Contentedness. For the continuance of which in your Honour, with the daily addition and increase of other Graces proportionable to your growth, the hearty prayers shall never be wanting of*

[e] Mat. 18. 2.

Your Honours

most bounden servant

THO. FULLER.

Digitized by Google

Digitized by Google

OBJECTIONS ANSWERED
Concerning this
DESCRIPTION.

The fifth Book.

CHAP. I.
The intention of the Author in this Treatise.

PLATO being sick said to the Physician being about to prescribe Physick unto him, Cure me not ὡς βοηλάτην, *as a Countrey-oxe-driver*, but ὡς φιλόσοφον, as one well versed in Philosophy; and demanded of him the reason of his receipts, how the medicine was proper for his malady, *why this, why thus, why now, why thus much, why no more* was prescribed unto him. In like manner it seemeth unreasonable for Map-makers, here to plant a wood, there mount a hill, here to sink a valley, there to run a river in their draughts; and then magisterially obtrude all these on the beliefe of an ingenuous Reader, without giving a particular account how the same are conformable to Nature and true Geography: especially seeing it is vehemently suspected, that many maps are full of affected extravagancies. And must their fancies draw up the forms for other mens judgments to subscribe?

But on the other side it seems not onely an ungentile harshness, but an unconscionable injustice, strictly to exact a reason for every *Puntillo* in a Map. Gally-slaves would be in a more freer condition then Geographers, if thus dealt with. As the Poets feign *Atlas* was wearied by bearing the weight of heaven, *Mercator* would be more tired by bearing the burden of his own *Atlas*, if questioned for the crookedness or straightness of every line in so vast a volume. A lawfull latitude herein hath

been ever allowed. For instance, it is generally agreed that *Meander*, a River in *Phrygia*, runs wonderfully winding; but is breaks not the head of Truth in a Map, if a curle of that River be made more or less, or be put out of its proper place. Let the Stewards of Lords Courts, or rather Bailifes of Gentlemens Manors know each nook of a wood, corner of a field, reach of a River within so small a compass; such as describe a Countrey in generall, if truly presenting the most materiall things therein without visible disproportion, doe what their diligence can exactly perform, and what the Readers discretion can rationally expect.

Desiring therefore to acquit my self in the best manner to all ingenious capacities, I have here exposed my self to the strongest objections which without favour or flattery, I could make against the former description. And lest scattering of them before in the respective Tribes should have interrupted the entireness of our discourse (what thred can run smooth if full of so many knots?) we have reserved them all for a small Treatise by themselves in the conclusion of the work. Solemnly promising that if any shall enfavour me so far as to convince me of any error therein, I shall in the second Edition (God lending me life to set it out) return him both my thanks and amendment, or else let him conclude my face of the same metall with the Plates of these Maps.

Whatsoever can be objected against the *Generall description of Judea* returns in the particular Tribes, and therefore to avoid repetition we shall there more properly meet with it. This premised, without further delay (by Gods blessing) we fall on the matter in hand. And can we begin higher then at *Adam* it self?

Chap. II.

Objections concerning Reuben *answered.*

Philologus. *Alethæus.*

Philol. I First take exceptions at your placing the City *Adam* so near unto *Jordan*. For where it is said, *That the waters which came down from above, stood and rose up upon an heape, very*[a] *far from the City Adam, which is besides Zartan*, you make *Adam* not above three miles from that stoppage of waters, which is not very far.

a Josh. 3. 16.

Aleth. Very far, is a relative terme, and accordingly admits of much alteration. Three miles is little in respect of so many leagues, but very far in respect of so many furlongs. Attend I pray you the main scope of the holy Spirit, which was to notifie the place where these upper waters failed in view of the *Israelites*. Which must be acknowledged within the discovery of their sight; otherwise the land-mark more obscure, then the staying of the waters that were dated from it. Where therefore the distance

distance is measured in a plain Countrey by the eye, three miles may well pass for very far.

Philol. Why make you so great a flexure in *Jordan* just at his influx into the *Dead-sea*, contrary to the nature and custome of great Rivers? Indeed small brooks like little children gde wading on one side, their streams are winding and crooked, because they must run where they may run, and finde soft ground to receive them. But great Rivers which doe not finde but make their way, flow generally in a straight channell, and so it seems should *Jordan*, sliding through a flat, low, and levell Countrey, and not meeting with any effectuall opposition.

Aleth. I have sufficient warrant for this my description. *Pliny* saith of *Jordan*, *Invitus Asphaltiten lacum naturâ limum petit*; *unwillingly he goes into that slimy Lake, terrible by nature.* You perchance will say, *Jordan* needs not to follow the motion of *Plinies* pen, as if because he makes a flourish with his phrase, the River must fetch a compass with his channell. But consider, I pray, how in the mixture of all liquours of contrary kinds, the best liquour (which may be said to lose by the bargain) incorporates always with a reluctancy, and the same Antipathy causeth here this crookedness of *Jordan*. This is precisely taken notice of by learned [b] *Salmasius*, and is agreeable to the observations of modern Travellers.

b *In Plinianis exercit. in Caii Julii Solini Polybist. p. 577.*

Philol. You place three severall stasions of *Balak* and *Balaam* with seven altars a piece upon them in this Tribe of *Reuben*, whereas more probably all those passages were transacted south of *Arnon* in the kingdome of *Moab*. It is utterly unlikely that King *Balak* would adventure his person out of his own dominions, into a strangers (not to say an enemies) Countrey.

Aleth. In so short a journey the pains was little, the danger none at all. For (although on *Balaks* side there might be private heart-burnings) there was no open hostility betwixt *Israel* and *Moab*. Yea we know that then the *Israelites* had familiarity, much with the men, too [c] much with the women of that Countrey. I confess the places as described in Scripture stand (as I may say) equivocally betwixt *Israel* and *Moab*. But herein I have followed the example of [d] *Adrichomius*, and other good authors, not to say, that if *Balak* had taken his view in the kingdome of *Moab* of the people encamping then at *Abelshittim*, he could not at that distance have taken a discovery of them.

c Numb. 25. 1.

d *In Theat. Terr. sanct. in Reuben.*

Philol. Mr. *More* in his Maps bringeth down the *waters of Nimrim* (with a stream in breadth corrivall, if not bigger then *Arnon* it self) running through the very midst of this Tribe into the *Dead-sea*, whereof no appearance at all in your description. It was a very envious part of the *Philistines* to [e] stop up the wells of *Isaac*, (so needfull a commodity in that Countrey) but how great a fault in you to deprive *Reuben* of this river, except it was not your envy that stopped, but ignorance that omitted it?

e Gen. 26. 18.

Aleth. I

Aleth. I am ſenſible full well of ſuch waters, but cannot be convinced that they took their courſe through this Tribe into the *Dead-ſea*, but rather conceive they ran onely through the Tribe of *Gad*, and emptied themſelves in *Aroer*; whereof in due time we ſhall give our beſt account.

Philol. I wonder you make *Nophah* ſo near to *Medeba* contrary to [f] others deſcriptions, which ſet it thence twenty miles at leaſt.

f See M. *Mores* Map.

Aleth. I wonder they place it ſo far from *Medeba* contrary to the words of the [g] Scripture, *and we have laid them waſt unto NOPHAH which reacheth unto MEDEBA*: where the verb, though ſupplyed by the Tranſlatours, is implyed in the Text.

g Num. 21. 30.

Philol. Why make you three fiſhponds in *Heſhbon*, to which the *eyes of the* [h] *Spouſe* are compared, which is in effect to make her a monſter if the reſemblance be applyed?

h Cant. 7. 4.

Aleth. I ſet a certain for an uncertain number: in the originall it is רבות plurall, and therefore indefinite. In all theſe compariſons, the ſtrength of the ſimilitude lies in the nature, not the number of the things. They deſerve not the name of *a flock of ſheep* which are under an hundred, to which the teeth of the Spouſe are [i] compared, and nature commoly allowes not above thirty two.

i Cant. 3. 2.

Philol. The City of *Miſor* belonging to the *Levites*, and recorded by *Adrichomius* in this Tribe, is omitted by your overſight.

Aleth. Commendable is his charity to the *Levites*. For whereas *Moſes* allotted them but four Cities in *Reuben*, namely [k] *Kedemoth*, *Jahazah*, *Mephaah*, and *Bezar*: his bounty beſtoweth a fifth, this *Miſor*, upon them. But the poor Prieſts might well be full lean, had they nothing to feed them, but this imaginary City, groundleſs in the Hebrew, and onely founded on the erroneous Vulgar. Yea generally the deſcriptions of *Adrichomius* are guilty herein, that (more made *ad ſplendorem*, then *ad veritatem*) to render them ſpecious to the beholder (becauſe a lean bald Map is not ſo amiable as one filled full) he poulders them thick with places, rather ſcraped then gathered, thereby offending the judgments of the learned to pleaſe the eyes of the ignorant. But it is my buſineſs to excuſe my ſelf, not accuſe him, and conſciouſneſs to my own many faults, commands me to be tender to the errors of others.

k Joſh. 21. 36.

Chap. III.

Objections concerning Gad *anſwered.*

Philol. WHy make you the City of *Jazer* ſo in-land into this tribe, which *Adrichomius* placeth on the River of *Arnon*?

Aleth. I can demonſtrate, it could not ſtand on that River, and by conſequence muſt be more within the Tribe of *Gad*. For, *Arnon* is notoriouſly known to be the eaſtern bound of *Canaan*. Now attend what

Moſes

Digitized by Google

Moses saith, *And the suburbs of the Cities, which yee shall give unto the Levites, shall reach from the wall of the City, and outwards a thousand Cubits round about: And yee shall measure from without the City on the east side, two thousand Cubits, and on the south side two thousand Cubits, and on the west side two thousand Cubits, and on the north side two thousand Cubits, and the City shall be in the middest, this shall be to them the suburbs of their Cities.* *Jazer* therefore being a City of the [b] Levites, could not stand upon *Arnon*, because they could not measure three thousand Cubits eastward, for then they should take so much out of an enemies Countrey, which belonged not to *Israel*. Where we may also observe, that no sea-town was allotted the *Levites*, because, for the reason aforesaid, it would have proved less unto them, hindering the circular dimensions of their possessions. [b] Josh. 21. 39.

Philol. You are much mistaken in the placing of the City of *Aroer*. The [c] Scripture saith, that it is before *Rabba*, or as *Tremellius* rendreth it, *ante conspectum Rabbæ*, within the view, or sight of *Rabba*. Whereas your Map presents it six and twenty miles off from that place. *Lynceus* his eyes need a prospective-glass to discover *Rabba* from *Aroer*, at the distance in your description. [c] Josh. 13. 25.

Aleth. Judicious Sir [d] *Walter Raleigh* answers in my behalf; that *Rabba*, near to which *Aroer* was seated, was not (as you erroneously conceive) *Rabba* of *Ammon*, to which it was neither near, nor in sight, (as he worthily observes) but *Rabba* a chief City of *Moab*. Which *Rabba* bordered on *Aroer*, as in our Map of *Moab* doth appear; though, here straitned for room, no mention is made thereof. [d] History of the World 2. part 2. book 10. chap. § 5.

Philol. You ill observe Scripture-instructions, in fixing the first tent of *Joab*, when sent to number the people. For the [e] text saith that he *pitched in Aroer* (that is, in the Countrey not City of *Aroer*, wherein I concur with you) *on the right side of the City that lyeth in the midst of the River of Gad, and toward Jazer.* Be your own judge, whether or no, the tent be set on the right side of the City. [e] 2 Sam. 24. 5.

Aleth. The chief directory in placing this tent is the word *right hand*, and that relative term is varied, according as the face is setled. If *Joabs* face in his journy respected the north, then the east is the right hand of the City, and then the posture of the tent is rightly placed. However the best is, a tent is but a tent; no solid or substantiall structure, it will be no great work, or weight, on better grounds, to take it down and remove it.

Philol. In *Jacobs* travells you place *Succoth* fifteen miles from *Peniel*, yet was it the very next [f] station, to which he removed. Now I appeal to *Nurses* and *Drovers* (the most competent judges in this controversie) whether it be not too long a journy, *for little Children and Ews big with young*; except you conceive, miles are as easily gone on the ground, as measured in a Map with the Compass. [f] Gen. 33. 17.

Aleth. Though in *Jacobs* Gests, *Succoth* succeeds the next place to *Peniel*, yet

yet it follows not, that *Jacob* with his train went so far in one day. Probably, he might bait, yea lodge severall days betwixt them; the Scripture not mentioning every stage of his staying, but onely marking signall places, whereat some memorable accidents did happen, or wherein for some considerable time he made his abode.

Philol. Sir *Walter Raleigh* (whose judgment you deservedly honour) makes the River of *Jabbok* the northern bound on the matter of the Tribe of *Gad*, therein following the example of *Adrichomius*. Whereas you extend this Tribe many miles beyond that river, even to the sea of *Cinneroth*, or *Galilee*; a great tract of ground, which you injuriously take from *Manasseh*, and bestow on this Tribe.

Aleth. I exactly follow Scripture directions, in dividing this land betwixt them. [g] The text saith expresly, that the border of the inheritance of the *Gadites* reached *even to the edge of the sea of Cinneroth*, and therefore the land betwixt *Jabbok*, and the edge of the sea, undoubtedly belongs to this Tribe, which justly may have an action of trespass against the foresaid Author, for depriving it of so considerable a part of its true possession. And yet (under favour) I conceive, Mr. *More* in his Maps doth much overdoe, stretching the inheritance of this Tribe to the utmost, and most northern part of the sea of *Galilee*.

g Josh. 13.27.

Philol. I admire much at your inconstancy. In your Map of *Palestine*, some seven years since prefixed to your *Holy War*, you set *Iabesh-Gilead* north of the river *Iabbok* in the Tribe of *Manasseh*, which now you have translated many miles southward into this Tribe. It seems, you need no other to confute you but your self.

Aleth. I have seen mine * error, and you see my retractation thereof. *One day teacheth another.* To live, and not to learn, is to loiter, and not to live. Confessions of our former mistakes are the honourable Trophies of our conquest over our own ignorance. The main reason, why *Iabesh-Gilead* could not be so far north, is this, because *Saul* marched from *Bezek* in the Tribe of *Ephraim*, with an army of foot, in an afternoon and a night, over *Iordan*, unto this City, and came hither in the [h] *morning-watch*. Now though we allow, that zeal to their brethren in danger, spurred on the souldiers, and did *horse* those *foot* in point of speed, yet they almost needed wings, in so short a time to goe so long a journey (fifty miles at least besides the crossing of two great rivers, *Jordan*, and *Jabbok*) and to come thither so early. Wherefore with master *More* we have placed *Jabesh-Gilead* south of *Iabbok*, some thirty miles from *Bezek*, having the concurrence of other Authors for the position thereof.

* I request this mine answer may be applyed to those many differences betwixt my former Map, and this present description.

h 1 Sam. 11.11.

Philol. You have found a nest of Cities in the [i] *Apocrypha*, and place them all in this Tribe. Whereas two of them, namely, *Bozra* and *Betzer*, are by learned [k] *Tremellius* found to be, the one in *Edom*, the other in *Reuben*, many miles from the Tribe of *Gad*.

i 1 Mac. 5.26.

k *Vid. Trem. in locum præd.*

Aleth.

Aleth. I deny not, but two Cities of the foresaid names are presented in those Countreys, but could not be the same, with these Cities which *Maccabeus* relieved. It is expressly recorded (once [l] and again for the more certainty thereof) that these places were in the land of *Gilead*. And that any part of *Edom*, or *Reuben*, was ever reputed to belong to the land of *Gilead*, is as I conceive an opinion unpresidented in any good author, and unavouchable by any strong argments.

[l] 1 Mac. 5.25. 27.

Chap. IV.

Objections concerning Manasseh *beyond* Jordan *answered.*

Philol. YOu have made the Countrey of *Manasseh* beyond *Jordan*, too large in the dimensions thereof. For, it being the portion but of half a Tribe, is, according to your scale of miles, little less in proportion, then the Countrey which other entire Tribes did possess.

Aleth. I confess the truth of what you alledge, which is no whit strange in it self. What more common then to call a Twin, *half a man*? Yet I doubt not, but you have seen such half-men, as proper persons, as any single-born. And the moiety of this Tribe, possessed as much ground, as most other whole Tribes in *Israel*. This may appear by the number of Cities, no fewer then [a] threescore contained therein. Yet under favour, I conceive, that the land east of *Jordan* was not altogether so civilized, but more wilde, and warlike, then the countrey west thereof. Especially this of *Manasseh*, subject to hostile incursions from the north and east; and therefore their portion was cut out in the largest size, that what they wanted in the quietness, they might have in the quantity of their possessions.

[a] Josh. 13.30.

Philol. You make *Chorazin* within two miles of *Capernaum*, whereas Mr. *More* in his Maps, placeth it on the west side of the sea of *Galilee*, hard by *Bethsaida*; in my minde with more probability of truth. For, our Saviour saith, [b] *Woe be to thee Chorazin, woe be unto thee Bethsaida*, coupling them together in his commination, who probably would have joined *Capernaum* and *Chorazin* together, for the vicinity both of their profaneness, and place, had they been seated so near together, as they are presented in your description.

[b] Mat. 11.21.

Aleth. Your argument concludes nothing at all. Have you not often seen malefactours manacled together, whose places of birth and breeding were farthest asunder? So might it be with *Chorazin*, and *Bethsaida*; whilest *Capernaum* is singled out, and set solely by it self, in our Saviours threatning, as a signall offender, most eminent for its ingratitude. As for our placing of *Chorazin*, we have therein observed the instructions of Saint [c] *Hierome*, and other good Authours.

[c] *Hieron. in locis Hebr. lit. C. & Brochardus itinere* 3. & 5.

Philol. You make the brook *Cherith* in this Tribe, without rendering any reason, why you place it here; which *Adrichomius* (no doubt on good ground) appointeth to be on the west side of *Jordan*, in the Tribe of *Ephraim*.

Aleth. The brook is but once mentioned in Scripture, and therefore we want exact instructions for the position thereof. Yea generally the Maps of *Palestine* take no notice of this brook. As if it had been so dried up, with the long drought in the days of *Eliah*, that the channell thereof did not afterwards appear. But to the point; Two things are observable in Scripture, concerning the postnre of this *Cherith*; First, that *Eliah* after his message done to *Ahab* in *Samaria*, was commanded to turn himself [d] *Eastward*: Secondly, that the brook *Cherith*, whither he was sent, is said to be *before Jordan*; the Hebrew hath it עַל־פְּנֵי and *Tremellius* rendereth it *è regione Jordanis*; All which put together, clearly speaketh it to have been east of *Samaria*, and on the other side of *Jordan*, where judicious Mr. *More* in his Map hath placed it, whom I conceive myself to follow on good reason.

[d] 1 King. 17. 3.

Chap. V.

Objections concerning Naphtali *answered.*

Philol. You make all the Tribe of *Naphtali* west, and on this side the River of *Jordan*; whereas that passage foretold by the [a] Prophet, and applied by the [b] Evangelist, describes it on the other side; *The land of Zebulun, and the land of Naphtali by the way of the sea beyond Jordan, Galilee of the Gentiles.* The particle *beyond* is πέραν in the Greek, which makes it plain, that *Naphtali* lay on the east side of *Jordan*.

[a] Isa. 9. 1.
[b] Mat. 4. 15.

Aleth. The strength of your objection consists in the words *beyond Jordan*, which are variously rendered by learned men. By *Tremellius* in *Isaiah secundum Jordanem*, by the same Author in *Matthew*, *transitus Jordan*; by *Beza*, *secus Jordanem*. The dicision of the difficulty depends on the proper sense of the prepositon עבר *Gnebher*, in Hebrew; which barely imports no more, then *over*; but which way, whether *Cis*, or *Trans*; whether on this side, or beyond, is to be expounded by the context. This flexible nature, and promiscuous sense of עבר *Gnebher*, is observed by [c] *Tremellius*, and others; so that the text alledged by you, renders no more, then the land of *Naphtali* over *Jordan*, without specifying any side of the river. Secondly, we answer, that those words *beyond Jordan*, are so indifferently placed in the Prophet, that they may equally be referred, to what followeth, *Galilee of the Gentiles*; part of which *Galilee*, we have [d] formerly described, to lie east of *Jordan*, and therein the City *Chorazin*, wherein our Saviour so frequently conversed.

[c] On Mat. 4. 15. instancing on Jer. 22. 20.

[d] *Lib. 1. ca. 11. parag 6.*

Philol. You make two fountains, the one *Jor*, the other *Dan*, as the father

father and mother of the River *Jordan*: a fancy (I fear) rather pretty, then solid; bearing too much affinity with the derivation of the River *Dourdan* in *France*, from the confluence of the two streams, *Dour*, and *Dan*; whilest such a composition hath more of *Latine*, then *Hebrew* therein. Not to say, that *Josephus* is wholly silent hereof, I suspect it for a modern conceit, unavouchable by ancient Authors; and prefer his opinion [c] as most probable, who deduceth *Jordan* from the *Hebrew* יָרַד *Jarad*, to descend, because it *comes down with a powder*, and at set times [f] *overflowes all his bankes*.

c Greg. Greg. Lex. Sanc. num. 209.
f Josh. 3. 15.

Aleth. The negative argument from *Josephus*, is of small validity; but to attest the antiquity of *Jordans* descent, according to our description, grudge not to read the following testimony of *Philostorgius*; both because he is an ancient Author (living in the fifth Century after Christ) and his book at this day not extant, save that some parcells of his are recited by *Joannes Antiochenus*, out of whose [g] *Manuscript*, not yet printed, the following words are transcribed, Ἐν ταύτῃ τῇ Πανεάδι τῶν τῆ Ἰορδάνου πηγῶν ἡ ἑτέρα πίπτειαι δυοῖν ἔσαν Δὰν ἐκ τῆ παλαίᾳ ὀνόματος. ἐπικαὶ νῦν ὀνομαζομένη. Τὴν γὰρ ἑτέραν ἥτις Ἰορ ἐπικαλεῖται πόρρωθεν αὐτῆς ὡς ἀπὸ σταδίων ρξ, κλωνός τις τῆ αὐτῆ φερόμενον ὄρος, ὧν ἐξ ἑκατέρας προχεῖται πόταμος, ὁ μὲν Ἰορᾶτης, ὁ δὲ Δανίτης ἐπικαλούμενος· οἱ διὰ τῆ ὄρους ἐνεχθέντες ἐπειδὴ κατέβαινεν εἰς τὸ πέδιον, ἐνταῦθα ἤδη ξυνίασιν καὶ ἕνα μέγιστον ἀπολεῦσι ποταμὸν τὸν Ἰορδάνην, ἐν ταύτῳ ἤδη τὸ τε ῥεῦμα καὶ τὴν προσηγορίαν κιρνάμενον. *In this Countrey of Paneas one of the fountains of Jordan is begotten, there being two of them; Dan so called even to this day from the ancient name thereof. As for the other, which is named Jor, a certain hill of the same* [h] *mountain sendeth it forth, distant from the former about an hundred and sixty furlongs; from either of which flows a rivolet, the one termed Joates, the other, Danites, which flowing by the mountains to the foot of the plain, thence forthwith compleate one great River Jordan, in the same mingling both their names and streams.* See here an excellent evidence of the extraction of *Jordan*, which cannot be condemned for a modern invention. However if any will deduce *Jordans* name from a *third fountain*, (that *Hebrew word* aforesaid) let him herein contentedly embrace his own opinion.

g In part set down by *Salmasius* in his notes on *Solinus cap.* 35.
h Meaning *Libanus.*

Philol. If you stick so stedfastly to the authority of *Philostorgius*, why dissent you from him in the distance between those two fountains, which he makes an hundred and sixty furlongs, that is, twenty miles, (if eight furlongs make a mile) and the *interstitium* in your Map amounts not fully to half so much?

Aleth. Some mistake may justly be suspected in *Philostorgius* his number, because far exceeding the proportion in other Authours. I [i] formerly acquainted you with that *arbitrating power* I have assumed (I hope not unjustly) to reconcile such differences in Authors by pitching on a middle number betwixt their extremities, and here have made use of the same power accordingly.

i Book. 1. ca. 5.

Philol. What mean you by these eight nameless buildings sur-

rounding the City of *Cesarea Philippi*?

Aleth. They are set there to signifie the *townes of Cesarea Philippi* mentioned by the [k] Evangelist, whereabouts Saint *Peter* gave that eminent testimony of the Deity of our Saviour.

Philol. At *Dan* in this Tribe (*aliàs Leshem*, and *Cesarea Philippi*) you erect one of *Jeroboam* his *Calves*; whereas [l] *Brocard*, who exactly surveyed *Palestine*, in his *Journall* gives us to understand, that half a league from *Bethel, where one of the Calves were set up*, stood a mountain called *Dan* opposite thereunto, where the other Calfe was erected.

Aleth. His authority cannot countervaile Saint *Hieromes*, *Benjamin in Itinerario*, and others, yea Truth it self, which are on our side, and against his opinion. For, *Jeroboam* was too good an husband to lavish both his Calves in one place, which he rather would scatter in distant Cities, the better to spread Idolatry in his kingdome. Besides, consider the end pretended at their erection, namely to spare the peoples pains, *It is too* [m] *much for you to goe up to Jerusalem*, that these *Calves* should be (as it were) *Chappels of ease*, to save his subjects a tedious journey. Now, if both his *Calves* were penn'd up in a stall near *Bethel* (as *Brocard* would have it) little ease thereby was given to the northern Tribes, and their journey not considerably shortned. Therefore the other *Calfe* was set up at *Dan* in *Naphtali*, as we have described it.

Philol. All that you have said, doth not satisfie me, that this *Dan* was the place where the *Calfe* was worshipped. For, soon after *Jeroboams* death, in the reign of *Baasha*, this *Dan* you speak of was [n] *smitten* by *Benhadad* King of *Syria*. This, probably, would have extinguished *Calfe-worship*, if set up in that place, which notwithstanding [o] continued many hundred years after in the kingdome of *Israel*.

Aleth. You might argue on the same grounds, that the other *Calfe* was not erected in *Bethel*, seeing even in the life of *Jeroboam*, *Abijah* King of *Judah took from him* [p] *Bethel with the towns thereof*. Observable herein is divine Justice, punishing both those idolatrous places by the sword of their enemies, so soon after the *Calves* were set up in them. But, we may be confident, the Kings of *Israel* recovered both *Dan* and *Bethel* again, and restored them to their former impious uses.

Philol. In the Worthies of *Naphtali* you account on *Hiram Solomons* Architect in building the Temple, [q] as a *Naphtalite* by the mothers side: And yet in the [r] description of *Dan* you make him a *Danite* by his female extraction. Now, what saith *Nicodemus*? [s] *Can a man enter the second time into his mothers wombe*? Yea, can he be born (as you would have it) twice, though not of the same, of severall women?

Aleth. This your objection is not brought against my description, but against the very letter of the Scripture that affirmeth the same.

k Mark. 8. 27.

l *In descrip. Terr. sanc. pag.* 237.

m 1 Kin. 12. 28.

n 1 Kin. 15. 20.

o 1 Kin. 10. 29.

p 2 Chr. 13. 19.

q Description of *Naph.* §. 1.

r Descrip. of *Dan.* §. 9.

s Joh. 3. 4.

Digitized by Google

1 KING. 7. 14.	2 CHRON. 2. 14.
He was a widows son of the Tribe of Naphtali, and his Father was a man of Tyre.	*The son of a woman of the daughters of Dan, and his father was a man of Tyre.*

Now although I am not ingaged to meddle with the solution of this difficulty; yet, under favour, I conceive the same properly to depend on an observation in Chorography. May you be pleased to remember, that *Dan* had a parcell of his portion acquired by conquest, near the fountains of *Jordan*, where *Leshem*, *Laish*, or *Dan* was placed, which small territory lay above an hundred miles from the main body of that Tribe, surrounded about with the Tribe of *Naphtali*, as appeareth in our [t] description thereof. Now I suppose *Hiram* (whose paternall extraction from *Tyre* is confessed on all hands) was descended a *Danite* by his mother, and called a *Naphtalite* also by his mothers side, because of her habitation (though in *Dans* small Countrey aforesaid) lying in the land allotted to *Naphtali*.

Philol. You term it [u] *a most erroneous opinion* in such, who conceive the *Galileans more drossie Jews then the rest*, herein contradicting your self, having formerly [w] affirmed, that they were *coarser, and less refined Jews*.

Aleth. Give me leave to distinguish, between *Jews* coarser in *Religion*, and coarser in *Extraction*. The former we confess, that the *Galileans* were less pure in Gods service, as probably descended from the remnant of the ten Tribes: Yet were they most truly the *lost sheep of Israel*, not debased by mixture of *Gentilisme* in their bloud, like the *Samaritans*, whom Christ declined, whilest he constantly conversed with these *Galileans*.

Philol. You say, that the City *Naasson* depends meerly upon the credit of the vulgar translation *Tobit* 1. Whereas looking on the *Hebrew Map*, graven at *Amsterdam* by *Abraham Goos*, but designed, and made by another *Abraham* a *great Rabbin*, skilled in the land, and language of his own nation, this *Naasson* appears there in *Hebrew* characters, the Author (no doubt) having good assurance for the same. Whose Map (I can tell you) is much valued by many *Antiquaries*, as appears by their difficult procuring, dear purchasing, and carefull preserving thereof. And you may finde it solemnly set up, at the upper end of *Sion Colledge Library*.

Aleth. It ill becomes me to detract from the pains of any, being also my self, *a man under authority* of the pens, and tongues of others, and *Candidate* for the Readers good will in this my description. Yet, give me leave, plainly to profess, that the Map by you alleadged, answereth not the great price, and generall praise thereof, being nothing else but *Adrichomius* his Map translated into *Hebrew*. What once Sir *John Old Castle*, *Lord Cobham*, spoke jeastingly, that the Priests made Christ *to be boots, and spurs, and all* in the Sacrament, may I serously say that *Adrichomius*, with his faults, and failings, dross, dirt, and all together, without any correction, is cast into this *Abrahams* overvalued description, so that the Map

[t] See our Map of *Dan*, and description. §. 9.

[u] In descrip. *Naph.* §. 5.

[w] Book. 1. cap. 11. §. 7.

Map you alledge is not *gold*, but mean metall *gilded over*, containing surreptitious names out of the *Vulgar Latine* therein *Hebraized*, and presenting many spurious places utterly disclaimed in the *Originall*.

Chap. VI.

Objections against Asher *answered.*

Philol. I Admire you have altogether omitted the River *Eleutherus* in this Tribe (much mentioned in [a] *Maccabees*, and which *Adrichomius* makes to fall into the *Mediterranean* in the mid-way betwixt *Zidon* and *Tyre*. Yea, [b] M. *George Sandys* in his travels, going from *Sarepta* to *Tyre*, crossed a little valley divided by the River *Eleutherus*, called *Casmire* at this day by the inhabitants thereabouts.

Aleth. By what name, or title soever, the water, he there went over, is known at this day, sure I am, it cannot be the ancient *Eleutherus*, which by *Ptolemy*, *Strabo*, and generall consent of all Authors, falls above sixty miles more northward, into the *Mediterranean*. And therefore the error of *Adrichomius* and *others* herein, is briefly taxed by judicious Sir [c] *Walter Ralegh*.

Philol. You make *Asher* to border on *Zidon*, contrary to the description of [d] *Wolfegangus Wiseburgius*, and learned [e] *Tostatus*, who set *Zebulun* in the same place, as the most north-west of all the Tribes, and alleadge [f] *Jacobs* words to avouch the same, prophecying, that *Zebuluns borders shall be unto Zidon.*

Aleth. Gods [g] Word, the coast of the Countrey, and all good authors justifie our description, those two onely excepted, which you alleadge, being both deceived, by taking *Zidon* restrictively in *Jacobs* prophecy, for the City so called, whereas the whole Countrey thereby is intended (as *Sarepta* is called a City [h] of *Zidon*) and the name of *Zidonians* adequate to *Phenicians*, in which sense *Zebulun* confined on the *Countrey*, though *Asher* onely on the *City* of *Zidon*.

Philol. You peremptorily place the defeat of *Benhadad*, and fall of *Apheks* wall on his flying *Army*, in this Tribe, not remembring the while, that there is another [i] *Aphek* in *Issachar*, (nearer to *Samaria*) which puts in with more probability to be the theater, whereon that tragical accident was acted.

Aleth. I confess *Aphek* a place in *Issachar*, but finde it not charactered to be a City, such an one as our [k] *Aphek* in *Asher* is described, and whose walls are therefore more probable to doe the foresaid execution. However, be it known unto you, whensoever two places are with equall likelihood corrivals for actions therein atchieved, we adjudge it to that place, that falls first under our description. Thus, the start of half an hour,

[a] Mac. 11.7. & 12.30.
[b] *Lib.3.p.213.*
[c] *Hist.lib.2. part.1.pag.289*
[d] See *Masius* on the 19. of Joshua.
[e] In his Comment on Gen. 49.
[f] Gen.49.13.
[g] Josh.19.28.
[h] Luke.4.26.
[i] Mentioned 1 Sam.29.1.
[k] Josh.19.30.

Digitized by Google

hour, bestows on *the elder twin*, the whole inheritance. To avoid confusion, and prevent repetition, *first come, first serv'd*; the place first occurring, carries away all history in our describing thereof.

Chap. VII.
Objections, against Zebulun, *answered.*

Philol. You, very confidently, make *Jordan* continue his unmixt stream, clean through the *Galilean-sea* (a course somewhat irregular in nature) without alleadging any authority for the proof of so improbable a passage.

Aleth. Excellent Authors avouch the same. [a] *Tacitus*, amongst others, tells us of this River, *Unum, atque alterum lacum integer perfluit, tertio retinetur; One, and another lake* (*viz.* the waters of *Merom*, and *Galilean-sea*) *it runneth through entire, but is stopped in the third*; namely, in *Asphaltite-lake*, or *Dead-sea*. More full is the testimony of *Philostorgius*, and deserveth our serious perusall thereof. Who speaking of this River, Ὃς πρὸν μὲν τῆς Τιβεριάδος διέξεισι λίμνην, μέσην τεμὼν αὐτὴν, καὶ δι' ὅλης αὐτῆς ἐν τῷ ἰδίῳ ἐρύματι ῥεόμενος, *Which* (saith he) *passeth through the lake of Tiberias, cutting it in the middle, and flowing clean through it in its own proper channell.* Which *cutting of the lake*, implies the entire continuance of *Iordans* water; otherwise, that knife doth not cut the loaf, but is cut by the loaf, which is broken in the dividing thereof.

[a] *Hist. lib. 5. pag. 618.*

Philol. I wonder you pass over *Shimron-Meron* in such silence, which appears a place of great note, yea, a Royall City in the days of *Joshua*, as the *Coronet* thereupon doth inform us.

Aleth. I confess it signed with a *Coronet*, and with something more, *a flag of uncertainty*, having nothing sure of the location thereof, the chiefest cause that I willingly declined the mention of it. However, we will screw our selves into as much certainty of this place, as may be extracted out of Scripture: and observe, the four first *wreaths* of my *screw* are undoubtedly, the fifth and last more then probably true, as followeth.

1. *Shimron-Meron* was one of the [b] Royall Cities, whose King *Joshua* destroyed. [b] *Josh. 12. 20.*
2. The same City is elsewhere called plainly [c] *Shimron*, without any addition. [c] *Josh. 11. 1.*
3. It lay on the northern part of the land, because the King thereof associated in the northern, and second [d] combination of the *Canaanites* against *Ioshua*. [d] *See book 1. cap. 8. §. 3.*
4. A City named *Shimron*, was allotted to the Tribe of [e] *Zebulun*. [e] *Josh. 19. 15.*
5. Most probably this is the same *Shimron*, whose King was destroyed by *Ioshua*.

This is all, which my best industry could collect out of Scripture, or good Authors, concerning the situation of this place.

Philol.

Digitized by Google

Philol. What mean you by that third smooty circle, which (as the Meteor *Halo* about the *Sun*) surroundeth the *Levites* City of *Iockneam*?

Aleth. It signifieth nothing, being a meer aberration of the Graver, which (now but obscure) will in process of Printing, wholly disappear. And I could hartily wish, no other faults in our Maps, would be of longer continuance.

Philol. You make the *Galilean-sea* all along the east-boundary of this Tribe. Whereas I am altogether of the minde of *Masius*, that no part of *Zebulun* touched on that sea; with him principally grounding my opinion on the Scriptures silence, which mentioneth not any conterminating of this Tribe thereupon. Which might soon have been spoken, yea surely would not have been omitted, had *Zebulun* been so situated.

Aleth. That *Zebulun* bordered on this sea, may cleerly be demonstrated; first from *Iacobs* prophecy, that he should dwell חוף ימים, [f] *At the haven of the Seas. Seas* in the plurall, pointing at his position betwixt the *Mediterranean*, and *Galilean* seas; the west and east bounds of his possession. Now lest any should seek to wave these words by an *Enallage in Number* (a figure, we confess, frequent in Hebrew) *Zebuluns* bounding on the *Galilean-sea*, is unfallibly collected out of the [g] *Gospell*, where Christ is said to dwell in *Capernaum which is upon the sea coast, in the borders of Zebulun, and Naphtali.*

[f] Gen. 49. 13.

[g] Mat. 4. 13.

Philol. Christ his feeding of *five thousand*, with *five loaves*, and *two fishes*, is misplaced in your Map, as which ought to be set on the *east side* of the *Sea of Galilee.*

Aleth. Learned men are much perplexed about the position of this miracle. A miracle, so remarkable in it self, that of all the passages betwixt Christs *conception*, and the introduction to his *passion*, this onely, and the *descent of the Dove* at his *baptisme* are recorded in *all four Evangelists.* Yet some difficulty appears in the particular place thereof. [h] *Luke* termeth it the *desert of Bethsaida*; but Saint *John* [i] who wrote the last, (therefore supplying the omissions, and explaining the doubts in other *Gospells*) assigneth the particular place to be *near Tiberias*, both being Cities on the west side of the sea, so that north of *Tiberias*, betwixt it * and *Bethsaida*, (in a *desert* named from the latter, because leading to it) this miracle is properly placed.

[h] Luk. 9. 10.

[i] John 6. 23.

* The Reader is intreated with his eye to remove the picture of the *peoples feeding*, a little north of *Tiberias.*

Philol. But immediately at the ending thereof, the Disciples are said to sail εἰς τὸ πέραν, πρὸς Βηθσαϊδάν, [k] *unto the other side unto Bethsaida*, or as Saint *John* says, *towards* [l] *Capernaum* (both these being Cities not far asunder.) Wherefore, if they crossed over the *Sea* to go to *Bethsaida*, they were not already on the same side thereof when the miracle was wrought, and by consequence were then on the other [*the eastern*] side of the *Sea.*

[k] Mark. 6. 46.

[l] Joh. 6. 17.

Aleth. By εἰς τὸ πέραν, is meant the *opposite shoar, on the same side of the Sea*, but so that it was over a *reach*, or *bay* which they crossed therein, sailing (not athwart the breadth of the Sea from west to east, but) almost foreright the

the length of the lake, from a place near *Tiberias* to the land of [m] *Genneſaret*, on the north end of the lake, betwixt *Bethſaida* and *Capernaum*. Thus, ſuch who on the *Severn Sea* ſail from *Briſtoll* to *Barſtable*, may be ſaid in ſome ſenſe to croſs the water, as well as thoſe that ſaile from *Barſtable* to *Cardiffe*. And thus, in placing this miracle we have not onely followed the judgment of [n] *Calvin*, but alſo the eyes of [o] *Biddulph* a modern traveller, who beheld the place.

m Mat. 14. 34.

n In his Harmony on the Text.

o See our *Zebulun* § 26.

CHAP. VIII.

Objections againſt Iſſachar *anſwered.*

Philol. WHat vaſt mountains have you made thoſe of *Gilboa* to be? the higheſt of them four miles perpendicular: Surely the battell betwixt *Saul*, and the *Philiſtines* could ſcarce be fought on ſuch aſcents. Yea, *David* might well have ſpared his wiſh, [a] *Let there be no dew, neither let there be rain upon you*, whoſe tops, (as you have exalted them) may be preſumed higher then the clouds themſelves.

a 2 Sam. 1. 21.

Aleth. I confeſs them to be of the largeſt ſize, ſtore of room and want of other matter to fill it, gave the occaſion to their greater growth. Which fault is amended in the following Map of *Manaſſeh*, where behold them reduced to a more moderate proportion, leſs then many of the mountains in *Wales*.

Philol. How comes a parcell of mount *Ephraim* to ſtraggle into the Map of *Iſſachar*? It being proper for thoſe mountains to be confined to their own Tribe of *Ephraim*, whence they fetcht their denomination.

Aleth. I may ſay the Tribe of *Ephraim* had the *Preemption*, but not the *Monopoly* of them. I mean his turn was firſt ſerved, and he had the beſt and moſt of thoſe mountains in his poſſeſsion, whence they deſervedly took their name. Yet ſo, that ſome part of mount *Ephraim* ranged ſouthward into the Tribe of *Benjamin*, (as mount [b] *Zemaraim*) and ſome branched northward into *Iſſachar*, as *Shamir in mount* [c] *Ephraim*; certainly in this Tribe, becauſe *Tola* a man of *Iſſachar* was buried therein.

b Compare Joſh. 18. 22. wth 2 Chr. 13. 4

c Jud. 10. 1.

d Judg. 10. 2.

Philol. It followeth not, becauſe he was extracted from this Tribe, that therefore the place of his buriall was in the ſame, finding many mens interments in Scripture, caſuall, out of the Tribes of their nativity. Thus *Saul* and *Jonathan* being *Benjamites*, were notwithſtanding buried in the Tribe of *Gad*, at [e] *Jabeſh Gilead*: as alſo *Iſhboſheth* and *Abner* their Countreymen got graves at [f] *Hebron* in the Tribe of *Judah*: ſo infirme is your inference, that *Shamir* in *mount Ephraim* was in *Iſſachar*, becauſe *Tola* an *Iſſacharite* was intombed therein.

e 1 Sam. 31. 12.

f 2 Sam. 4. 12.

Aleth. You inſtance onely in perſons, ſome forcibly, others treacherouſly ſlain, which occaſioned their haſty, tumultuary, and extravagant

interment. Remember also that *Saul* and *Jonathan*, (though intermediately at *Jabesh Gilead*) were finally intombed in the [g] sepulchres of their Father, in the land of *Benjamin*, as we may presume that *Tola* his corps a peaceable Judge (no violent detention, or disturbance appearing to the contrary) did rest in the possessions of that Tribe; the *Jews* generally being as ceremonious to be *buried* in their own *land*, as to be *married* in their own *linage*.

g 2 Sam. 21. 14.

Chap. IX.

Objections against Manasseh *on this side* Jordan *answered.*

Philol. And why so much of the Map of *Issachar* presented again in *Manasseh*? *What need this waste*, and repetition of the same again?

Aleth. The squaring of the Map necessarily commanded the repetition thereof; nor is it lost labour, because two scattered pieces in *Issachar* belonged to *Manasseh*.

Philol. But ô what a medley motley pieced Map have you made of this half Tribe of *Manasseth!* Surely *Josephs* coate consisted not of more [a] colours then *Manasseh* (*Josephs sons*) portion is made up of shreds and parcels as you have presented it, marring the intireness of this halfe Tribe with your manifold divisions.

a Gen. 37. 3.

Aleth. And yet no more then what are warranted by Gods word. Let none part what he hath put together, nor put together what he hath parted. I delight not out of wantonness, to make *imps* of *Manasseh's* portion, but the Text puts the *Shears* into my hand, commanding me to cut it so: because *Manasseh* had [b] three Countreys in *Issachar* and *Asher*: That is, surrounded with them, which necessitates the cantoning of this halfe Tribe into such dis-jointed parcels.

b Josh. 17. 11.

Philol. You make a piece of *Asher*, parted from the main body thereof, to confine on *Manasseh*, whilest *Bonfrerius* finds a fitter expedient by cutting off the west ends of *Zebulun* and *Issachar* from the *Mediterranean*, and continuing *Asher* along the sea side to *Manasseh*, so preserving *Asher* intire thereby.

Aleth. His *Expedient* raiseth more difficulties then it allaieth; as directly opposite to *Scripture*, *Reason*, and the generall consent of *Writers*, as formerly hath been largely proved in our Objections against *Zebulun*. Better it is therefore to admit a parcell of *Asher* separated from the main of the Tribe (Instances in English *Counties* being frequent in this case) then by *Bonfrerius* his shift, to allow Truth parted from *Jacobs* [c] prophecy, which inevitably followes, if *Zebulun* be made *Land-locked*, and cut off from bounding on the sea.

c Gen. 49. 23.

Philol.

Philol. Indeed you put *Manasseh's* separate Countreys within *Issachar*, but not within *Asher*, not invironed therewith, but onely joining thereto, whereas the Text saith equally, * *And Manasseh had in Issachar and Asher* &c.

* Josh. 17. 11.

Aleth. The main body of *Issachar* confining on *Manasseh* afforded us conveniency to insert such Countreys therein. But *Asher* his part being in it self but a small dis-jointed portion, is not so capable of surrounding a Countrey within it, seeing such a *parcell* within a *parcell* would appear so diminutive a subdivision as almost inconsiderable. Besides, the preposition ב rendred *In* in the Text, may sometimes be satisfied with signifying *ad*, or *juxta*, nigh, or by, that is, a bare proximity, apposition, and contiguousnes of a thing. In which sense *Manasseh* had land bordering on this dis-jointed piece of *Asher*.

Philol. In * *Ephraim* you say that *Jezreel* was more then twenty miles from *Samaria*, which measured by the scale in your Map are not above twelve miles asunder.

* Parag. 32.

Aleth. Let not the *Typographicall mistake* of the Printer be accounted the *Topographicall errour* of the Author; That *twelve* should be *tweniy*, and in the *Errata* is mended accordingly.

Philol. You might almost as well inscribe this Map the *Tribe of Levi*, as the *Half Tribe of Manasseh*. It was the complaint in time of Popery, that the *Church did eate up the Commonwealth*; every *third foot* in the kingdome being *Church-land*, before the dissolution of *Abbies*. You endevour to reduce *Palestine* to the same proportion. It was a pious wish of *Moses*, [e] *Would God, that all the Lords people were Prophets*: But a covetous desire in you to convert so much of the land into the *Levites* portion, by extending the circular suburbs of their Cities to six miles Diameter; whereas Authours contract them, within less then halfe that compass, yet observing the true dimension of the Cubit therein.

e Num. 11. 29.

Aleth. For number such Cities are no moe then the Scripture assigneth, though here haply falling thicker then in other Maps. As for the three thousand Cubits of their extent on all sides, we have in the manner of the measuring thereof followed the direction of judicious [f] Mr. *Ainsworth*, (as he the learned *Rabbi Maimony*) preferring it amongst various expositions, as most naturall to the Text. Now let none wonder that we make a thousand Cubits adequate to a thousand paces, or on English mile. For, although lesser Cubits were used by the *Jews*, about their vessels, and buildings; yet their *Geometricall Cubit* (generally employed for their better expedition, because largest, in their surveying of land) contained *six* [l] *common Cubits*; and Rabbi [m] *Kimhi* expresly saith that a thousand *Emoth*, or Cubits make a mile. Besides, consider I pray, these three thousand Cubits were to be measured from the wall of the City, the flexures and bendings whereof, produced the parallel bendings in the bounds of the *Levites* suburbes. But because we cannot be instructed in what form the line of their walls ranged about, we begin our mea-

f *Vid. on Num.* 35. 4, 5.

l M. *Godwin* his *Moses* and *Aaron lib.* 6. *pag.* 298.

m *In Ezekielis ca.* 48. 2. cited by *Arias Montanus de Mensuris sacris.*

sure from the midst of the City, and therefore are bound to make their lands amends with the largeness of the Cubits, because beginning our mensuration to their disadvantage, from the center of the City, in stead of the [unknown] circumference thereof.

Philol. I am not satisfied in the situation of *Antipatris*, that it was seated in this half Tribe of *Manasseh*.

Aleth. It is seated according to *Adrichomius*, and the judgment of most other * Authors. But if I might interpose mine own opinion, I conceive it many miles nearer unto *Jerusalem* in the Tribe of *Ephraim*, rather nigh then on the sea, in the road betwixt *Jerusalem*, and *Cesarea*, some thirty miles from the former; whither I shall remove the same, when my opinion herein shall be countenanced with the approbation of others. My reason that *Antipatris* could not be so far northward, (full sixty miles as they make it from *Jerusalem*) is, because the [i] *footmen* sent to attend Saint *Paul* marched thither from *Jerusalem* in one night. Now, although their suspicion of the *Jews* pursuing them to rescue Saint *Paul*, might quicken their pace, yet [k] *foot-souldiers* could not be *foot-posts*, it being impossible for spearmen to go so far, in so short a time, betwixt the *third hour* [nine a clock at night] and the next morning.

* *Mercator, Guil. Tyrius* & generally in most Maps.

i Act. 23.31,32.

k *Ibid.* v. 23.32.

Chap. X.

Objections against Ephraim *answered.*

Philol. You make a strange *desultory* Description of the bounds of this Tribe, vaulting over from length to breadth in such a fashion as is hard to be understood, and worse to be applied to the letter of the * Text.

* Josh. 17.

Aleth. Wise *Agur* confessed he knew not *the* † *way of an Eagle in the aire*, whose flight therein is not to be traced, leaving no visible perforation behinde it, partly through the swiftness of his motion, partly through the subtileness of the aire presently closing up the passage. So short and concise is the *Holy Spirit* in bounding the children of *Joseph*, and so long since hath time taken all impression of many limitary obscure places there mentioned, that exactness herein, by the confession of the * best Authors, is not to be attained. But herein we have followed the direction of the learned *Bonfrerius*, save that we have not contracted the east of *Ephraim* towards *Jordan* into so narrow a point, but bounded it broader, to make it a degree the better with the descriptions of other Authors.

† Prov. 30.19.

* *Masius* in Josh. 17.

Philol. You make *Sechem* in this Tribe, full seventy miles from *Hebron* in the Tribe of *Judah*. Me thinks they should be much nearer seeing *Jacob* sent *Joseph* from [a] *Hebron* to *Sechem* to give a visite to his brethren. Now how could his tender love adventure his darling child alone so tedious and dangerous a journey? Surely the distance was far less then you make it.

a Gen. 37.14.

Aleth.

Aleth. The proportion of the Country, and consent of all Authors will not admit the aforesaid Cities to come nearer together. *Joseph* was then a tale stripling, *seventeen* [b] *years of age*, and the generall simplicity of people in that infancy of the world, (before theeves came into fashion) was a sufficient convoy to secure any single traveller, even in the longest journey. *Joseph*, we see, had done well enough for any hurt from any strangers, if he could but have escaped his own brethren. [b] Gen. 37. 2.

Philal. *Rama* in this Tribe, doubtlesly was a City of the *Levites*, as doth appear by *Elkanah* and *Samuel* their constant habitation there, both of them *Levites*. Why therefore is it not surrounded in your Map with a double circle, like other Cities of the same qualification?

Aleth. I acknowledge *Rama* for the reasons by you alledged, probably pertaining to the *Levites*, but have omitted the double incircling thereof, because I finde it not amongst the four Cities given the *Levites* in *Ephraim*, nor the forty [c] eight assigned to them in the whole kingdome. [c] See Josh. 21.

Philol. Was it not then usurpation in the *Levites* to inhabite a City which by God was never granted unto them?

Aleth. Under favour I conceive, though the *Levites* must have four, they might have more Cities in *Ephraim*, or elsewhere, if the charity of well disposed people was pleased to bestow them. Thus, beside the three Cities *for Refuge* west of *Jordan* the *Israelites* were bound, *if God did inlarge their* [d] *coasts*, to adde three more for the same service. By which analogy it may be collected, that the *Ephraimites* in gratitude to God, who gave them more intire possession of their portion then any other Tribe in *Joshua's* division (nothing but *Gezer*, a *Levites* City being detained from them by the *Canaanites*) might give this *Rama* as a gratuity to the *Levites*. Beside, the suburbs and lands of the *Levites* reached from the walls of the Cities three thousand Cubits round about, within which space they might erect what buildings they please, being therein (without incroaching on any other Tribe) resident on their proper inheritance. *Rama* therefore might be built within that circumference, and by the proportion of miles we collect it to stand within the circuit of *Gezer*, so that though they could not get *Gezer* it self, they might gain and build *Rama* within the compass thereof for their habitation. However, we define nothing positively, much less impose it on the beliefe of others. Clipt money is worth as much as it weighs, though it will not pass for what it was coined; and conjectures, though they will not goe for certain truths, deserve to finde as much acceptance, as they bring probability with them. [d] Deut. 19. 8, 9.

Philol. Have you nothing more to observe concerning the blessings, and cursings pronounced on mount *Ebal* and *Gerizim*?

Aleth. I conceive on *second thoughts*, that the Priests with the *Arke* stood in the valley betwixt the two hils (whilest the whole body of the ordinary [e] *Levites* were on the mount of *Gerizim*) whose station in the half [e] Deut. 30. 2.

half way betwixt both, when they pronounced the blessings and the cursings, facilitated the conveyance of the sound on both sides, as appareth on the serious [f] comparing of the Scripture.

[f] Compare Deut. 11. and cap. 27. with Josh. cap. 8.

Philol. *Tiphsah* is made by you a City in this Tribe. But, if it were situate herein, very short were the dominions of *Solomon* even in the very height of his greatness, who then reigned *on this side of the river from* [g] *Tiphsah even to Azza*, or *Gaza*, in the Tribe of *Simeon*, not fully an hundred miles, as appears by your Scale in the generall Description of the land.

[g] 1 King. 4. 24.

Aleth. *Tiphsah* there mentioned being the eastern boundary of *Solomons* Empire (from our [h] *Tiphsah* where cruell *Menahem* began his reign) was near a thousand miles north-east on the river *Euphrates*, probably the same with the City *Tharsacus*, whereof *Ptolemy*, *Strabo*, and *Stephanus* take speciall notice.

[h] 2 Kin. 15. 16.

Philol. Have you any *miraculous faith*, who so easily have removed the *mountain of Phinehas* (wherein *Eleazar* was buried) from the north of this Map, within the suburbs of *Bethboron* a *Levites* City, to the south thereof near *Shiloh*, where in your Map generall the same is presented?

Aleth. On better consideration I see no necessity, that *his mountain* should be brought within the bounds of any *Leviticall* City. *Phinehas* was an *extraordinary* person, and therefore his land might be *extraordinary* in the location thereof. This his portion was no part of the *Levites* patrimony in their forty eight Cities given them by God, but seems rather the *superpondium* of the peoples [i] bounty cast into the balance, as an honourable augmentation in reward of his [k] eminent desert. I conceive therefore it lay in *Mount Ephraim*, near *Shilob*, where the *Tabernacle* was set up, bestowed upon him thereabouts, for his more convenient attending of Gods service therein.

[i] Josh. 24. 33.
[k] Num. 25. 8.

Chap. XI.

Objections against Dan *answered.*

Philol. You positively affirme that the land of *Dan* belonged primitively to *Judah*, yet produce no Scripture for the proof thereof. We beleeve the same of *Simeon*, the [a] Text affirming that *their inheritance was within the inheritance of Judah*, but no evidence appears of such derivation of *Dans* possession originally from *Judah*.

[a] Josh. 19. 1.

Aleth. The same is infallibly collected from Scripture, because the Cities of *Eshtaol*, [b] *Zoreah*, [c] *Timnah*, [d] *Ekron* were first bestowed on *Judah*, and [e] afterwards we finde the same places, (with the Countrey thereabouts by necessary consequence) conferred upon *Dan's* posterity for their portion.

[b] Josh. 15. 33.
[c] Josh. 19. 57.
[d] Josh. 19. 45.
[e] Josh. 19. 41. 43.

Philol. Such an alteration seems utterly inconsistent with divine immutability,

Digitized by Google

murability, *with whom is no variablenesse, nor shadow of* [f] *changing. To give a thing and take a thing* is unproportionable with his proceedings, whose *Gifts* are pronounced by the Apostle to be ἀμεταμέλητα, [g] *without Repentance.*

Aleth. Indeed such gifts as amount to the notion of χαρίσματα are uncapable of alteration, to which his other grants are subject. Besides, God never so passed away that land but he still reserved it as his own *Demesnes. For the land* (saith he) *is mine*; not *was*, but *is*, even after the *Israelites* had long possessed the same. *Is it not lawfull for him to doe as he will with his own*, and to change at pleasure what tenants to rent, or rather what *Bailifes* to occupy his own ground?

Philol. The faces of the Men which bear the *great bunch of grapes*, are set the wrong way. For being to goe south-east to *Kadesh-barnea*, they look full west to the *Mediterranean sea.*

Aleth. You put me in minde of a man, who being sent for to pass his verdict on a *Picture*, (how like it was to the person whom it was to resemble) fell a finding fault with the *frame* thereof (not the *Limners* but the *Joiners* work) that the same was not handsomely fashioned. In stead of giving your judgment on the Map, (how truely it is drawn to represent the Tribe) you cavill at the *History-properties* therein, the act of the *Graver*, not *Geographer*. Yet know Sir when I checkt the * *Graver* for the same, he answered me that it was proper for *Spies*, (like Water-men and Rope-makers) for surety sake *to look one way and walk another.*

f James 1.17.

g Rom. 11.29.

* Ro. Vaughan.

Chap. XII.

Objections against Simeon *answered.*

Philol. WHy both an *Asteriske* and *flag of uncertainty* over *Sheba*? For, though unassured of the exact position thereof, the Text ascertaineth us, that it was a reall City in *Simeon*, [a] *Beer-sheba, and Sheba, and Moladah* &c.

Aleth. I am not satisfied that *Sheba* was a distinct City by it self, but rather conceive it the same with *Beer-sheba*. Because,

1 They are both accounted the same [b] when originally denominated.

2 *Sheba* is omitted in [c] *Chronicles* (where other *Simeonite* Cities are summ'd up) as the same with *Beersheba.*

3 *Simeon* had but [d] *thirteen* Cities, which make *fourteen* if *Sheba* be accounted a distinct City by it self.

The premisses considered, *Sheba* appears the same with *Beer-sheba* (as [e] *Salem* with *Jerusalem*) commonly so called for brevity sake.

Philol. But then how doe you answer the Text, which expresly maketh *Sheba* a distinct City, *Beer-sheba, and Sheba, and Moladah* &c?

Aleth.

a Josh. 19.2.

b Gen. 26.33.

c 1 Chr. 4.28.

d Josh. 19.6.

e Psal. 76.2.

Digitized by Google

Aleth. *Proteus* appeared not in more shapes, then the *Particle* (here rendred *and*) hath severall significations, for though chiefly it is *copulative*, other whiles it is *causall*, *collective*, *adversative*, *exegeticall*, *redditive*, and *disjunctive*, as [f] *Bonfrerius* readeth it here, *Beer-sheba*, *or Sheba*, *and Moladah* &c.

[f] *In locum Josh.*

Philol. You say that *Simeon was* [g] *surrounded on all sides with Judah*, whereas in your Map, the northern side thereof, is all along fairly flanked with the Tribe of *Don*.

[g] In the descr. of *Judah* §. 1.

Aleth. You may remember (what we so lately proved) that *Dan's* portion primitively pertained to *Judah*, and was a canton cut out thereof. In which sense according to Scripture, *Simeons* inheritance was [h] *within the children of Judah's*, and originally encompassed therewith.

[b] Josh. 19. 1.

Philol. Why call you this Tribe [i] *a jagged remnant*, being as *whole a cloth* as the rest, and (though not so great) as entire as the other Tribes? I am not sensible by this your Map of any notorious *dispersedness* of the *Simeonites* habitations.

[i] In descript. of *Simeon* § 1.

Aleth. Undoubtedly *Iudah* his portion made many incisures, and larcinations into the Tribe of *Simeon* hindering the entireness thereof. Particularly *Askelon* and [k] *Gaza* first given to, once [l] possessed by *Iudah*, (though regained by the *Philistines*) were continued and tyed by some narrow *labell* of land to the main of *Iudah*, at leastwise had a *Church-path* (as I may terme it) a *passage to the Temple*, without going through any part of *Simeon*. But, wanting certain instructions, how to contrive, and carry on such indented conveyances, and not willing to confine the Reader to our conjecturall fancies, we have left him to his liberty, presenting *Simeon* * entire, wherein he may frame such incursions of *Iudah* as comply best with his own opinion.

[k] Josh. 15. 47.
[l] Judg. 1. 18.

* *Adrichomius* hath done the same.

Philol. You make this Tribe to range some miles south of *Beer-sheba*, whereas that place passeth currant for the utmost border of the Countrey. What more common in Scripture, then [l] *from Dan to Beer-sheba*, that is, from the north to the south of the land of *Canaan*?

[l] Judg. 20. 1. & 1 Sam. 3. 20. & 2 Sam. 3. 10. &c.

Aleth. It was the utmost eminent City, but not absolutely the fartheſt place in *Palestine*, as neither mentioned amongst the southern boundaries of the land in generall, *Numb.* 34. nor with the utmost limits of the Tribe of *Iudah*, *Iosh.* 15. In ordinary discourse we measure *England* east and west *from Dover to the Mount*, as the fartheſt western place of note, though *Cornwall* stretches seven * miles beyond it unto the lands end. So *Beer-sheba* was the remoteſt remarkable City of *Canaan*, where the cloth, as I may say, ended, though the list thereof reached beyond it to the *River* of *Egypt*.

* Consult *Camdens* and *Speeds* Maps.

CHAP.

Digitized by Google

Chap. XIII.
Objections against Benjamin *answered.*

Philol. WHy make you *Nob* a *Levite* City in *Benjamin*, within the suburbs of *Anathoth*? Seeing *Nob* is neither named amongst the four Cities bestowed on the *Levites* in this Tribe, *Iosh.* 21. 17. nor is it any of the eight and forty belonging unto them throughout the whole Countrey of *Canaan.*

Aleth. That *Nob* was in this Tribe, appears by that catalogue of Cities presented us in [a] *Nehemiah*, which the *Benjamites* repossessed after their return from *Babylon.* That it was a *Levites*, yea a *Priests City*, appears (too plainly) by the [b] *Massacre* therein on them committed. We confess it none of the eight and forty originally assigned to the *Levites.* Yet how they in after-ages, were capable of *supernumerary* Cities more then in their first *Charter*, and how the *Mort-main* of the *Levites* (as I may term it) was enlarged with new foundations, we have lately answered in the objections of *Ephraim**, whither we refer you for further satisfaction.

Philol. You make the sons of *Saul* executed on an hill nigh *Gibeah of Saul*, which your judicious [c] friend will have hung up before the *Tabernacle in Gibeon*, observing therein an exemplary piece of divine justice, that, *whereas Saul had ruined the Tabernacle at Nob, his sons were hung up before the same in Gibeon.*

Aleth. Not to be a *Plaintife* aginst him, but a *Defendant* of my self, I conceive him mistaken in confounding *Gibeah of Saul* with *Gibeon*, distinct Cities, as may appear by their severall owners, and actions therein performed.

GIBEON.	*GIBEAH.*
An ancient City of the *Hivites*, whose [d] inhabitants deceived the *Israelites*, [e] given to the Levites, in the Tribe of *Benjamin*, where the Tabernacle was set up in the time of *Salomon.*	A City in *Benjamin*, hard by *Jerusalem*, distinct from the [f] former, whose inhabitants were meer *Benjamites*, and by their lust abused the [g] Levites Concubine to death, for which their Tribe was almost extirpated: it was afterwards called *Gibeah of Saul* from his birth and frequent residence therein.

Now the text expresly saith, that the *Gibeonites did hang them up unto the Lord in Gibeah* [h] *of Saul*, that is, in *Sauls* native place, and Court, where he had issued out his cruell edicts for the slaughter of the *Gibeonites.*

Philol. But that expression *they hanged them in the hill* [i] *before the Lord*, imports the same performed in some religious place, probably in the prospect or view of the Tabernacle.

Aleth. Before the Lord implies no more, then what in the foregoing verse was termed [k] *unto the Lord*, that is, in a sacred manner, not out of private revenge, but in an holy zeal, tendering the parties executed an oblation to divine justice, and so is interpreted by the Expositors thereon.

* Concerning *Ramah.*

a Neh. 11. 31.

b 1 Sam. 22. 19.

c M. *Lightfoot* in the *Temple* pag. 264.

d Josh. 9. 3. &c.
e Josh. 21. 17.
f Compare Josh. 18. *v.* 25. with *ver.* 28.
g Judg. 29. 16.

h 2 Sam. 21. 6.

i *Ibid. ver.* 9.

k *Ibid. ver.* 6.

Philol. In your particular Map of *Benjamin*, *Jordan* runs almost directly south, the whole course of whose channell visibly bendeth eastward in your Map generall of *Palestine*.

Aleth. That generall Map, though first placed, was last perfected, wherein we have amended three mistakes, as escaped in our particular descriptions. One wherein you instance, another in *Reuben* (formerly forgotten to be confessed) making it a little longer from north to south; a third in somewhat lessening the distances of some places between *Hebron* and *Jerusalem*. My care shall be, God willing, in the second edition, to conforme those particular Maps, according to these *rectifications* in the generall description.

Chap. XIV.

Objections against Judah *answered.*

Philol. WOuld not it affright one to see a dead man walk? And will not he in like manner be amazed to see the *Dead-sea* moving? Why have you made the surface of the waters thereof waving, as if like other seas it were acted with any *tyde*, which all Authors avouch, and your self confesseth [a] to be a *standing stinking* lake? Thinke not to plead, that such waving is the impression of the winde thereupon, seeing *Tacitus* affirmes of this sea, *Neque* [b] *vento impellitur*, it is such a drone, it will neither goe of it self, nor yet be driven of the winde.

[a] In description of *Iudah* §. 5.

[b] *Hist. li. 5. p. 618*

Aleth. I will not score it on the account of the Graver, that it is onely *lascivia*, or *ludicrum cœli*, the over-activity of his hand. In such cases the flourishings of the *Scrivener* are no essentiall part of the *Bond*: but behold *Mercators*, and other Authors Maps, and you shall finde more motion therein, then is here by us expressed. The most melanchioly body of moisture, (especially of so great extent) is necessarily subject to such *simpering* in windy weather, as inseparable from the liquidity thereof.

Philol. Why set you *Zeboim* most northernly of all the five Cities in the *Dead-sea*, in the place where *Sodome* is situated in all other descriptions?

Aleth. The placing of them is not much materiall, whether longwise all in a *File* as Mr. *More* sets them, or in two *Rankes*, (two and two) as they are ordered by * *Mercator*. Skuls in a *charnel-house* never justle for the upper place; and as sensless is the contention betwixt these dead Cities, which shall stand first, whose foundations long since were doubly destroyed with fire and water. But the sole motive of my placing *Zeboim* most northern of these four Cities, is because I finde the valley of *Zeboim* in the Tribe of *Benjamin*, which probably lay near the influx of *Jordan* into the *Dead-sea*, denominated from the vicinity of *Zeboim* thereabouts.

* So set in our Map of old *Canaan*.

[c] 1 Sam. 13. 18.

Philol. The *Hebrew Orthography* confutes your conceit. For *Zeboim* by you

you last alledged is spelled with different letters from that City which was burnt with fire from heaven.

Aleth. I confess a threefold variation in the writing of this name, though all the same in effect,

1 *Gen.* 14. 2. and so also *Deut.* 29. 23. צבוים
2 1 *Sam.* [d] 13. 18. הצבעים
3 *Hoseah* 11. 8. צבאים. *I shall set thee as Zeboim &c.*

[d] So also Nehem. 11. 34.

Here to mollifie the word, the *Gutturall* is either altered, or wholly omitted; neither amounting to make it a new word: How variously are the names of the same English towns spoken and spelled; as *Lester, Leicester, Legeocester, Legecester*, yet the same word dressed in severall spellings and pronunciations?

Philol. Why make you *Hebron* being a noted City of the Priests, and City of Refuge, different from all the rest, onely with a single circle about it?

Aleth. Because the *fields and villages thereof* were none of the Priests, but were given to *Caleb* the son of *Jephunneh* for his possession. [f] Iosh. 21. 12.

Philol. If so, then *Hebron* ought not to have had any circle at all about it, being a bare City of the Priests without any suburbs belonging thereunto.

Aleth. The Priests in *Hebron* had, and had not, suburbs pertaining thereunto, according to the severall acception of *suburbs*. If by them you onely understand *ædificia suburbana*, buildings (though without the City walls) contiguous thereunto, these (no doubt) belonged to the Priests, who had [g] *Hebron with her suburbs*: otherwise if you extend them to *ager suburbanus*, the fields surrounding the City, these related to *Caleb* as the proper owner thereof. [g] *Ibid. v.* 13.

Philol. You might well have afforded conjecturall flags to most of the Cities in *Judah*, going generally by guess in your placing of them, and differing from all other authors therein.

Aleth. The Learned in Anatomy have informed me, that veins are alike *in their trunks, but not in their branches*; so that although the *great Channels of bloud* run alike in all bodies, yet the smaller veines (as is most visible in their *divarication* on the *back of the hand*) disperse themselves diversly, in divers persons: The like is confessed in all Maps of *Judah*, wherein the grand Cities, *Hebron, Debir, Bethlehem &c.* have their certain position agreed on by most Authors, whilest their inferiour places (and no Tribe afforded more obscure Cities but once named in Scripture) are subject to much variety, according to the fancies of Authors. Wherein we hope we have observed, as much as might be, these short, and small directions we finde in Scripture.

Philol. But you are not constant to your self in the location of those lesser places, as appears by some diversity of their distances (both amongst themselves and from *Ierusalem*) in the particular description of *Iudah*, and in the generall Map of *Palestine*.

Aleth. I confess the same; who having discovered some errors in the particular Map, reformed the same in the Map-generall. Which may be beheld in this point, as a *new Edition* of the former, *corrected and amended.* Request I therefore the Reader in such small differences, to rely rather on the credit of the Map-generall.

Philol. You * once placed *Hepher* a royall City in *Manasseh* on this side *Iordan*, which since you have removed into *Judah*, without giving any account of the alteration.

* Lib. 1. p. 22. § 2.

Aleth. Some probability perswaded us to our former opinion. Chiefly because *Hepher* is mentioned in *Ioshua's* [a] list, next to *Tapuah*; which is known to be in *Manasseh*. But since finding also a *Tapuah* [b] in *Judah*, and a *land of* [c] *Hepher* near *Socoh*, a place also in [d] *Iudah*, it hath staggered our judgment, and caused us to remove *Hepher* into *Judah* with a *stag* of uncertaintie thereon; all Authors *finding an Ignoramus* for the exact position thereof.

a Josh. 12. 17.
b Josh. 15. 34.
c 1 King. 4. 10.
d Josh. 15. 35.

Philol. The land of *Goshen* is sufficiently known to be in [e] *Egypt*: And, how stragleth a [f] *Countrey of Goshen* into this Tribe?

Aleth. You know that besides this *England* wherein we live, there is an *Anglia* in *Denmark*, whence our Ancestors are said first to have come; and there is *England beyond Wales*, whither some of our nation removed. Some such occasion (to us unknown) might give the name of *Goshen* to a petty tract of ground in *Iudah*: Or else it might be so called from some assimilation in the fruitfulness thereof. Wonder not at a *Goshen* in *Egypt*, and another in *Iudah*; when we finde two [g] *Ziphs*, two [h] *Zanoahs*, two [i] *Socohs* &c. (As two *Kirbies* market-townes in *Westmorland*) within the compass of this Tribe.

e Gen. 46. 28.
f Josh. 10. 41. and 15. 15.
g Josh. 15. 24. and 55.
h Josh. 15. 34. and 56.
i Josh. 35. & 48.

Philol. Conceive you that any wildernesses wherewith *Iudah* abounded, were places of any pleasant habitation?

Aleth. I am confident thereof. For instance, *Engedi* though a [k] *Wilderness*, was so delicious a place, that the *Spouse* is compared to a cluster of Camphire in the *Vineyards of Engedi*. Besides, it had the conveniency of Palmtrees, therefore [m] in Scripture called *Hazazon-Tamar, which is Engedi Tamar*, being in Hebrew a *Palme*. Nor can I omit the testimony of [n] *Pliny* as the best comment herein on Gods word; who speaking of people living on the west of the *Dead-sea*; *amongst these* (saith he) *is the town* ENGADDA; *Second to Ierusalem in fruitfulness, and* WOODS OF PALME-TREES; *but now become another heap of Ashes.*

k 1 Sam. 24. 1.
l Cant. 9. 14
m 2 Chr. 20. 2.
n *Infra hos Engadda oppidum est, secundum ab Hierosolymis fertilitate, Palmetorumque nemoribus, nunc alterum bustum.*

Philol. I finde indeed a City, and wilderness of *Maon* in this Tribe, but were the dwellers therein, those same *Maonites*, which are said *Iudg.* 10. 12. with the *Zidonians* and *Amalekites* to have oppressed *Israel*?

Aleth. O no. I take these tyrant-*Maonites* to have been a fierce and forein Nation. Saint *Hierom*, *de locis Hebraicis*, conceives *Maon* to be the Countrey of *Moab*. The vulgar Latine translates it *Canaanites*, because *Maonites* signifieth *inhabitants*, and the *Canaanites* we know were the ancient

cient and originall dwellers in the land) whose Relicks left in the land contrary to Gods command, were constant thornes in the sides of the *Israelites*. But I conceive rather with learned *Cajetan* on this place, these *Maonites* were a distinct neighbouring nation, whose certain habitation is to us unknown.

Philol. *Saul*, when marching against the *Amalekites*, is said *to have numbred the people* (being two hundred and ten thousand, in *Telaim*; * which by the coast of the Country seems to lie in or near *Judah*. Yet no such place appears in your Map thereof.

Aleth. The Hebrew word *Telaim* is variously interpreted, the Rabbins render it appellatively *in Lambes*; affirming that *Saul* did not count them *in specie*, but for more safety or expedition, computed the people by their *Presshall Lambes*, proportioning such a number of men to a Lambe. Others read it, *He numbred them as Lambes*, that is, now grown meek and quiet, (whereas at the first there were some * animosities of the people against him: *Shall Saul reign over us?*) contentedly submitting themselves to his command. But I take *Telaim* for a true City, and the same with *Telem Josh.* 15. 24. which you may finde in our description.

* 1 Sam. 15. 4.

* 1 Sam. 10. 27. & 1 Sam. 11. 12.

CHAP. XV.

Objections against the Land of Moriah answered.

Philol. I Perceive the imperfection of your description by the omitting of a memorable valley therein, namely the vale of *Baca*, mentioned by the Psalmist pronouncing him *blessed who passing through the vale of Baca* [a] *maketh it a Well*. You in stead of *passing through*, pass by this *vale* unmentioned.

a Psal. 84. 6.

Aleth. I reserved my observations on this vale for this place. Some render it appellatively, *The vale of weeping*: meaning thereby the *militant condition of a Christian in this life, incumbred with constant afflictions*. If so, this vale of *Baca* is too big to come under my description; *all the mountains* in the world being but part of this *valley*, the extent whereof is adequate to the whole earth. But if you be pleased to take this vale for a proper place, I embrace the opinion of learned *Ainsworth* on the text, that this vale of *Baca*, or *Mulberry trees*, (for so also it signifieth) was near to *Jerusalem*; out of the tops of which [b] trees, God sounded the Alarum to *David* when he conquered the *Philistines*.

b 2 Sam. 5. 23.

CHAP.

Chap. XVI.

Objections against the City of Jeruſalem *answered.*

Philol. WHat is charged unjuſtly on Saint *Paul* and his companions, that they had [a] *turned the world upſide down*, may truly be laid to your charge, you have in your deſcription of *Jeruſalem* tumbled all things *topſie turvy*, in the poſition of the gates thereof, yea *the foundations* of the City, as preſented by you, are *out of courſe*, and contrary to the rules of other writers.

a Act. 17.6.

Aleth. Let God be true, and every man a liar. In this particular I profeſs myſelf a *pure Leveller*, deſiring that all humane conceits (though built on moſt ſpecious bottomes) may be laid flat and proſtrated, if oppoſing the *written Word*. In conformity whereunto, we are bound to diſſent from ſuch Authors (otherwiſe honouring them for their ſeverall deſerts) to accommodate the Deſcription of the Gates and Towers of *Jeruſalem*, according to a threefold eminent Directory, which we finde in *Nehemiah*.

Philol. Give us I pray you an account of them in order.

Aleth. The firſt main Scripture direction we are to obſerve is, the *night ſurvey* which *Nehemiah* took of the walls, (or rather ruines) of *Jeruſalem*, deſcribed in this manner:

Nehem. 2. 13, 14, 15.

And I went out by night by the gate of the valley, even before the Dragon Well, to the Dung port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire. Then went I out to the gate of the fountain and to the Kings pool, but there was no place for the beaſt that was under me to paſs. Then went I up in the night by the brook, and viewed the wall, and turned back and entred by the gate of the valley, and ſo returned.

The ſecond is the ſeverall reparations (where the ſame were required) done on the Gates and walls of the City by ſeverall perſons, in a circular form, from the *Sheep-gate* [b], ſurrounding the whole City till they returned to the ſame place where they began. Whoſe names we have carefully inſcribed on thoſe portions of buildings, upon which their coſt and pains were expended.

b Neh. 3. 1. & 32.

The third, but moſt materiall, (becauſe moſt declaratory of the method of the Gates) is the ſolemn *Proceſſions*, which the people divided into *two Quires*, made round about the walls: each of them meaſuring a *Semi-circle*; both of them incompaſſing the whole *circumference* of *Jeruſalem*, and at laſt joining together in the (beſt meeting place) the *Temple of God*.

Firſt

First Quire, Nehem. 12. 31.

One great company went on the right hand, upon the wall towards the Dung-gate, consisting of half the Princes of Judah: and Ezra the Scribe before them. And at the fountain-gate which is over against them, they went up by the staires of the City of David, at the going up of the wall above the house of David, even unto the water-gate eastward.

Second Quire, Nehem. 12. 38,39.

And the other company of them that gave thanks went over against them, [a] *and I after them, and the half of the people upon the wall, from beyond the Tower of the furnaces even unto the broad wall. And from above the gate of Ephraim, and above the old-gate and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the prison-gate. So stood the two companies of them that gave thanks in the house of God.*

a Not behind them in place, but somewhat later in time.

Now I request the Reader with his eye to examine, whether the walls of *Jerusalem*, as designed in our draught, agree not with these directions of Scripture. To purchase the favour whereof, I pass not for the frowns of any Authors. *Omne excelsum cadet*, down with whatever dare oppose our embracing of the Text. This we hope for the main, will satisfie any indifferent Reader; otherwise it being as impossible for me in this short discourse, to meet with the severall exceptions of private fancies; as for a Geographer in the Map generall of a Countrey, to set down the house of every particular person.

Philol. You set *Sion* south of *Jerusalem*, clean contrary to the description of the Psalmist [b], *Beautifull for situation, the joy of the whole earth is mount Sion, on the Sides of the North the City of the great King.*

b Psal. 48. 2.

Aleth. The place by you alleadged is difficult, much canvassed by Comments, who fasten upon it two principall interpretations.

1 *Sense.*

Some make this verse a description of *Sion* alone, the latter clause by *Apposition* so referring unto it, that *Sion* it self is charactered to be the City *on the sides of the North.*

2 *Sense.*

Others make this verse the full description of all *Jerusalem*, consisting of two principall parts, by the figure of *Asyndeton* coupled together.

1. Sion.	2. *Properly* Jerusalem.
Beautifull for situation the joy of the whole earth is Mount Sion.	*On the sides of the North the City of the great King.*

That the latter is the truer interpretation we send the Reader to the voluminous labours of [c] *Villalpandus* proving the same out of Scripture, *Iosephus*, and other Authors. Besides (though time and casualty hath made many alterations on *Jerusalem*, yet) what *Peter* in his time said of *Davids* sepulcher, is even in our age true of mount *Sion*, [d] *it is with us unto this day*, standing still full south of *Jerusalem*, as Travellers doe affirme, no doubt in the ancient place and posture thereof. For, although *Ioseph* could remove the *Egyptians* from [e] *one end of the borders of the land, unto the other end thereof*; yet mountains are too firmly fastned to be transplanted from their naturall location.

c *Apparat. Urbis part. 1. lib. 1. cap. 11. pa. 40. col. 2. & lib. 2. cap. 18.*

d Act. 2. 29.

e Gen. 47. 21.

Philol. You doe commit what you condemn in *Adrichomius*, taxing [f] him for fashioning the streets of *Jerusalem* after his own fancy; assuming the same liberty to your self in conjecturall ranging them without warrant from Gods word.

f *Lib. 3. pa. 342. par. 3.*

Aleth. Reason dictates what we have done herein. For *Gates* being made for entrance, probably the streets from them stretched forth-right,

as

as we have designed them. Those *Insulæ*, or *Quadrants of buildings*, are nothing else but the necessary product of the decussation and thwarting of such direct streets where they cross one another. It is impossible that in describing *Ierusalem* we should doe what *Saul* in another case desired of the *Ziphites*, [a] *See therefore and take notice of all the lurking places, and come yee again with the certainty*; onely such generalls in likelyhood may be presumed, and the rest is left to every mans free conception.

a 1Sam.23.23.

Philol. You have forgotten the *Porta fictilis*, or *Potters-gate*, which [b] *Villalpandus* solemnly sets up on the east of the City, building on a place alleadged out of the Prophet *Jeremy*.

b *Apparat. Vrbis part.* 1. *lib.* 3. *cap.* 25.

Aleth. His *Porta fictilis*, is rather *fictitia*, and so brittle a gate that it is broken with perusing the text by him cited, for the proof thereof. [c] *Thus saith the Lord, goe and get a potters earthen bottle, and take of the ancients of the people and of the ancients of the Priests, and goe forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee.* See here (whatever may be in the vulgar Latine) no sherd of a *Potters-gate*, though we confess a *Potters* [d] *field* nigh the City; but, thence it cannot be collected that there was also a gate of that name, no more then it followes, because of *Smithfield*, there must be *Smith-gate* in *London*.

c Ier. 19. 1, 2.

d Mat. 27. 7.

Philol. You affirm [e] that we *meet with no gate at all in Sion*, flatly contrary to the words of *David*, [f] *The Lord loveth the gates of Sion more then all the dwellings of Jacob.*

e *Lib.* 3. *pa.* 320. *par.* 6.

f Psal. 87.2.

Aleth. I say again, that because of the precipice of the place, *Sion* had no out-gates, but had those which led into *Ierusalem* which might be meant by the Psalmist. But to speake plainly, *Gates of Sion* are not there to be taken literally, being put for the *assemblies of the people* at Gods publick worship; especially, whilest the Ark was in *Davids* time fixed in *Zion*.

Chap. XVIII.

Objections against the Courts of Solomons *Temple answered.*

Objections against *Solomons* Temple are wholly omitted, because the draught thereof is intirely taken out of *Arias Montanus*, and chargeable on his account.

Philol. In your description of the Courts of *Solomons Temple*, I finde onely four gates to the cardinall windes, but neither *Parbar* nor *Asuppim Gate*, though both of them eminently mentioned [a] in the Bible.

a 1 Chr. 26. 17.

Aleth. I must confess my self utterly unsatisfied in the position of these places, whether or no they were in the first two Courts, as built by *Solomon*, or added in after ages, when the *new* [b] or *third Court* was added to *Solomons* foundation: which latter I am most inclined to beleeve. For perusing the date of the *first book of Chronicles*, I finde it written long after the *Iews* return from the captivity of *Babylon*, as appears by reckoning up the grand-children of [c] *Zorobabel*, and therefore I suspend the describing of them till further information.

b 2 Chr. 20. 5.

c 1 Chr. 4. 21.

Philol.

Digitized by Google

Philol. At the entrance of the *House of the Lord*, you [o] make *horses*, but omit the *Chariots* of the *Sun*, both equally mentioned in [p] Scripture, and destroyed by *Josiah*. Besides, you make them artificiall statues, which (no doubt) were naturall *horses*, sent out with riders every morning in a *superstitious frolick*, to give a *welcome*, or *visit* to the dawning-day, and to salute the *Sun* in the first arising thereof.

o Pag. 385. §. 3.
p 2 King. 23. 11.

Aleth. Chariots must be supposed there, though not expressed for lack of room. Sure they were no reall horses, which the [idolatrous] *Kings of Israel* had given to the [q] *Sun*. For (except thereby be meant a successive breed, or race) such horses must be extremely old at this reformation, after the [r] *eighteenth year of Josiah*, probably set up by *Ahaz* sixty years since. Besides, it is improbable, that living horses were kept so close to the Temple, and that *noisome stables* should be so near *Gods house*, generally set at some distance from mens dwellings. However, I had rather subscribe, then ingage in a controversie not worth the contending for.

q *Ibidem.*
r Compare the foresaid place with 2 King. 22. 3.

Philol. You [s] mention onely one *Table of shew-bread*, whereas *David* made preparation for the [t] *Tables* thereof. And lest so plain a place of Scripture should be avoided, by the frequent figure of *Enallage*, *Solomon* is expressly said to have made [u] *ten Tables and placed them in the Temple*, and it is added not long after, *whereon the* [w] *shew-bread was set*.

s Pag. 391. §. 2.
t 1 Chr. 28. 16.
u 2 Chr. 5. 8.
w *Ibid. ver.* 19.

Aleth. I am confident, there was but one *principall Table* for the presentation of *shew-bread*, whereon, by Gods appointment, the *twelve* [x] *Cakes* were set in two rowes, according to the number of the twelve Tribes of *Israel*. Now, if there were *ten Tables* provided for that purpose, the *twelve Cakes* could not be equally set upon them without a *fraction*. I conceive therefore the *other nine*, onely as *side-cupboards*; or *Livery tables* ministeriall to that principall one, as whereupon the *shew-bread elect* was set before the consecration thereof, and whereon the *old shew-bread*, removed for some time, might be placed, when *new* was substituted in the room thereof.

x Levit. 24. 5, 6.

Philol. To proceed to the Altar. I approve your [y] answer taken from the *Celestiall fire* thereupon, as satisfactory in relation to the *Tabernacle*, and *Solomons Temple*, that so many sacrifices were so suddenly consumed without any noisomeness. But, the difficulty still remains as touching the second Temple: where, by generall confession (in default of *heavenly*) the Priests were fain to make use of common, and ordinary fire.

y Pag. 394. §. 3.

Aleth. Although I beleeve not in full latitude, what the *Jewish Rabbins* doe affirme; That the *Pillar of smoak* which ascended from the sacrifice, curled onely upwards in direct wreaths to heaven, without any scattering, or shedding it self abroad; yet for the main, we may be confident, it was no whit offensive to the Priests, or people thereabouts. This we impute to the providence of God, passing an *Act of indemnity*, that none should be impaired, either in health or wealth, by the performance of

any service according to his appointment. And, as the land of the *Jews* was secured from forein invasion [z] *during the appearing of all the males thrice a year* at *Jerusalem*: so the same goodness of God ordered, that his people should sustain no damage or detriment, either in their purses, or persons, whilest busied in his worship: the main reason that no infection did arise, no smoak, nor ill savor sented from the fat, offall, and excrements of so many sacrifices offered in so short a time, and small a compass.

z Exod. 34. 24.

Philol. You say something for the avoiding of noisomeness, but nothing in answer, that that common fire should so quickly devour so many sacrifices, though I confess the offerings in the second Temple, nothing so numerous as those in *Solomons*.

Aleth. We must totally ascribe this to the *work of the Lord*, who though not granting this second *Temple* the honour and use of *Celestiall fire* (allowed to the former) yet, in approbation of his own ordinance, indued common *fire* with more then common activity. As, often in extremities, when miracles are denied, *ordinary* means are blessed with *extraordinary* efficacy in their operation.

Chap. XIX.

Objections against Zorobabels Temple *rebuilt by* Herod.

Philol. I Forbear from objecting any thing against this Map of the Temple, seeing, by your confession, it is none of your own designing, but borrowed from *Ludovicus Capellus*. Onely let me tell you, that I have seen a draught of the same Temple, as in fashion much unlike it, so in exactness far above it. I mean the same which *Constuntine L' Empereur* hath set forth out of *Middoth*, or the *Rabbinicall* book of *Solomons* building.

Aleth. I confess my self to give little credit to *Rabbinicall* relations therein, and think the worse of the writings of all *Rabbins*, for their own thinking so well thereof, comparing them with, yea preferring them before Scripture it self. Such [a] passages (which for me shall goe *unengliſhed*) being found frequent therein. [b] *In illis qui operam dant lectioni Biblicæ, virtus aliqua est, aut potiùs nulla; at qui traditioni, virtus est, propter quam accipitur præmium. Egredienti* [c] *è studio Talmudico ad studium Biblicum, non erit pax.* [d] *Scito verba Scribarum amabiliora esse verbis Prophetarum.* Justly therefore did Christ complain of thē, [e] *Making the word of God of none effect through your traditiōs which ye have delivered.* And, although I am not of the mind of [f] *Villalpandus*, who adviseth such as would read the *Rabbins* without danger, first to fense themselves with the *signe of the Croſs*, and then whilest reading their books, often to repeat our Saviours words, *You are of your father the* [g] *Devill*; yet

a As translated by *Buxtorfe* in his *Recensio operis Talmudici.*
b In Codice juris Bava Metria fol. 33. 1.
c In Codice juris Chagiga. fo. 10. 2.
d Jacob in Libro Caphtor. fo. 121.
e Mark 7. 13.
f Tom. 2. par. 2. pag. 576.
g John 8. 44.

I conceive *Epicharmus* his counsell very usefull herein, Μέμνησο ἀπιστεῖν, *Remember thou not to beleeve*, their books (I mean in many passages therein) being *the Leaven of the Scribes and Pharisees*, whereof Christ forewarneth us to beware.

Philol. Grant them unsound in *points of faith*, they may be true in *matters of fact*. And though we must zealously reject their doctrinall positions, we may safely embrace their historicall relations: especially concerning the contrivance of the second Temple extant in their age.

Aleth. As touching this second Temple, the works of the *Rabbins* now extant can give us no true intelligence thereof. The *Jews* once said to our Saviour [h], *Thou art not yet fifty years old, and hast thou seen Abraham?* taxing him for pretending to more antiquity, then his age could extend unto. Though this was but a cavill at Christ, the same may justly be charged on the *Rabbins*, that the oldest of them extant at this day, (all of them writing since *Ann. Dom.* 100. in *Trajans* time) are too late and modern to give us any infallible information of the second Temple, as which their eyes did never behold. Whilest *Josephus* (out of whose instructions *Capellus* his description was lately taken) was an eye-witness thereof.

h John 8.57.

Philol. Allow their personall experience too short to reach the Temple, their reports proceed on ancient records, declaring, *as what was done in their days, so in the old time before them.*

Aleth. So many and prodigious are the [i] monstrosities by them delivered, that it is hard to discern their *Lampreys* from their *Snakes*; and the very truths among them are rendered suspicious, because mixed with so many falshoods: *Who, because they received not the truth* [Christ himself] *for this cause God hath sent them strong* [k] *delusions that they should beleeve a lye.*

i See *Sixtus Senensis* on this subject.

k 2 Thes. 2.11.

Philol. Grant the *Rabbins* generally guilty hereof, yet *Rabbi Judah* may be credited, living about *Trajans* time, not much above thirty years after the destruction of the Temple. One commonly styled the *Prince*, and the *Holy*, conceived by his Countreymen next to *Moses* in knowledge and piety. Wherefore that new description of the Temple I so lately commended, deserves beleefe, coming from the pen of this *Rabbi Judah*, as far exceeding other *Rabbins*, as the *Patriarch Judah* excelled other Tribes.

Aleth. Your so much admired *Rabbi Judah* was swolne with Pharisaicall hypocrisie, as high as any other. Witness his dying words, breathing out his soul with an expression to this effect, [l] *Lord of the world, it is manifest and known unto thee, that I have laboured in thy law with my ten fingers, and have not received any gain, no not with so much as the least finger.* Justly therefore may we be jealous of this water coming from such a fountain.

l *Constantine L'Empereur in Middoth. cap. 3 & Sect. 1.*

Philol. Well, to wave the description of this *Rabbin*, and to give you onely an occasion to enlarge your self, I desire farther information both in this draught of *Capellus*, and also in your own written description of *Zorobabel-Herods Temple*. For the first, I wonder you have omitted the *Bridge from mount Olivet to the Temple*, mentioned in *Middoth*.

A bridge from mount *Olivet* to the Temple.

Aleth. We finde indeed such a *Bridge* (others call it a *Cauſ-way*) in *Middoth* built on purpoſe from *mount Olivet* to the *mountain of the houſe*, whereon the Temple was built. But oh! how long muſt that *Bridge* be? Above a mile in the direct extent thereof. How many, but eſpecially how high muſt the arches therein be, to ſtride over ſo vaſt a concavity? What need of ſo expenſive a ſtructure, ſeeing an ordinary plank would ſerve for a bridge over *Kedron*? which in ſommer time was *all bridge* it ſelfe. How came *Joſephus* (one neither blinde to ſee, nor dumb to tell of beautifull buildings for the honour of his nation) to take no notice hereof? Indeed the high Prieſts amongſt the *Romans*, anciently had an inſpection over the making and mending of bridges, thence called *Pontifices*: but he deſerved to be *Pontifex Maximus* amongſt the *Jews*, who erected this ſumptuous bridge, on which my beliefe dare not walk with confidence, for fear of falling, and therefore I conclude it well omitted by *Capellus*.

Philol. I am not ſatisfied in the reaſons you give why *Solomons Porch* was ſo called.

Solomons porch. *w* In deſcription of *Zorobabels* Temple.

Aleth. Concerning the name whereof, let me adde this (to what formerly we have [w] written on this ſubject) that ſome conceive it ſo called, not becauſe *Solomon* ever built it, but becauſe in after ages erected by *Herod*, it did approximate, or come the neareſt in ſtate and magnificence to that of *Solomons* firſt founding. Thus *Manna* is termed [x] *Angels food*, not becauſe they ever eat thereof, but had they any intention to feed thereon, better dainties could not be deſired by them, or afforded to them: as this *Solomons* porch (at leaſtwiſe in the apprehenſion of the builders thereof, well conceited of their own workmanſhip) was ſo called, becauſe as brave, and beautifull, as if *Solomon* himſelf with all his wealth, and glory, had been the erectour thereof?

x Pſal. 78. 25.

Philol. I conceive ſome carnall reaſon for the buyers and ſellers of *Sheep and Oxen* in the Temple, (driven out by our Saviour) becauſe men, to ſave the tedious driving of them up *in kinde*, brought *flocks and heards* up in their *purſes* to *Jeruſalem*, (money wherewith there they bought them) but what uſe was there of *money-changers* in the *Temple*?

Money-changers their imployment.

Aleth. Beſides their changing of ſtrangers gold into ſilver, *for leſs payments* at their *coming hither*; ſilver into gold for the *lighter portage*, at their departure hence; under favour I conceive, they fitted people coming hither with *Shekels*, for their religious ſervice. True it is, the *Roman* coins were onely currant in common and civill paiments (as appears by Chriſts queſtion and the *Jews* anſwer, *Whoſe image and ſuperſcription is this? and they ſaid, Ceſars*) but probably *Shekels* were uſed in ſacred paiments, the *Romans* permitting the *Jews* the free enjoyment of their Religion, in things not deſtructive to their civill government. Now, ſeeing the *Jews* were enjoined by Gods Law, to tender unto him *Shekels* of the *Sanctuary*, not onely in valuation, but in *Specie* (eſpecially in the caſe of [y] vowes, paying moe or few according to the age, or ſex of the perſon) it is likely

y Levit. 27. 3.

that

that the *money-changers* here furnished the aforesaid *Votaries* with *Shekels*, and other pieces thereof, in exchange for their *Roman* moneys. But herein such *Brokers* so improved themselves on the present necessities of some, and ignorance of others, that they much defrauded people with their contracts, therefore termed by our Saviour a [z] *Den of theeves.* [z] Mat. 21. 13.

Philol. Why was the outward Court in the Temple called the *Court of women?*

Why called Court of women.

Aleth. Not, that they alone were permitted to be there; but because they were not suffered, *unless on speciall occasions*, to goe any farther. Thus * *Josephus* calls it τοῖς γυναιξὶν ἴδιον τόπος θρησκείαν χῶρον, *the proper place for women to worship in*; but elsewhere expounds himself, † Ἐσώτερω δὲ τούτου γυναιξὶν ἄβατον ἦν τὸ ἱερὸν, *farther then this the Temple was unaccessible to women*; so that this Court was proper for, but not peculiar unto the weaker sexe for their staying therein.

* *De Bello Jud. lib. 5. cap. 14.*
† *Anti. li. 15. c. 14*

Philol. Seeing that Court was signally so called from *Women*, doe you conceive as many women as men repaired to Gods publick service in *Jerusalem?*

Aleth. O no! All males were enjoined to appear [a] thrice a year (and that not empty handed) before the Lord in the *Temple*; whilest the same was not required of women. Whose exemption proceeded partly from the infirmity of their sexe, not able to endure so long a journey; partly to protect their chastity in such a concourse of people; and partly that they might attend their young Children, and family-affaires. For though God gave them [b] assurance, that during their husbands absence, no enemy should invade the land; yet their tender * children were not exempted from inconveniencies which might arise if their mothers were away from them. [a] Deut. 16. 16. [b] Exod. 34. 24. * 1 Sam. 1. 22.

Philol. Me thinkes the place in the *Temple*, where the Sacrifices were slain and fleaed, seems too small for such a purpose, if all the Paschall Lambes (computed by *Josephus* to be thousands) were as the *Rabbins* will have it) all killed by the Priests in the *Temple*, and that betwixt the *two Evenings*, (*i. e.* between three and six a clock in the afternoon) no longer time being allotted thereunto? I say, if so, a far greater square then what is presented in your Map was requisite for that service.

Aleth. I am not bound to finde room for all their Lambes. Sufficeth it that I have exactly followed my pattern in the dimensions of the place. But to the point, may I be so bold as to whisper my opinion in your eare; I conceive that, after the Μωμοσκόποι (or *Priests* appointed to view the blemishes of Lambes) * had at more leasure approved those Lambes legally perfect, a private person might sacrifice them in his own house; and then the less room was required in the Temple for such performances. And here I alledge the authority of *Philo*, * affirming that (as undoubtedly at the first institution of the *Passeover* and before the erection of the *Tabernacle*) every one was a *Priest* in his own family, even

* For they were not confined to so few hours in their scrutiny.

* *Libro tertio de vita Mosis*, and again in his book *de decalogo.*

even in his days, and sufficiently qualified for the offering of such sacrifices.

Philol. You make staires ascending to the Altar, flatly against Gods command; [c] *Neither shalt thou goe up with steps unto my Altar*; and the reason is rendered, *that thy nakedness be not discovered thereon.*

c Exod. 20. 26.

Aleth. To salve the matter, (and to reconcile our, with the *Rabbins*, description) I conceive under the favour of *Capellus*, that the going up to the Altar was not divided into steps (as he presenteth it) but that it heightened it self by insensible degrees, being (though a Rise of many Cubites) *an even ascent* (as I may term it) equally elevated, so that the Priests, not striding, but pacing up thereon, were not necessitated to any [d] divarication of their feet, which might occasion the discovery of any uncomelinesse.

d See *Constantine L' Empereur in Middoth. p.* 111.

Philol. You make the *Holy* immediately continued to the *Holy of Holies*, whereas there was a Cubit distance betwixt them, and that covered with two vailes, which *interstitium* was called παρόξις, by the *Rabbins*.

Aleth. I have read as much in their writings, and that they were unresolved whether to refer this space to the *Holy* or *Holy of Holies*; (like the condition of dying men in *transitu*, dubious whether to be accounted in this or another world) and thence they say it was called παρόξις, *i. e.* [e] *Perturbation* or *disturbance*, because the Priests were much disquieted thereat to which part of the Temple to relate it. But what saith the Psalmist? *man* [f] *disquieteth himself in vain*, as here the *Rabbins* do, causelesly troubling themselves about that which appears not in Scripture. This we know, the *Temple* (besides the *Porch*) had two *fair rooms*, the *Holy* and *Holiest*; but as for this *partition-Closet* betwixt them, no foundation thereof in Gods word.

e See M *Lightfoot* in his Temple.

f Psal. 39. 7.

Philol. You confidently deny that the Ark was in the second Temple, whereas, upon inspection of the *Triumphant Marble* of the *Vespasians* in *Rome*, the same appeareth pourtraicted thereupon.

Aleth. Their eyes are much mistaken which finde the *Ark* on that *Monument*, though something *Ark-like*, (but in very deed nothing else but the *Table of shew-bread*) be presented therein: as for further satisfaction we have caused [g] here to be exemplified.

g See the last draught or *fragmenta Sacra.*

Philol. You avouch an utter abolition of all *Temple-Utensils*, and no surviving Reliques thereof at this day. I conceive the contrary may be made good out of History and daily experience.

Aleth. I confess the fingers of superstition have itched to be tampering with them. But finding the same not to fadge, at last she was fain *Hands-off* to desist from such improbable designes. One[h] tells us of a cheater in *France* which many hundred years agoe pretended to *Moses* his *wonder-working Rod* (though that of *Aaron*, not *Moses*, was preserved in the *Tabernacle*) and essayed to work miracles therewith, till at last he was *beaten with his own Rod*, detected and punished for an impostor. I con-

h *Villalpandus.*

fess

fess also that [i] *Comestor*, and out of him [k] *Ribera in altari Lateranensi infra quod dicitur esse Arca*, *In the Lateran Altar*, say they [in *Rome*] *beneath* [within] *which IT IS SAID the Ark is*; but both of them speak so uncertainly, and put it on publick fame, that they teach us to deny the Truth thereof.

Philol. You are very briefe in the destruction of the City and Temple by the *Romans*, whereas so memorable a subject deserved a fuller description.

Aleth. It is largely related by *Josephus* to whom the Reader is referred; onely I will add a word of the remarkable time thereof. God graciously promised his people, *Neither shall* [l] *any man desire thy land, when thou shalt goe up to appear before the Lord thy God thrice a year.* Obedience is better then an Army to secure ones estate. As the *Meniall servants* of great Persons are protected in some cases, from *Arrests*, whilest they waite on their Masters in publick imployment; so Gods people were priviledged from damage during their attendance on him thrice a year in his Temple; no invasion being found to befall them on that occasion clean through the Scripture. But at last, in token that they, by their wickednes, had *out-lawed* themselves of his protection, and he withdrawn his defending of them, the *Romans* besieged them in *Jerusalem*, coming up thither on the solemn feast of the [n] Passeover; and soon after both Temple and City was destroyed, by *Vespasian* and *Titus* his son, seventy two years after our Saviours birth. *Not one stone of the Temple left upon another*; though three towers of the City (*Mariamne*, *Phaselus*, and *Hippicus*) were left standing; not out of pity, but pride; their devouring sword leaving this mannerly bit on purpose, that posterity might tast how strong the place was, to the greater credit of the conquerours.

Philol. To adde to the solemnity of the State, *Titus* with his Father *Vespasian* made a solemn Triumph in *Rome*, wherein the *golden Table* and *Candlestick*, with other [n] sacred Utensils of the Temple, formerly reverenced, now derided, made once for Gods service, now served to adorn the Trophees of Pagans. We read what befell [o] *Belshazzar* when he quaffed in the vessels of the Temple. Some perchance might here expect that God, to punish the profanation of these holy instruments, should then have shewed some signall judgment on the profaners. But the case was altered, because the date of Ceremonies was then expired, the use of Types ended, Christ the Truth being come: and the Moon may set obscurely without any mans taking notice of her, when the Sun is risen.

Aleth. The last and greatest Trophee then carried in triumph was the [p] *LAW OF THE JEWS*: probably that very numericall book, the Authentick or Originall of the Law, which by Gods command was constantly to be kept in the [*] Temple. And this perchance was permitted by divine providence, not without a peculiar mystery therein, to shew, that the Law, which formerly *bound men over* to damnation, was now *bound* it self in captivity, outed of its former dominion, deposed from

i *In lib. hist. Exod. 1. ca. 6.*
k *De iis quæ fuerunt in cap. 1.*
l Exod. 34. 24.
m *Josep. Bell. Jud. li. 6. c. 4.*
n *Iosep. de Bel. Iud. li. 7. cap. 21.*
o Dan. 5. 5.
The Law carried captive.
p *Iosep. ut prius.*
* Deut. 17. 18. & 2 Chr. 24. 14.

from its condemning power, (unto those in the state of grace) having now the *Gospell of Grace* succeeding in the place thereof. Lastly, orders were issued out to the Governour of *Syria* to set the whole land of *Judea* to sale; which was done accordingly. Time was, when by the *Leviticall Law*, *Jewish* land though sold, yet at the year of *Jubile* was to revert to the ancient * owners; but now the King of heaven granted such *a license of Alienation*, that it was fully and finally *passed* away from its ancient possessors.

* Levit. 25. 28.

Philol. To perpetuate the memory of this *Roman* conquest, besides many other monuments, *Coins* were stamped both in *gold* and *silver*, with the Image of *Vespasian* and *Titus*, on the one side, and on the *reverse* a woman placed in a pensive posture under a *Palme-tree*, which tree was the *Hieroglyphick* of *Judea*, onely differing herein, that the *Palme-tree* the more depressed, the more it flourisheth, whereas *Judea* sunke under the weight of her woes, and never again outgrew her miseries. And lest men should miss the fancy of the Impress, they are guided thereunto by the Motto subscribed, *Judæa capta*, *Judea taken*.

Coins made in memoriall of the *Roman* conquest. *r Baronius Annal. Eccles. anno. 73. ex numis Lælii Pasqualini Romani.*

Aleth. What man on sight hereof would not call to minde the complaint of the Prophet, [f] *How doth the City sit solitary that was full of people? how is she become as a widow? she that was great among the nations, and Princess among the Provinces, how is she become tributary?* Great, no doubt, was the grief of the *Jews* hereat. But few drops seasonably showred, would preserve the green blade from withering, when much rain cannot revive the roots once withered. Eyes dry for their sins, are vainly wet after their sufferings: and a drought in the Spring is not to be repaired by a deluge in the Autumn

Conclusion of the description [f] Lamen. 1. 1.

Chap. XX.

Objections, concerning the Description of Mount Libanus, *answered.*

Philol. YOu make *Libanus* to be the north-ridge of these hills, and *Anti-Libanus* to be the south part thereof, clean contrary unto learned [a] *Munster* in his description of it.

[a] *Cosmog. lib. 5. pag. 1001.*

Aleth. Munster is singular therein, unseconded by any other Authors. However, the controversie is not important as touching Scripture, wherein this distinction appears not at all; both the north and south chains of those mountains being promiscuously called *Libanus* in *Holy Writ*. Some humane Authors lay this distinction in point of east and west, so great is the difference among them. If I may freely profess my opinion herein, I conceive that the inhabitants of this mountain, termed the place of their own habitation, wheresoever they dwelt, *Libanus*, and named the mountains of their overthwart neighbours *Anti-Libanus*: as commonly men account their own Religion onely to be *Christianity*, and

and all such opinions as are opposite to their own, *Antichristian*.

Philal. In your Map generall of old *Canaan*, the Island of *Arvad* (or *Aradus*) is not above forty miles from *Zidon*, which in this Map of mount *Libanus* are fourscore miles asunder. Indeed I have read of a *floating Isle in Scotland*, moving from place to place with the winde and waves. But is this *Isle of Aradus* fixed to no firmer foundations, so that it hath swom forty miles more northward in this, then in your former *draught* thereof?

Aleth. May you be pleased to remember, that in our instructions [b] premised to the Reader, we gave notice that places standing on the *Um-stroke*, or utmost line of any Map, denote not their accurate position, but situation thereabouts, to clear the continuation of the Countrey. Such the location of *Arvad* in our former Map, which in this of mount *Libanus* is placed according to the true distance thereof.

[b] *Lib. 1. cap. 14. § 8.*

Philol. You make the River *Abana* (in heathen Authors *Chrysorrhoas*) to sink into the ground, without communicating it self to the sea. This is out of the common road of nature, that this River should be free from paying tribute to the *Ocean*, to which all smaller waters are indebted. Yea and [c] *Adrichomius* (no doubt on good authority) maketh it, when passing from *Damascus*, to run through a plain called *Arch-abod*, and so into the *Syrian*, or *Mediterranean-sea*.

[c] In his description of *Manas.* beyond *Jordan. Lit. A.*

Aleth. His error therein is confuted, both by ancient, and modern writers. *Strabo* speaking thereof, Ὁ μὲν χρυσόῤῥοας ἀρξάμενος ἀπὸ τῆς Δαμασκηνῶν πόλεως καὶ χώρας εἰς ὀχετείας ἀναλίσκεται σχεδόν τι, πολλὴν γὰρ ἐπάρδει καὶ βαθεῖαν σφόδρα. *Which Chrysorrhoas beginning from the City, and Countrey of Damascus, in a manner is wholly spent in drains thence derived; for it watereth much ground, and that very deep.* Some thing more may be collected from *Ptolemies* expression, not terming the fall of *Chrysorrhoas* Ἐκβολὰς (his ordinary word) the *Out-lets*, or *Ejections* thereof into the sea, but onely τὰ Πέρατα, the *End*, or *determination* thereof. Where, by the degrees by him assigned, *Bertius* in his Maps presenteth this River swallowed up wholly in the sands: and the same is confessed by *Bellonius* an eye-witness thereof, and other modern [d] *Geographers*, that it never cometh unto any sea.

[d] *Vide Ferrarii Lex con Geographicum.*

Philol. You have omitted the *Vale of Salt* in your Map (near *Aram-Zobah*) neither mentioning in your description that most memorable defeat, which *David* gave the *Syrians* therein. Your modern Merchants of *Aleppo* will inform you thereof, who have been on the very place where the battell was fought, as tradition reporteth.

Aleth. I have heard so much from the mouths of my judicious [e] friends, which have lived in those parts: and have formerly read the same in effect; How, *within halfe a days-journey* [f] *of Aleppo, there is a very great plain, without graß growing on it, the sand whereof is naturally good salt, and after rain being dried again with the Sun, the people gather it.* However, I cannot be perswaded, that this *Salt Vale* was the place, whereon *David* gave his

[e] M. *Roger Vivion* and M. *Hump. Brown.*
[f] *Biddulphs Travels pa. 45.*

enemies that notable overthrow, as on the perusall of the following Scriptures will appear.

2 Sam. 8. 13.	1 Chr. 18. 12.	Inscription of Psal. 60.
And David gat him a name when he returned from smiting the Syrians in the valley of Salt being eighteen thousand men. And he put garrisons in Edom, throughout all Edom put he garrisons.	*Moreover Abishai the sonne of Zerviah slew of the Edomites in the valley of Salt, eighteen thousand.*	*To the chief Musician upon Sushan-Eduth; Michtam of David, to teach. When he strove with Aram Maharaim, and with Aram Zobah, when Joab returned and smote of Edom in the valley of Salt, twelve thousand.*

Here under favour, I conceive, these severall Scriptures intend one, and the same victory, because fought in the same place, the *Valley of Salt*, whilest the seeming contradictions, in the names of the *Conquerors*, different *numbers*, and *nations* of the persons *conquered*, are easiely reconciled:

1 *Joab* (as *Generall*) might *give the Command*, and *Abishai* (*Lieutenant Generall*) do the execution, whilest *David* (as *Soveraign*) received the *honour* of the *Action*.

2 *Twelve thousand* might be slain *on the place*, and six more kild *in the pursuit*, so making up *eighteen thousand* in the totall number.

3 This slaughter fell on the *Edomites*, who are called *Syrians*, not by their Countrey (though *Syria* taken in a large sense is comprehensive of many nations) but *cause*, and *confederacy*, as ingaging themselves (to their cost) auxiliaries in the same quarrell of the *Syrians* against King *David*.

This battell thus stated (with most probability in my opinion) it seems fought rather in the *land* of *Edom*, where there is another *Valley of Salt* eminent in [g] Scripture, and not near *Aleppo*, or *Aram Zobah*. However, because *Tradition is a Tyrant* on the contrary, I dare resolve nothing positively, but suspend my own, and attend the judgments of others herein.

g 2 King. 14. 7. & 2 Chr. 25. 11

Philol. You make *Marra* the next modern stage south of *Aleppo*: whereas there be many moe miles, and intermediate lodging-places (namely *Cane-Toman*, and [h] *Saracoop*) betwixt them.

h See Biddulphs Travels pa. 88.

Aleth. I confess no less, but am sorry your memory is so short, that I must so often inculcate the same rule unto you: That places situate on the *Um-stroke* (such the location of *Aleppo* in our Map) are not in their exact position, whilest we onely make a long arme to reach them confusedly into our description, though otherwise they be at greater distance, then the scale of miles will admit.

Philol. I wonder you make the *Mediterranean* from *Tripoli* to *Antioch*, to run with such a crooked flexure, in form of an *Hook*, which certainly will not catch the beleefe of any judicious beholder thereof. The rather because no Geographers take cognizance of it, and such a bending is disavowed by all modern Maps.

Aleth. Consult *Ptolemies* Maps (as drawn by learned *Bertius*) and they present the fashion thereof accordingly: though such an *Elbow* appears

pears not in the late Cardes of this Countrey. No news now adays for *Sea* to gain, *Land* to lose, or (reciprocally) both to alter their ancient, and accept new forms: seeing our *Cornish-men* will tell us, that a good piece of their *horn* is blunted, and broken off by the sea: whose land formerly stretched out more westward, and was [i] called (as they say) *Lioness*, before the waters devoured both the *paws*, and whole *body* thereof.

[i] *Camdens Brit. in Cornwall.*

CHAP. XXI.

Objections answered against the eastern confines of Palestine.

Philol. YOu have left the eastern part of this Map altogether empty, which you ought to have furnished with moe towns, and Cities therein.

Aleth. Whose image and superscription doth this Map *bear*? Is it not of *Arabia the desert*, a wild barren Countrey? To make a *desert full*, is as absurd, as to paint a *Black-more faire*. Besides, whence should the Geographer fetch the names of these Cities, except from his own groundless fancy? And then, as King *Edgar* is said to have founded in *England* as many *Monasteries* as there be weeks in the year, a Map-maker might build moe Cities then there be hours therein, whilest the Reader must have as much simplicity, as the Author dishonesty, that gives credit thereunto.

Philol. You have false pointed (to use your own [a] expression) the *Jewish* peregrinations, seeing those four intermediate stages (*Comma's*, as you term them) be *Ar*, *Mattanah*, *Nahaliel*, and *Bamoth*, being named after the stream of *Arnon*, seem on the other side of the River, and therefore rather to be placed in the Tribe of *Reuben*.

[a] Pag. 37. §. 45.

Aleth. I have consulted the text, and best Comments upon it, and cannot yet be convinced, but that the same is rightly situate. *Arnon* I conceive divided into many streams, therefore plurally termed the *brooks of* [b] *Arnon*, probably tributary brooks running into that main River: and though the places aforesaid lay north of these rivolets, they were south of the main *Arnon*, and in the land of *Moab*. However, because of their so ambiguous posture, being more willing to learn then to teach, I am ready to alter them on any better information.

[b] Num. 21. 14.

Philol. You make *Jobs sons tent* in your Map blown down on his children therein, whereas [c] Scripture calleth it expresly an *house*, and otherwise it is unlikely they should be slain, with such slight curtains falling upon them.

[c] Job. 1. 13.

Aleth. I will not plead that a *tent* is also termed an *house* in Scripture phrase, that tent-dwelling was most fashionable in the eastern Coun-

[d] Compare Gen. 26. 25. with Gen. 27. 25.

tries, especially in that ancient age, that *statory*, or long standing tents were quilted with timber, for their stronger support; that *Jobs* children might be (though not killed with weight) stifled with the closeness of the very linnen in the *tent*, when Satan with such violence in a *vengeance*, drave it in upon them; but fairly charge it on the account of the Graver following his own fancy therein.

Philol. You have made the *Red-sea* too near to the *Dead-sea*, presenting not above sixty miles distance betwixt them, when there is much more in all authentick descriptions of them. See now what covetousness doeth, it makes men guilty of much falshood, as here your over-greediness to recover *Ezion Gaber* within this Map, hath tempted you to trespass on due proportion.

Aleth. I confess the main channell of the *Red-sea* runs many miles more south-west; but this *Bay* called *Sinus Elaniticus*, from *Elana* (*Elath* in Scripture, a fair City built by [e] *Uzziah*, and restored to *Judah*, [f] hard by *Ezion Gaber*) buncheth out more to the north, and in Mr. *Mores* Maps, and others of good credit, is advanced as near to the *Dead-sea*, as in this our description. Besides, I have good reason to conceive, that this *Reach* of the *Red-sea*, anciently stretched more north-ward, then now adays, even to the City of *Elana*, or *Elath*, whence it takes its name; because in *Ptolemies* Map, *Elana* is set in the land, some miles distance from the Sea; whither, no doubt, it reached formerly, and made an haven for *Ezion Gaber* thereabouts.

e 2 King. 14. 22.
f Deut. 2. 8.

Philol. But, how can *Ezion Gaber* stand on the *Red-sea*, when we read of *Huram* King of *Tyre* (an haven sufficiently known to be seated on the *Mediterranean*) that he *sent* [g] *ships* to *Solomon* to *Ezion Gaber*? Surely, they sailed not round about *Africa*, much less can you conceive them to goe over land, (ships having *fins*, and not *feet*) and a *shole of fish* may with as much probability be driven over the *Continent*.

g 2 Chr. 8. 17, 18.

Aleth. Here Sir, I will not tell you of the *Prince of Orange* his constantly carrying boats to make bridges of (though of no great burden) in his wagons: much less will I instance in those seventy lesser ships, and Galliots, brought by *Zoganes Bassa Anno* 1453. *up a* [h] *great hill, and so by dry land with all their sails abroad*, out of the *Bosphorus*, the space of eight miles, into the haven of *Constantinople*, by an ingenious device, and a great strength of men to manage it, whereby the said City was soon after unexpectedly taken by the *Turke*. An invention formerly found out, and practised by the *Venetians* at the lake of *Bennacus*. But, waving these things, take notice, I pray, of two memorable passages concerning the matter in hand.

h Knowls Turk. Hist. pag. 343.

1 King. 9. 26.	2 Chron. 8. 18.
And King Solomon made a navy of Ships in Ezion Gaber.	*And Huram sent him [to Ezion Gaber] by the hands of his servants, Ships, and servants that had knowledge of the sea.*

The result of both is this, *Solomons* ships were built in the place at *Ezion Gaber*,

Gaber, where all their lumber, and maisie timber was provided, at the *Dock* wherein they were made: whilest their *tackling*, and other essentiall implements thereof (easily portable when taken in pieces) might be sent from *Tyre* by land-carriages. Such far carting being part of the burdens *Solomon* imposed on the people, whereof they afterwards so grievously [i] complained: or else by *Hurams* sending ships, by a *Metonymie of the cause* understand *ship-rights*, such as found materials there, and brought art and industry (virtually with the former a whole navy) thither with them.

i 1 King. 12.4.

Philol. Seeing *Edom* bounded north-ward on the *Dead*, south-ward on the *Redsea* (whereon stood *Ezion Gaber* in the land of [k] *Edom*) how can the children of *Israel* be conceived (when denyed passage through it) to [l] *compass the land of Edom* without coming into any part thereof, except they went into the water?

k 1 King. 9. 26.

l Num. 21.4.

Aleth. Understand it, they went not the neareſt way to *Canaan* through the heart, and fruitfull middle of *Edom*, but surrounded the same, going through the borders thereof (leaving the *Red-sea* on the right hand) where their passage was no whit prejudiciall to the *Edomites*, as being through a base Countrey secured against the long stay of any passengers therein, by its own barrennesse. Besides, [m] some conceive the land of *Edom* extended not anciently so far as the *Red-sea*, so that in *Moses* his time *Ezion Gaber* belonged not thereunto, though in the days of *Solomon* accounted parcell thereof.

m Sir Walter Raleigh.

CHAP. XXII.

Objections against the Wilderness of Paran *answered.*

Philol. IN your Map of *Simeon* and *Judah*, you make that the *River of Egypt*, which runs nigh *Rinocolura* into the *Mediterranean sea*. And here you call both that brook that runs into the *Syrbon Lake*, as also the easternmost stream of *Nilus* by the name of the *River of Egypt*. How comes this triplication? Where the Scripture presents but one, you multiply three *Rivers of Egypt*.

Aleth. You put me in minde of a passage *Bishop Latimer* confesseth of himself, whilest as yet a young Priest, and zealous Papist. He, being enjoined by the *Rubrick* to mingle water with the wine in the *Chalice* at Mass, was so [a] scrupulous to doe it effectually, that he powred in water so much, and so often, that he almost diluted all into water. Such is the *niniety of my caution* herein, who have *Egypt-rivered* this Map to purpose, willing to please all without displeasing of the truth. You know who saith, [b] *If it be possible, as much as in you lyeth have peace with all men*, as herein I have endevoured. For,

a See the preface of M. *Matson de Ministerio Anglic.*

b Rom. 12.18.

1 The

1 The *Rivolet* south of *Simeon*, by generall consent
2 That running into the *Syrbon-lake*, by Mr. *More* } is made the *River of Egypt.*
3 The easternmost stream of *Nile*, by *Bochartus*

Thus each opinion having learned men to patronize it, we equally tender them all to the Readers discretion, to reject, or accept which of them he shall conclude most probable.

Philol. You make *Sinai* (where the Law was given) a different, and distinct mountain from mount *Horeb*. Whereas in Scripture it plainly appears, that *Horeb* was the same with *Sinai*, two names for one and the same mount. For, that the Law was given in *Sinai*, all agree, and the same is attributed to *Horeb* also. *The Lord our God made a covenant with us in*[c] *Horeb.——The Lord talked with you face to face in the mount, out of the midst the fire.*

a Deut. 5. 2. & 4.

Aleth. Some[d] conceive this mountain (as *Moses* is erroneously fancied *with hornes*) to rise up *Parnassus*-like, with a double top; whereof the one is called *Horeb*, the other *Sinai*. Or else the former, like the *Alpes*, is a genericall name to many, whilest *Sinai*, like mount *Senis* amongst the *Alpes*, is more eminent and conspicuous then the rest, for the height thereof.

d Sir *walter Raleigh.*

Philol. Seeing the Spies were sent from[a] *Kadesh-Barnea* to discover the Land, a City afterwards assigned to[b] *Judah*, how come you to make the *Israelites* to incamp so many miles south of the same place?

a Num. 32. 8. & Deut. 1. 19.
b Josh. 15. 6.

Aleth. None can be so wild as to conceive that the *Israelites* during their journeying in the wilderness, ever came within the walls of any City, but always pitched in the open desert. This premised, when they are said to be[c] in *Kadesh-Barnea*, we understand thereby a Countrey, not City, so named, which began southwardly about *Rithmah* (the fifteenth station of the *Israelites*, whence they sent their spies) and extended northwardly to *Kadesh-Barnea properly so called*, (probably a City) certainly a limitary place belonging afterwards to the Tribe of *Judah*.

c Josh. 14. 6.

Philol. You term their provocation of God in this place[d] *as yet the last and greatest temptation*, which seems to me not of so hainous a nature.

d Description of *Paran* § 38.

Aleth. So many and great were their Rebellions, it is hard to define which was their highest offence. Their carriage for forty years is styled by God a[e] *day of temptation*, whose transgressions were so frequent and came so fast, that they all compleated but one intire, constant, and continued temptation. But to the point, that this their *despising of the*[f] *pleasant land* was a paramount impietie, appears not onely by the exclusion of that whole generation from entering the same, but by the confession of modern *Jews*: *Manasseh Ben Israel* (the Hebrew Divine at this day in *Amsterdam*) observes the ninth day of the moneth *Ab*, whereon saith he[g] *Explonatores flebant sine causa, The spies sent to discover the land* [and all the congregation occasioned by their false reports][h] *wept without cause*, hath ever since been unfortunate to their nation, their first, and second Temple being

e Psal. 95. 8.
f Psal. 106. 24.
g In his book called *Spes Israelis*, *Sect.* 28. *pa.* 86.
h Num. 14. 1.

Digitized by Google

being burnt on the same day, and many dysasters have since befallen them thereon. Thus the *Jews travell far off* in their inquiries, fetching the cause of their misfortunes from their forefathers *in the wilderness* more then *three thousand years* agoe, which with more ease might *take up their lodging* nearer hand, and finde the same in their crucifying of Christ, as their highest sin, and the cause of their deepest suffering.

Philol. Think you that *Rithmah* (the *fifteenth* stage of the *Israelites*) was the particular place, whither the spies returned bringing the report of *Canaan*?

Aleth. Though many conceive so, under favour I take it more probable, that the next mansion, *Rimmon-parez* by name, was the proper *scene* of that action. For, it signifieth in *Hebrew* the *Division of Pomegranates*, so called (as I conceive) not from any growing there (too barren a place for such beautifull fruit) but brought thither by the *Spies* ([i] *Pomegranates* being specified amongst the fruits of the land) which here were *divided*, and shared among the people of *Israel*, to show them a *sample* of the fruitfullness of *Canaan*.

[i] Num. 13. 23.

Philol. What a blank and vacuity have you left betwixt *Ezion-Gaber* the *thirty second*, and *Kadesh-Zin* the *thirty third* station of the *Israelites* (*sixty miles* at least) without any stage interposed? It is not probable that they travelled so far, without resting themselves betwixt them.

Aleth. Surely they had intermediate Mansions where they took their nightly repose, though not named by *Moses*, because not making any considerable abode therein. I conceive, that after their departure from *Ezion-Gaber*, God quickned the *Israelites* (who truanted before in their slow, and snail-like proceedings) making them mend their pace, probably travelling every day till they came to *Kadesh*, which their young men might the better endure, the old generation being almost worn out.

Philol. How comes *Aaron* to be buried in mount [k] *Hor*, whom elsewhere the Scripture affirmeth to be interred in [l] *Mosera*?

[k] Num. 20. 27, 28.
[l] Deut. 10. 6.

Aleth. It is no news to have severall names for the same place. The forest of *Black-more*, and the forest of [m] *White-Hart* (though *black* and *white* be contrary colours) signifie the self same tract of ground in *Dorset-shire*. *Hor* was [n] the east part, and *Mosera* the west part of this mountain. This *Mosera* had formerly been the [o] *twenty seventh* Mansion of the *Israelites* in their passage to *Ezion-Gaber*, near which afterwards they made their *thirty fourth* station (when *Aaron* was buried there) which sufficiently argues the crookedness of their journying, crossing those parts again where they had been before.

[m] *Camd. Brit. in Dorset-shire.*
[n] *Sir Walter Raleigh book 2. part 1. pa. 254.*
[o] Num. 33. 31.

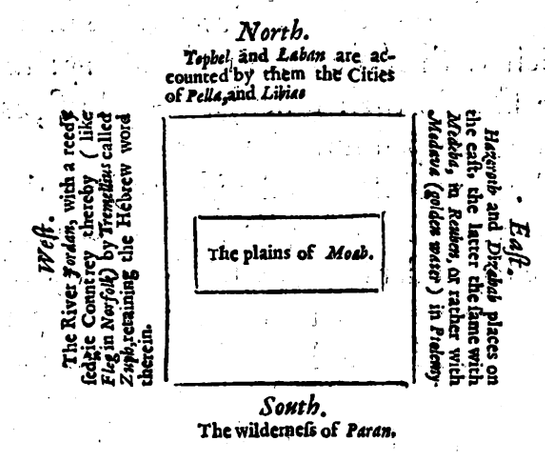
Philol. I commend your cunning that hath slipt over in silence, four of the hardest names contained all in one verse *Deut.* 1. 1. *These be the words which Moses spake unto all Israel, on this side Jordan in the wilderness, in the plain over against the Red-sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.* Direct us to the position of these places.

Aleth. Some * conceive the [p] *plains of Moab* (wherein *Moses* wrote the book

* *Vide Tremel. in locum.*
[p] See our description of *Reuben* § 23.

Digitized by Google

book of *Deuteronomy*) described thereby with the eminent bounds (though at some distance) round about it, in manner following.


North.
Tephel and Laban are accounted by them the Cities of Pella, and Livias
West.
The River Jordan, with a reedy sedgie Countrey thereby (like Flag in Norfolk) by Tremellius called Zuph, retaining the Hebrew word therein.
The plains of Moab.
East.
Hazeroth and Dizahab places on the east, the latter the same with Mekbh, in Reuben, or rather with Madara (golden water) in Ptolemy.
South.
The wilderness of Paran.

Others refuse this interpretation, as an obscure, and far fetch'd bounding of *those plains*, preferring our *English* translation (reading it *Red-sea*, in stead of *Zuph*, or *Sedgie-land*) and so making these severall places the signall stages of the children of *Israel* in their passage out of *Egypt*. Whereof the *Red-sea*, and *Paran* are sufficiently known, *Laban* the same with *Libnah* their [q] seventeenth station; [r] *Hazeroth* the place where *Miriam* was punished with leprosie; *Dizahab*, which the Greek renders *golden mines*, and the *Chaldee* refers to the place where the golden [s] Calfe was made, and stamped to powder, whilest *Tophel* (not mentioned again in Scripture) is conceived some station in *Paran*. Thus *Deuteronomy* is a repetition of the law, and of the memorable actions which occurred at these severall places.

q Num. 33.20. See *Ainsworth* thereon.
r Num. 11. 35. & 12.1.
s Exod. 32.20.

Philol. I object nothing against the draught of the *Tabernacle*, because the authority of *Arias Montanus* (whence you confess it taken) will pass it without exception. But I question the exactness of severall places in your Map of *Egypt*.

Aleth. You minde me of a Gentlemans finding a *Picture* in the shop of a *Countrey-Painter*, whom he mistook for the maker thereof, and thereupon fell a finding many faults therein. But being informed that the same was *drawn* by one of the rarest *Masters* in *Italy*, he instantly turned his cavilling at, into commending thereof. Such a convert your judgment will quickly be when I shall tell you that the Map of *Egypt* is of *Ortelius*, his making, save onely that the southern part thereof (useless for our history) is cut off, and such places onely inserted herein as appears in Scripture. The same I plead for the *Habits*, and *Idols* of the *Jews*; the former taken all out of Scripture, the latter out of such Authors as are severally cited in our description. Onely I could wish, that in the Picture of *Moloch* out of *Benjamins Itinerarie* the three statues had been presented sitting according to our [t] directions. And by the *Altar to the unknown God* we mean not that erected in *Athens* (to a *Grecian*, no *Jewish Deity*) but onely we intend the same for a reserve for those many *Jewish* Idols, whose names, and severall worships are unknown unto us. But, it is time to break off, lest one *grand objection* be made against all our *Objections* and *Answers*, that they swell the volume into tediousness.

t See our description of *Chemosh*.

CHAP.

EZEKIEL his VISIONARY LAND OF CANAAN.

CHAP. I.

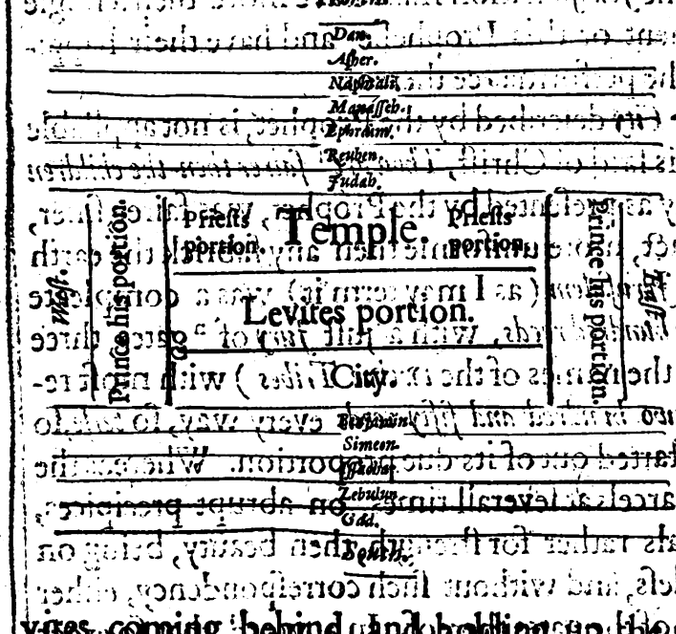
Ezekiels *visionary Land, City, and Temple uncapable of a literall meaning.*

§ 1. PErusing the nine last Chapters of *Ezekiels* prophesie (invited thereunto with the mention of many places in *Palestine*) whilest I hoped to find, and feel a *Solid body*, I onely grasped the *flitting aire*, or rather a *meer spirit*; I mean in stead of a literall sense I found the *Canaan* by him described no *Geography*, but *Ouranography*, no earthly truth, but mysticall prediction. Now, his Description will appear irreconcileable with a literall interpretation (no *Topicall*, but a bare *Typicall* relation) if the particular location of the Tribes therein be seriously considered.

No literall sense in *Ezekiels* land.

§ 2. For, so transposed, and inverted is the method of their severall portions, as neither reducible to an agreement with the order of their *birth*, nor *blessing* by *Jacob*, nor division of the land by lot in *Joshua's*, nor parting it into Purveyorships in the days of *Solomon*. Behold here in this rude draught how the seven northern Tribes, as it were, march before in the *Van*, whilest the five southern Tribes bring up the *Rere*. See the Temple in the midst, supported with the Priests portion on both sides, and that of the Levites coming behind, and holding up the train thereof (parting the Temple from the City) whilest the Princes portion flanketh it on both

Proved by the transposition of the Tribes.



Reader this draught I borrowed from the reverend and learned *John Richardson* D. D. B. of *Ardaugh*, to whose excellent notes on *Ezekiel* (shortly to come forth) I refer thee for farther satisfaction.

sides. *Quævis dictio, contradictio*; Each word flatly opposeth the literall position of those Tribes and places, and therefore the interpretation thereof *Is risen it is, not here*, not buried beneath in the words, but is mounted above in the mystery.

Miraculous fruit.

¶ 3. Adde hereunto the miraculous fruit (*unfading and new every moneth*) which this land produced, one *leafe* whereof was more worth then all the great [c] *Grapes*, *Pomegranates*, and *Figs*, the *Spies* brought from *Canaan*, as being *unfading* and [f] soveraign *for medicines*. Now surely such as understand this literally have need of some of those *Leaves* to cure their *distempers* therein.

c Num.13. 23.

f Ezek.47.15.

Objection.

¶ 4. It will be objected, that this *Propheticall Palestine* makes frequent mention of *Seas*, [g] *Great Sea*, and [h] *East Sea*; *River*, *Jordan*; *Mountain*, *Gilead*; besides the land is bounded, North, South, and East with severall places of name, and note, as [i] *Hethlon*, *Zedad*, *Hamath* &c. Now, what saith our Saviour? [k] *A spirit hath not flesh and bones*, meer visions are of a more rarified, and attenuated nature, not consisting of such gross, and drossie parts, and therefore the Prophet seems rather to be taken *at his word*, and his literall relation to be embraced, without farther search for a mysticall meaning therein.

g Ezek.47.15.
h *Ibid.ver.*18.
i Ezek.*ibid.*
k Luke 24.39.

Answer.

¶ 5. It is answered, *Omnis visio fundatur in historia*; the most refined vision hath some mixture of, and analogie with an historicall truth. As in a *Web*, the stamen, or *Warp*, is fast fixed, through which the *woofe* is cast, or woven; so there are certain *standards* in all visions, being the materiall and corporall ground-work, for a spirituall flourish, or descant to improve it self thereupon. More particularly, because so many places of *Palestine* are named in this vision; yea, seeing the body thereof is conformed to an *unlike likelinesse* (as I may terme it) of the earthly *Canaan*, it intimates, that the *Jewish* nation shall have more then a single share in the accomplishment of this Propheste, and have their happiness highly concerned in the performance thereof.

The City not literally meant.

¶ 6. As the *Land*, so the *City* described by the Prophet, is not appliable to the earthly *Jerusalem*. It is said of Christ, *Thou art* [l] *fairer then the children of men*; sure I am, this City as presented by the Prophet, was fairer, finer, slicker, smoother, more exact, more uniforme then any fabrick the earth afforded. This *Triumphant Jerusalem* (as I may term it) was a compleate square of *four* [m] *thousand five hundred reeds*, with a just *Jury* of [n] gates, three on each side, according to the names of the *twelve Tribes*) with most regular suburbs, reaching *two hundred and fifty reeds* every way, so *terse*, so *trim*, that not an house started out of its due proportion. Whereas the literall *Jerusalem*, built by parcels at severall times, on abrupt precipices, ranged about with the wals rather for strength, then beauty, being on the East and South suburbless, and without such correspondency, either in the number, or position of the gates thereof. In a word, that so exact structure in the Prophet, never sprang by art out of earth, but was let down

l Psal.45.2.
m Ezek.48.16.
n *Ibid. ver.*31.

down by a miracle from heaven, to which Saint *John* alludes in his celestiall [o] *Jerusalem*.

[o] Revel. 21. 10.

§ 7. Lastly, the Temple, as framed by the Prophet, is not suitable with *Solomons*, and the very waters rising from under the threshold thereof, encreasing by degrees unto an unpassable [p] river, doe drown all possibility of a literall sense therein. Expect not here, I should intermeddle with a particular description of the foresaid Land, City, and Temple; both because they being meerly mysticall are alien from our subject, and because I am deterred from so difficult an undertaking by the ensuing computation.

[p] Ezek. 47. 5.

1 *Moses* saith, *the days of our* * *years are threescore years, and ten.*

* Psal. 90. 10.

2 The *Jews* made an ordinance, that none should read this vision, till *thirty years old.*

3 *Villalpandus* confesseth, he studied this Prophesie twenty three years, yet understood not the difficulties thereof.

If life be so short, and we must begin so late, and study so long on this Prophesie alone (without attaining the full understanding thereof) high time at the end of those studying years, to leave the *measuring* of this vision, and survey the *dimensions* of our own *Graves*.

§ 8. To conclude, as once our Saviour told *Pilate*, [p] *My kingdome is not of this world*: so the sense of *Ezekiels* Land, City, and Temple, is not carnall, and corporall, but mysticall, and spirituall. Yea, God may seem of set purpose to have troubled, and perplexed the text, imbittering the *Nibbles* thereof with inextricable difficulties, meerly to *wean* us from the *milke* of the letter, and make us with more appetite seek for stronger meat therein. For the main therefore, it is generally conceived, this vision imports the great inlargement, and dilatation of the Church under the Gospell, when the *Gentiles* shall be called to the knowledge of Christ, and the *Jews* also (as mainly concerned, though not solely intended in this vision) brought home to their true Messiah, not excluding even those of the *ten Tribes*, from having each one his *Childs-portion* in the performance of this Prophesie. A word or two of whose condition, since their captivity.

The mysticall meaning.

[p] John 18. 36.

CHAP. II.

What became of the ten Tribes since their captivity, and where probably extant at this day.

§ 1. POlitick was the practice of the Kings of *Assyria*, when conquering a Countrey, neither to kill the natives thereof, nor to continue them any longer in their own land, but to transport them into a far distant Countrey, and in exchange planting other colonies in their room. For, first to kill them (besides the cruelty thereof in cold bloud)

Policy in transplanting conquered people.

Digitized by Google

had been an improvident act, men amongst them being precious to people their vast dominions, which otherwise, if empty, had been more exposed to the invasion of enemies. To continue them in their own land had not been safe; who, best knowing the advantages thereof, would on all occasions practice the recovery of their lost liberty; and therefore to prevent farther disputes, the *subject of the question was taken away*, and they advisedly disposed of in far distant places. Lastly, the removing them into other parts, and substituting others in their land, taught both these plantations an immediate dependence on their Prince, (having no other plea but his bare pleasure for their present possessions) which made them, (like the Turkish *Timariots*) more dutifull at home, and daring abroad in their undertakings.

¶ 2. These reasons moved the Kings of *Assyria* to transport the *Israelites* from their native soil. Indeed they, if any people, might term the land *their own*, having a threefold title thereunto; by *Donation* from God, the supreme Proprietary; by *conquest* of the *Canaanites*, the ancient owners; by *prescription* of more then seven hundred years peaceable possession thereof. But this *threefold cable* was broken with the weight of their sins, and so was *Israel* carried away from their [a] *own land to Assyria unto this day*. Even *Lands* as well as *Goods* are *moveables*, though not from their *Center*, from their *Owners*, at leastwise the owners are moveable from their lands.

a 2 Kin. 17. 23.

Their threefold captivity.

¶ 3. Yet God did not all at once begin, and end the captivity of the *ten Tribes*, but πολυμερῶς, καὶ πολυτρόπως, *at sundry times, and in diverse manners*. For,

b 1 Chr. 5. 16. c 2 King. 15. 19.

1 [b] *Pul* King of *Assyria* in the reign of [c] *Menahem* carried the *Reubenites*, *Gadites*, and half Tribe of *Manasseh* away to the Cities of the *Medes*.

d 2 King. 15. 29.

2 *Tiglath-Pilneser* in the days of *Pekah*, transported (besides *Gilead*, and the remains of the aforesaid Tribes) [d] *Galilee*; namely, so much thereof as was in the land of *Naphtali*, unto *Assyria*.

c 2 King. 17. 6.

3 *Shalmaneser* cleared all the rest in the ninth year of *Hoshea*, carrying them away to [c] *Halath*, and *Habor*, by the River *Gozan* in the Cities of the *Medes*.

Probably the second, or middle captivity of the *Naphtalites*, afterwards removed themselves into *Tartary*, where *Ortelius* findes their very name, and a City called *Tabor* ([f] *Asnoth-Tabor* we know was a place in the border of *Naphtali*) imposed (no doubt) to perpetuate the memory of their native Countrey.

f Josh. 19. 34.

Since seemingly utterly lost.

¶ 4. Scripture gives us no account what afterwards became of these *ten Tribes*. Onely in [f] *Esdras* (a book accounted by some as the *Apocrypha* of the *Apocrypha*, because never owned for *Canonicall*, either by the *Jews*, *Romish* [g] *Church* in generall, or Protestant writers) we finde them travelling over *Euphrates* (miraculously dried up in their passage) towards *Arsareth* [or *Tartary*] a great way; namely, *a journey of a* [h] *year and an half*. A

f 2 Esdr. 13. 40.

g See *Bellarmines* Argurmēts against it.

h 2 Esdr. 13. 45.

long

long ſtride indeed, and yet might be but little, if mending their pace no more then their anceſtors did in their paſſage between *Egypt*, and *Canaan*. But waving *Eſdras* his ſingle teſtimony, theſe *ten Tribes* appeare not ſince in any authenticall relation; ſtrange! that the poſterity of the two Tribes (*Judah* and *Benjamin*) ſhould be found [almoſt] *every where*; whileſt the off-ſpring of the *ten Tribes* are found *no where*! Thus God hath on them inflicted that curſe which he formerly threatned, *To ſcatter them into corners, and make the* [i] *remembrance of them to ceaſe*. Not, that he hath utterly extinguiſhed the *being* (an opinion as unreaſonable, as uncharitable) but hath hitherto concealed the *known being* of ſo numerous a nation, whom we may call the *loſt-loſt ſheep of Iſrael*; both in reſpect of their ſpirituall condition, and corporall habitation.

[i] Deut. 32. 26.

§ 5. Some [k] conceive the modern *Americans* of the Jewiſh race, collecting the ſame from ſome reſemblances in rites, community of cuſtomes, conformity of clothes, fragments of letters, foot-ſteps of knowledge, ruines of language, (though by a caſuall coincidence ſome ſtraggling words of the *Athenians* may meet in the mouths of the veriеſt *Barbarians*) and many other *Judaiſmes* amongſt the *Indians*. And lately, a [l] Jewiſh *Rabbin* of *Amſterdam* tels us, that beyond the *Cordiller* hills, and river *Maragnon*, a fair people are found with long beards, and rich in clothes, living by themſelves, different in religion from the reſt of the *Indians*, whom he will have to be the *ten Tribes* there remaining in a body together. His arguments ſo prevaile on ſome, formerly contrarily minded, as to *turn the tyde* of their judgment to concur with his, with others they make it *dead water*, not to oppoſe his opinion, whileſt a third ſort liſten to his relation, as onely priviledged from confutation by the remoteneſs thereof.

Supposed by ſome in *America*.

[k] See the book of my worthy friend M. *Tho. Thorowgood* on *Jews* in *America*.

[l] *Manaſſeh Ben Iſrael* in his book called *Spes Iſraelis*.

§ 6. For mine own part, I behold his report as the *Twilight*, but whether it will prove the *morning twilight*, which will improve it ſelf into full light; or that of the *evening*, darkening by degrees into ſilence, and utter obſcurity, time will diſcover. When the *eleven Tribes* (ſo virtually may I term them) brought news that one loſt Tribe [*Joſeph*] was found, *Jacobs heart* [o] *fainted, for he beleeved them not*, till afterwards he was convinced on clearer evidence. How much more then may I be permitted to ſuſpend my judgment, when one man brings tydings of *ten loſt Tribes*, all found in an inſtant, untill farther proof be made thereof? Surely we, who now ſecretly ſmile at ſome probable inſinuations in his report, ſhall on better aſſurance have our *mouthes filled with* [p] *laughter* (not [q] *Sarahs laughter* of diſtruſt, but [r] *Abrahams*, of deſire, delight, and beliefe) when his relation ſhall be confirmed to us from other hands. And indeed, the meſſenger deſerves to be well paid for his pains, who brings clear proof thereof, the diſcovery of the poſterity of theſe *ten Tribes* being an happy *Forerunner*, and *Furtherer* of their future converſion.

Our private opinion.

[o] Gen. 45. 26.

[p] Pſal. 126. 2.
[q] Gen. 18. 12.
[r] Gen. 17. 17.

CHAP.

CHAP. III.

Of the Jews *their repossessing their native Countrey.*

The *Jews* fancy of a temporall kingdome.

¶ 1. IT is a conceit of the modern *Jews*, that one day they shall return under the conduct of their *Messias* to the Countrey of *Canaan*, and City of *Jerusalem*, and be re-estated in the full possession thereof. If any object, that their land, now base, and barren, is not worth the regaining: They answer, when they shall recover their Countrey, the Countrey shall recover its former fruitfulness; as if God would effect miracles, as fast as man can fancy them. With them concur some Protestant Divines, maintaining, that the *Jews* shall be restored to a flourishing Commonwealth, with the affluence of all outward pomp, and pleasure, so that they shall fight and conquer *Gog* and *Magog* [the Turke] with many other miraculous achievements. One [a] Author so enlargeth the future amplitude of the Jewish State, that thereby he occasioned a confining to himself. His expresions (indiscreetly uttered, or uncharitably construed) importing, that all Christian Princes should surrender their power as homagers to the temporall supreme Empire of the Jewish nation.

[a] M. *Fineh* in his Book of the calling of the *Jews* (published by *will. Gouge B. D. Anno* 1621.) for which he was imprisoned.

Scripture produced for the opinion.

¶ 2. For the proof of this their position, never did the servants of *Benhadad* more *diligently observe*, or more *hastily catch any* [b] *thing* [of comfort] *coming from the mouth of Ahab*, then the *Jews* search out, and snatch at every gracious promise made to them in the old Testament. Such principally as *Deut.* 30. 3. *Then* [on their repentance] *the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all nations, whither the Lord thy God hath scattered thee. Isaiah* 11. 12. *And he shall set up an Ensigne for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Levit.* 26. 44. *And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God.*

[b] 1 King. 20. 33.

The *Jews* their *Golden Ape.*

¶ 3. This last place the *Jews* highly price, and such of them as live in *Germany*, call it [c] *Simiam auream*, or the *Golden Ape.* And why so? Because (forsooth) in the Hebrew it begineth with ואף *veApe, And yet.* A frivolous conceit on the similitude of sound of two words, of different sense, in the Hebrew, and Dutch tongues. Indeed, all the loud threatnings in Scripture, may more fitly be termed *Lions*, all the meek promises therein, *Lambes*; amongst which, this cited out of *Leviticus* is of especiall note, whilest it is to be feared, such *Jews* (as found hence their temporall kingdome) will prove themselves *Apish* in their ridiculous comment thereupon.

[c] See *Gerard* his common places, *de Extremo Judicio. pag.* 258.

Arguments to the contrary.

¶ 4. But, most learned Divines are of a contrary opinion, because totall and finall desolation is in Scripture, so frequently denounced against their Countrey, and Cities therein. *The Virgin of Israel is fallen, she shall*

shall [d] *NO MORE rise; I will* [e] *NO MORE pity the inhabitants of the land, and out of their enemies hand I will NOT deliver them: I will love them* [f] *NO MORE: The land shall fall, and* [g] *NOT rise again: I will break this people and this City as a Potters vessell, which can* [h] *NOT be made whole again.*

d Amos 5.2. e Zech. 11.6. f Hosea 9.15. g Isa. 24.20. h Jer. 19.11.

§ 5. As for the Scriptures alleadged by the *Jews* for their temporall restauration to an illustrious condition in their own countrey, they have found their full accomplishment, in the return of that nation, to their own land, from the *Captivity in Babylon*; and therefore farther performance of such promises, is not to be expected: and accordingly it is resolved in their own [i] best Authors, *Possessionem primam, & secundam habituri erant, possessio autem tertia non erit illis.* And if any more fulfilling of those promises remaineth behinde, it must be made up, in the spirituall conversion of the *Jews*, in Gods due time, to the knowledge of Christ, and embracing of the Gospell. Some of their own [k] writers affirming, that *all things which relate to the office of their Messiah* (whom they expect) *are heavenly*, and not corporall.

Jewish reasons confuted.

i Seder Olam & Talmud.

k In Keli Jachan cited by Gerard de Extremo Judicio pag. 259.

§ 6. The farther prosecution hereof, we leave to those Authors, who have written large discourses of this subject. Onely we will observe a remarkable difference between a place of Scripture, written in the Old, alleadged, and applyed in the New Testament.

An eminent instance.

Amos 9. 11, & 12.	Act. 15. 16, & 17.
In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruines, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doth this.	*After this I will return, and I will build again the Tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doth all these things.*

Here the Apostle *James*, more following the sense, then the words of the Prophet, as an Expositor, rather then Translatour, renders the possessing of the *remnant of Edom*, to be, by *seeking after the Lord*; by which Analogy we collect, that those Topicall promises to the *Jews*, of their conquering and possessing such, and such places, in, and near their own Countrey, import onely a spirituall propriety, and shall mystically, not carnally be accomplished, in their sincere conversion to Christ.

§ 7. More probable therefore it is, that the *Jews* shall not come back to their land, but their land shall come back to them; I mean, those severall places, in *Europe*, *Asia*, and *Africa*, wherein they reside, shall on their conversion, become as comfortable unto them, as ever the *Land of Canaan* was to their Ancestors. *Forti quævis terra patria*; and a contented minde in them, shall make any mountain, their *Olivet*; river, their *Iordan*; field, their *Carmel*; forest, their *Libanus*; fort, their *Zion*; and city, their *Ierusalem*. But, as for their temporall regaining of their old Countrey, in all outward pompe, and magnificence, even such as are no foes to the *Iews* welfare, but so far friends to their own judgments, as not

The *Iews* their land will come to them.

to

to believe, even what they desire, till convinced with Scripture, or reason; account this fancy of the *Iews*, one of the *dreams* proceeding from the [1]*Spirit of slumber*, wherewith the Apostle affirmeth them to be possessed.

[1] Rom. 11.8.

CHAP. IIII.

Of the generall calling of the Iews:

The question stated. *a Lib.* 1.

¶ 1. BY *Iews*, we understand, some left of every Tribe (as [a] formerly hath been proved) being banished their own Countrey, since the death of our Saviour; not extending it also (as some doe with small probability) to the ten Tribes, carried captive by *Shalmaneser*, and never since certainly known, where existent. By *calling*, we intend, their reall converting by the word, to the knowledge and love of God in Christ. By *generall*, we mean not every individuall *Iew*, whereof some refractary Recusants will ever remain (were it but to be foiles to Gods favour in saving the rest) but a considerable, yea conspicuous number of them. And it is a charitable opinion, ancient, and conformable to Scriptures, that in this sense, the *Iews* in Gods due time, shall be generally called.

Severall Scriptures to prove it. *b* 2 King. 3. 21.

¶ 2. Come we now to the places of Scripture alleadged for the proof of this opinion. Now as *Mesha* King of *Moab*, when his Countrey was invaded, stood not the choosing of select souldiers for fight, but [b] *gathered all that were able to put on armour, and upwards*: so authors muster up all places of Scripture, which put on any probability to this purpose, and can carry any countenance thereunto, amongst many others, these ensuing,

Num. 24. 17.	*Isa.* 33. 17.	*Ezek.* 16. 61.	*Mat.* 23. 38.
Deut. 32. 43.	*Isa.* 41. 15.	*Ezek.* 20. 34.	*Mat.* 24. 23.
Psal. 68. 22.	*Isa.* 43. 1. &c.	*Ioel* 2. 28.	*Luk.* 21. 24.
Psal. 69. 32. 33.	*Isa.* 49. 16, 17.	*Amos* 9. 8.	*Rom.* 11. 25.
Psal. 110. 2, 3.	*Isa.* 51. 1, 2.	*Obad. ver.* 15.	2 *Cor.* 3. 16.
Cant. 8. 10.	*Ier.* 3. 12.	*Micah* 7. 7.	2 *Thes.* 2. 8.
Isa. 14. 2.	*Ier.* 30. 3.	*Zeph.* 3. 8.	*Revel.* 16. 12.
Isa. 30. 21, 22.	*Ier.* 33. 6.	*Zech.* 2. 9. &c.	*Revel.* 19. 5.

Should these quotations be severally examined, many would be found rather to perswade, then prove; rather to intimate, then perswade the matter in hand: and that, onely to such free, and forward apprehensions, as are prepossessed with the truth thereof. But, amongst these, and many moe numerous Scriptures cited, that one place *Rom.* 11. 25. principally deserveth our serious perusall thereof.

The staple place for the calling of the *Iews*.

¶ 3. The words of the Apostle run thus, *For I would not brethren that yee*

should

ſhould be ignorant of this myſtery (leſt yee ſhould be wiſe in your own conceits) that blindneſs in part is hapned to Iſrael, untill the fulneſs of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved &c. This is conceived the ſtrongeſt, and cleareſt Charter for the *Jews* generall converſion.

§ 4. It will be objected, that by *all Iſrael* the believing *Gentiles* are meant (for Gods Church, being a collective body, of ſome *Jews*, and moe *Gentiles*) which in Scripture are ſtyled [d] *the children of Abraham*; [e] *the Iſrael of God*; [f] *Jews inwardly, with circumciſion of the heart, in the ſpirit, not the letter.* Yea, in the ſame verſe, Saint *Paul* [a *Jew*] called the *Romans* being *Gentiles*, *brethren*, the kindred coming in by their regeneration: and in the ſame ſenſe, all converted *Gentiles* may be called *Iſrael*, *whoſe praiſe is of God, and not of man.*

Objection to the contrary.

d Gal.3.7.
e Gal.6.16.
f Rom.2.29.

§ 5. It is anſwered, allowing elſewhere in Scripture believing *Gentiles* to paſs under the name of *Iſraelites*, here literally the naturall *Jews* by extraction muſt be intended,

Anſwered.

1 Becauſe clean through the Chapter, the Apoſtle oppoſeth the *Gentiles* and *Iſrael*, as contradiſtinct termes.

2 He acquainteth the *Romans* with a myſtery, which was none in effect (but ſtale news, and generally known) if onely the ſaving of the *Gentiles* were therein intended.

3 It was his deſign, to comfort the *Jews*, and curbe the *Gentiles*, from over-inſulting on their ſad condition.

And leſt any ſhould ſay ſlightingly to this opinion, as *David* once civilly to *Ittai*, [g] *Thou cameſt but yeſterday*; know, it deſcendeth unto us recommended from the Primitive times.

g 2 Sam.15.20.

§ 6. *Origen* was the firſt that mentioned it, and he (otherwiſe the *Allegorizer Generall*) interprets the Apoſtle literally, in his expoſition thereof. Say not that being the firſt of the *Fathers* who wrote a Comment, no wonder if he wandred in his Gloſſes (he who firſt went from place to place, never found out the neareſt way) ſeeing better judgments afterwards built on the ſame bottome, *Hierom*, *Ambroſe*, [h] *Chryſoſtome*, and [i] Saint *Auguſtine*. In the School-men the opinion of the *Jews* their converſion, *is not dead, but ſleepeth*: Parables, and Propheſies, are no diſhes for their diet. Their heavy ſtudies delighted not *to tread the water* (at beſt the *mariſhes*) *of future contingencies*, but on the *terra firma* of certainties, where arguments might be grounded. Yet the moſt peaceable amongſt them, (more medling with Comments, then Controverſies) ſuch is *Dionyſius Carthuſianus*, concur in their judgments therein. But, the ſilence of the *Schools* is recompenſed with the loudneſs of the *Pulpits* in our later age of [k] *Romaniſts*, *Lutherans*, and *Calviniſts*, generally maintaining the certain expectation of the *Jews* converſion.

The opinion favoured by Fathers, School men, and modern Divines.

h In their ſeverall Comments on Rom.11.25.
i *Lib.2. Quæſt. Evangel. Quæſt* 13.
k See *Gerardi Loc.Com.p.262.*

§ 7. Adde hereunto, that the *Jews* ever ſince their exile from their own land, when the *Romans* ſold their Countrey, (and a learned [l] man obſerves, they ſet no land to ſale ſave *Judea* alone) have continued many

Countenanced by their long continuing an unmixt nation.
l M. *Mede.*

Digitized by Google

hundred years a distinct nation. As if they had learned from their River of *Jordan*, running through the *Galilean Sea*, and not mingling therewith, daily to pass through an Ocean of other nations, and remain an unmixt, and un-confounded people by themselves. A comfortable presumption (when in company with other arguments) that they, once *Gods* [m] *peculiar*, are still preserved *a peculiar people*, for some *token for good*, in due time to be shewed upon them; and that these *materials* are thus carefully kept entire by themselves, because intended by Divine Providence, for some *beautifull building* to be made of them hereafter.

m Deut. 14. 2.

And some *Jews* converted in all ages.

§ 8. Let it also be seriously considered, that in all ages God hath dropt some considerable convert-*Jews* into the treasury of the Christian Church, as *good-handsell*, and *earnest* of a greater payment to ensue. Amongst whom we meet with a *Mess* of most eminent men. *Nicolaus Lyra*, that grand Commentator on the Bible; *Hieronymus de Sancta Fide* turned Christian about *Anno* 1412. (Physitian (as I take it) to *Benedick* the thirteenth Pope) who wrote a book unto his Countrey-men the *Jews*, wherewith [n] five thousand of them were converted; *Ludovicus Carettus* living [o] in *Paris Anno* 1553. and the never sufficiently to be praised *Emmanuel Tremellius*. And besides the visible converts, falling under the notice of man, we may charitably presume many *concealed ones*, especially on their death-beds known to God alone. Yea, I conceive that learned [p] Rabbin, more then *Agrippa* [q], *almost a Christian*, who hath this amongst other pious expressions, *I dread, and fear, O Lord, that that Jesus whom the Christians worship, may be that righteous sold for silver, according to the Prophet* [r] *Amos*.

n In the preface of his book in *Biblioth. Patrū*.
o His Epistle is at the end of *Buxtorfs Syn. Jud.*
p *Rabbi Sam. Marochianus de adventu Messiæ. cap.* 6.
q Act. 26. 28.
r Amos 2 6.

Time of their conversion.

§ 9. As for the time of the *Iews* conversion, let us content our selves for the generall, it shall be after *the fulness of* [s] *the Gentiles shall come in*. But, for the particular year, by some so peremptorily, and positively assigned, I cannot but admire at the confidence of men therein. Especially, seeing some, which pretend such familiarity to future events, are not the best acquainted with passages in former ages; and those, which seem to know all which is to come, know but little of what is past; as if they were the better Prophets, for being the worse Historians.

s Rom. 11. 25.

Cruelty conjoyned with confidence.

§ 10. But well it were, if their confidence were confined to themselves alone, being onely content to *abound in their own sense*, without imposing it on others. But, besides their confidence, such is their cruelty, to exact, yea, extort the *uttermost farthing* of our beliefe, to be paid in (even at the *first sight*) to their conceits, or else we must into *the Prison*, yea, deepest *dungeon*, and be condemned for being weak, or wilfull; ignorant, or obstinate. Whereas, in such peremptory particularizing of the very year, such as pretend to *plough with the heifers* of Gods Spirit, may be suspected to be drawn away with the *wild buls* of their own imaginations.

Different Dates thereof.

§ 11. The rather, because so great the difference betwixt the severall Dates

Dates assigned by them. Some making it 1652; others, 1660, Some sooner, and before; some later, and after the destruction of the *Romish Antichrist*. It is therefore the most safe, and sober way, in so much variety to *leave a blanke* in our judgments, for God to write the true time therein, when we, or after-ages shall behold the same brought to pass. *One day teacheth* [t] *another*; and, *to-day* (yesterdays school-master) is scholar to *to-morrow*, at whose feet (as *Paul* at *Gamaliels*) it will at night sit dutifully down for farther information. Yea, by an inverted method, the *daughter doth instruct the mother*; and, the day which in time cometh after, goeth before in knowledge.

t Psal. 19. 2.

CHAP. V.

Of the present obstructions of the calling of the Jews.

§ 1. MAny are the obstacles both externall, and internall, which for the present obstruct the conversion of the *Jews*. First, our want of civill society with their nation. There must be first conversing with them, before there can be converting of them. The Gospell doth not work (as the *weapon-salve*) at distance, but requires some competent familiarity with the persons of *Probationer-converts*. Whereas the *Jews*, being banished out of *England*, *France*, and *Spaine*, are out of the call of the Gospell, and ken of the Sacraments in those Countreys.

1. Civill distance in society.

§ 2. Secondly, the cruel usage of them in the *Papall*, and *Imperiall* dominions, where they swarm most, and where publick authority doth not endevour to drop, and distill piety into them; but to squeese, and press profit out of them. Especially, whilest that mercilesse law stands in force, that on their conversion, they must [a] renounce all their goods as ill gotten. If the resolutions of the promise-forward Disciple quickly recoyled, at our Saviours tentative command, to *sell all, and give to the poor*; I say, if *he* [h] *went away sorrowfull, for he had great possessions*; no wonder if the rich and covetous *Jews* distast our Religion, when before they can embrace it, they must take a finall farewell of their large estates. Rather should those Princes imitate the pious example of our *Henry* the *third*, who, between the *new*, and *old Temple*, erected an [c] *house of Converts* (afterwards appointed by *Edward* the *third* for Records to be kept therein, now called *the Rowles*) endowing it for the maintenance of poor *Jews* converted to Christianity, and baptized, allowing two pence * a day unto each of them during their lives.

2. Cruell usage in point of estate.

a D. *Heylin in Micro. in Palest. pag.* 570. I think out of Sr. *Edwin Sandys*.

b Mat. 19. 22.

c *Camd. Brit. in Middlesex pag.* 428.

* *Stowes Survay. pag.* 435.

§ 3. Thirdly, the constant offence given them by the *Papists* their worshipping of images, the present *Iews* hating Idolatry *with a perfect hatred*, whose knees may sooner be broken, then bended to such superstitious postures. And, to speak out the plain truth, the *Romanists* are but back-friends to the *Iews* conversion, chiefly on this account, because the *Rabbins* generally interpret [d] *Dumah*, or *Edom*, to be *Rome*, and *Edomites*, *Romans*, in

3. Offence at Image-worship

d Especially, on the *Burden of Dumah* Isa. 21. 11.

Digitized by Google

their expositions on the old Testament. And therefore, all those passages have (by order no doubt from Superiours) been lately purged out, and expunged the *Venetian* [c] edition of the *Rabbins*. Yea, there is a constant tradition, currant time out of minde, amongst the modern *Iews*, that after the destruction of the City of *Rome*, their nation shall be put into a glorious condition. No wonder then, if cold, and dull the endevours of the *Romanists*, for the conversion of the *Iews*, who leave that taske to be performed by *Moses*, and *Elias*, whom the *Papists* fondly fancy, shall towards the end of the world personally appear, and by their powerfull preaching, perswade the Jewish nation unto the Christian Religion.

[c] Set forth by *Daniel Bombergius*.

4. Discords amongst *Christians*.

¶ 4. Lastly, the difference in judgments, distance in affections, dissoluteness in lives among the *Christians* themselves. In vain do we hollow to the *Jews* to come over to us, whilest our voyces are hoarse with railing one at another; and becken with our hands to them, to be on our side, whilest our hands are imbrued in the bloud of those of our own religion.

Internall obstacle, blindnes.

¶ 5. But far greater then all these, is that internall obstacle, that πώρωσις, that *blindneß* which *is happened* unto them, inflicted on their ancestours, continued, and increasing on their posterity. How Bedlam-like was their behaviour at Saint *Pauls* but mentioning of preaching to the *Gentiles*, [f] *They cryed out, and cast off their clothes, and threw dust into the aire*, as endevouring to thicken, and condensate the same, that no audible sound might penetrate unto them. And, as *then* they *threw the dust into the aire*: God hath *since* thrown their land after it; so that no *Jew* can take up one crum of dust, from any *intire Countrey*, upon the face of the earth, that he can call his own. Great is Gods providence in ordering it, that a *fog*, and a *tempest* never can be together at sea, the *fog* vanishing so soon as the *tempest* ariseth, otherwise smaller vessels would be cast away, which want the direction of the Compass to guide them: but woefull is the present condition of the *Jews*, having a *fog* of *ignorance*, and a *tempest* of *violence*, both together in them in the highest degree, most bold, when most blind; stumbling at what should stay them; slighting the Chirurgeon, when sorest; scorning the Physician, when sickest; miserable, if they knew their condition; and more miserable, because ignorant thereof.

[f] Act. 22.23.

Obstacles easily banished by an infinite power.

¶ 6. But though these obstacles, and obstructions were moe, and mightier then they are, should God but *give the word*, they are instantly removed. Long was the service of the true God disused in *Judah* (during the idolatrous reign of *Ahaz*) so that great was the difficulty, to bring the whole nation to the solemn observation thereof. Yet, *Hezekiah* quickly effected it, because (as the text observes) [g] *God had prepared the people, and the thing was done suddenly*. So, when He shall be pleased to set his hand to the *Jews* conversion, all impediments notwithstanding, in the *twinckling of an eye*, their eies shall be opened; and their *hearts turned*, in the turning of an hand.

[g] 2 Chr. 29.36

CHAP.

Digitized by Google

CHAP. VI.

How Christians *ought to behave themselves, in order to the* Jews *conversion.*

§ 1. MEan time it is the bounden duty of *Christians*, to their utmost to endevour, both by their pious examples, and faithfull prayers, the conversion of the *Iews*, having many motives to invite them thereunto. First, because the more knowing, and pious in the *Iewish Church*, did anciently desire the vocation of the *Gentiles*, witness the solicitous care she took, and the great cost she would expend for the welfare thereof. [a] *We have a little sister, and she hath no breasts, what shall we do for our sister, in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of silver &c.* For, although the common *Iews* accounted the calling of the *Gentiles*, blasphemy against their own nation, (having some carnall reason thereof, as not without cause suspicious, that the *Gentiles* admission would prove their expulsion, as indeed it came to pass) yet the intelligent Prophets (no doubt) were earnest petitioners for the same.

Motives for our prayer for the *Iews* conversion.

a Cant. 8.8,9.

§ 2. Secondly, because such was the transcendent joy of the godly *Iews*, managed with silence (their hearts thereat being too big for their mouths) at the conversion of *Cornelius*, and his family; [b] *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*

2. Motive from the *Iews* joy for us.

b Act. 11.18.

§ 3. Lastly, because so great glory shall, by the conversion of the *Iews*, redound to God, and clearing to the Scriptures. Many places in the old Testament (the meaning whereof, the *Iews* hitherto were too envious to teach us, or we too proud to learn of them) will then most plainly be expounded. Oh! what a feast of knowledge will it make, when both *Iew* and *Gentile* shall jointly bring in their dishes thereunto! The former furnishing forth the first course with many Hebrew Criticismes, and Rabbinicall Traditions (some of them gold amongst more dross) on the old Testament: the latter supplying the second course on the whole Scripture, with solid interpretations, out of Fathers, School-men, and Modern Divines. Oh happy day for such as shall behold it, and we all ought to pray for the speedy dawning thereof!

3. Clearing of the Scriptures.

§ 4. It will be objected, many men cannnot heartily pray for the future conversion of the *Iews*, being unsatisfied in their judgments, of the certainty thereof, [c] *For whatsoever is not of faith is sin*; and because they cannot aske according to the Apostles precept [d] *nothing wavering*, their prayers are better omitted, as which may prove prejudiciall to themselves, and nothing effectuall for others.

Objection against praying for the *Iews* conversion.

c Rom. 14 23.
d James 1. 6.

§ 5. It is safest for such to insert conditionall clauses in their prayers, *If it may stand with Gods good will and pleasure*, used by the best men (not to say the best [e] of bests) in their petitions: [f] *Lord if thou wilt, thou canst make*

Answer.

e Mat. 26.39.
f Mat. 8.2.

me

Digitized by Google

me clean. Such wary reservations will not be interpreted in the Court of Heaven, want of faith, but store of humility, in such particulars where such persons have no plenary assurance of Gods pleasure. Yea, grant the worst, that God never intended the future conversion of the *Jews*, yet whilst he hath not revealed the contrary (as in the case of *Samuels* [g] mourning for *Saul*) all mens charitable desires herein, cannot but be acceptable to the God of heaven.

g 1 Sam. 16. 1.

A Prayer.

O *Lord* who art [h] righteous in all thy ways, and holy in all thy works, *we acknowledge, and admire the justice of thy proceedings, in blinding, and hardening the* Jews; *as for their manifold impieties; so especially for stoning thy Prophets, despising thy Word, and crucifying the Lord of life. For which thou hast caused them, according to the prediction of thy* [i] *Prophet, to* abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. But thou ô Lord how [k] long? How [l] long ô Lord holy and true? How [m] long Lord, wilt thou be angry for ever? Thine anger *is said* to endure but a [n] Moment, *but Lord how many Millions of Millions of Moments, are contained in sixteen hundred years, since thou hast first cast off thy first and ancient people the* Jews? *Remember* Abraham, Isaac, *and* Jacob, *not for any merit in their persons, which was none, but for the mercy in thy promises, which is infinite, so frequently made, and so solemnly confirmed unto them. But oh! remember the Oratour on thy right hand,* Christ Jesus *our* Lord, [o] which was made of the seed of David according to the flesh, *and the Oratour in thine own bosome, thine essentiall and innate Clemency, and let these prevaile, if it may stand with thy good will, and pleasure, that thy people the* Jews *may be received into the armes of thy mercy. As once by a wilfull, and wofull imprecation they drew the guilt of his* bloud on [p] them and on their children: *so by thy free imputation drop the merit of his* bloud on them, and on their children. *For the speedying of whose conversion, be pleased to compose the many different judgments of* Christians *into one truth, to unite their disagreeing affections in one love, that our examples may no longer discourage, but invite them to the embracing of the true Religion. Oh mollifie the hearts, rectifie the wills, unvaile the eyes, unstop the ears of those thy people whom hitherto thou hast justly hardened. Reveale to their understanding those* [q] Oracles *which thou hast committed to their keeping. That so our Saviour, who long since hath been* a light to lighten the Gentiles, *may in thy time be* the glory of thy people Israel, *that so there may be* one [r] shepheard and one sheepfold. *Grant this* ô Lord *for* Christ Jesus *his sake, to whom, with* Thee, *and the* Holy Spirit, *be all honour and glory, now, and for ever, Amen.*

h Psal. 145. 17.
i Hosea 3. 4.
k Psal. 6. 3.
l Revel 6. 10.
m Psal. 79. 5.
n Psal. 30. 5.
o Rom. 1. 3.
p Mat. 27. 25.
q Rom. 3. 2.
r Luk. 2. 32.
s John 10. 16.

FINIS.

Here followes the draught of Fragmenta Sacra.

Digitized by Google

Necessary directions for the use of the INDEX.

AN Index is the *bag and baggage* of a book, of more use then honour, even such who seemingly slight it, secretly using it, if not for *need*, for *speed* of what they desire to finde. Our Table, for the better expedition, is contrived into severall Columns; The first presenting the names of Scripture places within the land of *Palestina*. If any literall difference appear (not onely such as betwixt *Zidon*, *Kidron*, in the Old; *Sidon*, and *Cedron*, in the New Testament, but) concerning the same place diversly written, the discretion of the Reader will easily reconcile it. Immediately after the name the addition of C. denoteth *City*, F. *Feeld*, L. *Land*, M. *Mountain*, Pl. *Plain*, Ri. *River*, Ro. *Rock*, S. *Stone*, St. *Station* of the *Jews* in the Wilderness, T. *Town*, V. *Vaile*, We. *Well*, Wi. *Wilderness*.

The second Column interprets the Hebrew names into English, though great the variety of Authors in rendring their signification. This partly proceeds from the laxity of Hebrew words admitting sundry senses, partly from the vicinity of Primitives, so that the same derivative may seem to spring from two *roots*, and be *son* (as *directly* to his *Father*, so) *collaterally* to his *Uncle*, I mean to words *akin*, and *alluding*, whence the same in probability may be deduced; and this subjecteth it to much variety of interpretation. In this diversity we have wholly followed *Gregorius Gregorii* in his *Lexicon Sacrum* (as a work meerly expository of proper names) though some perchance will say, that what is the credit of the good wife [a] *she bringeth her food from far*, is sometimes his discredit in his over strained, and far fet derivations.

[a] Prov. 31. 14.

Expect not here from me, after the meaning of the name, a reason of the meaning, how conformable to the nature of the place. Many Townes were called so, because they were called so, *ad placitum* of the first imposer. Other places, when first denominated, had just reason of the same, but this *kernell* long since hath been eaten up by all-devouring time, leaving nothing thereof but the *huske* of the empty name to posterity. Now to fix the Hebrew names the better in our memory, we have here, and there (as the propriety of our language, and commodities of our Countrey will admit) inserted some English Townes, as *Synonyma's*, and parallel to the Hebrew in signification.

The fourth Column is reserved for those texts of Scripture, wherein is made, either the *first*, or *most important* mention of those places. As the fifth exhibits the Map wherein the same are to be found.

The sixth tenders to the Reader the *Longitudes* of most places, and the rest may be supplied by proportion. But oh, the difference of best Authors herein! As in populous Cities an *houre* is lost in measuring of time, the *lag-clock* about noon striking *the most*, when the *forwardest* strikes *the fewest*: so, a whole degree of *Longitude* is swallowed up betwixt the difference of Geographers. Yea, so great is the uncertainty therein, that in most Maps *lines of Longitudes* (as onely for generall direction, *ne toto cœlo errent*) serve to *lace* their Maps that they grow not without *forme*, or *fashion*; but are not reducible to an exact agreement.

More is the certainty of *Latitudes* the work of the next Column, as greater their concernment in our Description, because effectuall in the length of the days, and heat of the climate in *Palestine*. It is situated for the main betwixt *thirty one* and *thirty four*, the longest day being *fourteen houres, and a quarter*; though the *Jews* (as if it were always *Equinoctiall* with them) divided both day and night evenly into twelve houres.

houres, so that the two overplus houres and the quarter, fell under the nocturnall computation.

As for the climate of *Palestine*, in summer time it must needs be hot, lying not above *seven degrees* from the *Tropick*, especially when the [b] *south winde blew*. But sometimes God cooled them, by drawing betwixt the Sun and them a Canopy, or [c] *Cloud of Dew in the heat of harvest*. Their winter, though short, was sharp; [d] *Who is able to abide his frosts?*

Now although such their vicinity to the Sun (lying at the same distance with some parts of *Barbary*, where the people are tawny) yet the [e] *Jews* (their women especially) were of fair complexion. Indeed, though the *setting of the Fat* be the same, all stuffes take not *die* alike. Besides, that the sable faces of *Black-mores* come not from the Sun, but some other secret cause, plainly appears, because *Ebony* and *Ivory*, I mean, black and fair faces are found in parallel Climates.

The last Column containes the Book, Page, and Paragraph (save that the fifth book is divided onely into Chapters) where any memorable mention is made of such places in our Description. Places out of the Apocrypha, and humane writers we have omitted, which by their own [f] markes will soon insinuate themselves into the Readers acquaintance, without any farther indication.

[b] Luke 12.55.

[c] Isa. 18.4.
[d] Psal. 147.17.

[e] 1 Sam. 17.42. & 2 Sam. 13.1. & 2 Sam. 14.27. & 1 King. 1.4.

[f] See our first Book. chap. 15.

A N

Digitized by Google

AN INDEX.

A

Name.	Meaning.	Mentioned.	Map.	Longit.	Lat.	Lib	Pag.	Par	English resemblances
Abana. Ri.	Stony.[a]	2 *King.* 5. 12	Libanus	70.20	34.10	4	7	14	a *Stony Stratford Buckingham Shire.*
Abarim. M	Passengers.	*Num.* 27. 12	Reuben	70.10	32.10	2	63	20	
Abdon. C.	Servitude.	*Iosh.* 21. 30	Asher	69.10	33.50				
Abel S.	Grief, or a Plain.	1 *Sam.* 6. 18	Dan			2	213	15	
Abel-maim. C.	Plain of the waters.	2 *Chr.* 16. 14	Naphtali.						
Abel-Meholah C.	Plain of the Quire.	*Iudg.* 7. 22	Manas. cis Jo.	69.34	32.30	2	175	16	
Abel-Mizraim. Pl.	Grief of Egyptians.	*Gen.* 50. 11	Benjamin	69.50	31.40	2	247	15	
Abel-Shittim. T.	Plain of Thornes.[b]	*Num.* 33. 49	Reuben						b *Thorny-Abby Cambridgesh.*
Abel of the *Vines.* Pl.	Plain of the Vines.[c]	*Iudg.* 11. 33	Ammon						c *Vineyard Glocest. sh.*
Abez. C.	Muddy or dirty.	*Iosh.* 19. 20	Issachar						
Abilene. L.	from *Abilene* the chief City.	*Luke* 3. 1	Libanus wholly out of *Paleſt.*			1	38	3	
Accho. C.		*Iudg.* 1. 31	Asher	69.00	33.30	2	133	27	
Aceldama. F.	Field of bloud.	*Acts* 1. 19	By Jerusalē.			3	348	233	
Achor. V.	Trouble.[d]	*Iosh.* 7. 24.	Benjamin			2	254	35	d *Troublefield* or *Turbervil* in *Normandy.*
Achshaph. C.	Witchcraft or Inchantment.	*Iosh.* 11. 1	Asher	69.00	33.40	2	114	7	
Achzib C.		*Iosh.* 15. 44	Asher	69.00	33.40	2	134	27	
Adadah C.		*Iosh.* 15. 22	Judah						
Adam C.		*Iosh.* 3. 16	Reuben			2	62	16	
Adami T.	Red.[e]	*Iosh.* 19. 33	Naphtali	69.50	34.10				e *From such colour Rutland, Redborn* in *Hertfordsh. Redrith* in *Surry, &c.*
Admah C.		*Gen.* 10. 19	Judah	70.10	30.50				
Adar T.		*Iosh.* 15. 3	Judah	69.10	30.50				
Adithaim C.		*Iosh.* 15. 36	Judah						
Adullam C.	Testimony to them	*Iosh.* 12. 15	Judah	69.10	31.30	2	278	32	
Adummim T.	Red * men, or Earthly.	*Iosh.* 15. 7	Benjamin	69.30	31.50				* *Redman Hamshire.*
Ænon T.	A little fountain.	*Ioh.* 3. 23	Manas. cis Jo.	69.40	32.30	2	176	17	
Ahlab C.	Milky.[f]	*Iudg.* 1. 31	Asher	69.20	33.50				f *Milkingthorp* in *Westmorl.*
Ai C.	A confused heape.	*Iosh.* 7. 1	Benjamin	69.20	32.00	2	254	35	
Aiath C.	I conjecture it the self (same with *Ai.*	*Isa.* 10. 28	Benjamin						
Aija. C.		*Neh.* 11. 31.	Benjamin						
Aijalon. C.	An Oake.[g]	*Iudg.* 12. 12	Zebulun	58.50	33.30	2	150	29	g *Okeham* in *Rutland Okeley Northamp.*
Aijalon. C.		*Iosh.* 19. 42	Dan	69.10	31.50	2	211	10	
Ain. C.	An Eye or a Fountain.	*Num.* 34. 11	Nephtali	69.50	33.50				
Ain. C.		*Iosh.* 15. 32	Simeon	69. 0	31 20	2	229	8	
Akrabbim. M.	See *Maaleh-akrabim.*	*Num.* 34. 4	Judah	69.40	30.50				
Alameleth. T.		*Iosh.* 19. 26	Asher	* compare *Ios.* 21. 18. with 1 *Chro.* 6. 60.					
Alemeth. C.	The same with *Almō.**	1 *Chr.* 6. 60.	Benjamin						
Alexandria. C.		*Acts* 6. 9	Egypt	60.	31.	4	87	23	
Allon. C.	An Oake.	*Iosh.* 19. 33	Naphtali	69.40	34.10	2	105	6	
Allon-Bachuth.	Oake of weeping.	*Gen.* 35. 8	Benjamin			2	248	19	
Almon. C.	Hiding.[h]	*Iosh.* 21. 18	Benjamin	69.30	32.00				h *Hide Abbey* ne. r *Winchester. Hide Park* neer *Lond.*
Almon-Diblathaim. St.	Hiding of clusters of Figs.	*Num.* 33. 46	Moab						
Alush. St.	Meale mingling with water.	*Num.* 33. 13.	Paran						
Amad. T.	A people of witness.	*Iosh.* 19. 26	Asher			2	124	7	
Amam, C.	Mother of them.	*Iosh.* 15. 26	Judah	69.20	30.50				
Amana. M.		*Cant.* 4. 8	Manas. tr. Jor			2	93	5	
Ammah. M.	A Cubit.	2 *Sam.* 2. 24	Benjamin			2	256	39	
Anab. C.	A Grape.	*Iosh.* 11. 21	Judah	69.10	31.10				

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par
Anaharath. C.	Grumbling, or murmuring.	*Iosh.* 19. 19	Judah	69.20	33.00			
Anathoth. C.	An answer.	*Iosh.* 21. 18	Benjamin	69.30	31 40	2	260	51
Anem C.	The same with *Enganim*; compare *Ios.* 21. 29. with 1 *Chr.* 6. 73.	1 *Chr.* 6. 73	Issachar					
Anim C.		*Iosh.* 15. 50	Judah	69.30	31.10			
Antioch C.		*Acts* 6. 5	Libanus			3	21	27
Antipatris C.		*Acts* 23. 31	Mana. cis Jor.	68.50	32.30	2	172	3
Aphek C.	Strength, or Vigour.	*Iosh.* 12. 18	Asher	69.10	33 40			
Aphek C.		1 *Sam.* 29. 1	Issachar			5 c.6.p.154.		
Apheka C.		*Iosh.* 15. 53	Judah	69.00	32.50			
Ar C.	Watchfull.	*Num.* 21. 15	Moab					
Arab C.	Lying in waite.	*Iosh.* 15. 52	Judah	69.30	31.10			
Arabah T.	See *Beth-arabah.*	*Iosh.* 18. 18	Judah					
Arad C.	A wilde Asse.	*Iosh.* 12. 14	Judah	69.40	30.50			
Arba C.	The same with *Hebron*	*Iosh.* 14. 15						
Archi T.		*Iosh.* 16. 2	Ephraim					
Argob L. & C.	A clod of clay.	*Deut.* 3. 4	Mana. tr. Jor.	70.10	33.40			
Arimathea C.	High. [a]	*Mat.* 27. 57	Ephraim	69.00	31.50	2	185	12
Arki L. & People	My sinewes.	*Gen.* 10. 17	Libanus			1	20	13
Arnon Ri. & C.		*Num.* 21. 13	Gad	70.20	32.30	2	75	5
Aroer C. & L.		*Num.* 32. 34	Reuben	70.20	32.40	2	56	4
Arvad C.	Commanding or domineering.	*Ezek.* 27. 8	Libanus			4	16	37
Aruboth L.	Lying in waite or Treacheries.	1 *King.* 4. 10	Judah			2	286	58
Arumah C.	Lofty or exalted. [b]	*Iudg.* 9. 41	Ephraim	69.00	32.00			
Ashan C.	See *Corashan.*	*Iosh.* 15. 42	Simeon					
Ashdod C.		*Iosh.* 11. 22	Dan	68.40	31.30	2	219	32
Ashdoth-Pisgah T.	The sheddings out of (Pisgah.	*Deut.* 3. 17	Reuben					
Ashnath C.		*Iosh.* 15. 33	Judah					
Ashtaroth C.	Flockes.	*Deut.* 1. 4	Manas. tr. Jor.	70.00	33.30			
Ashtemoth C.	See *Eshtemoa.*	*Iosh.* 15. 50	Judah	69.20	31.00			
Askelon		*Iudg.* 1. 18	Simeon	68.40	31.20			
Ataroth	Crowns.	*Num.* 32. 3	Gad	69.40	32.40			
Ataroth-Adder	Crowns of the mighty	*Iosh.* 16. 5	Ephraim	69.40	32.20			
Ataroth T.		*Iosh.* 18. 13		69.10	32.00			
Athach T.		1 *Sam.* 30. 30	Judah					
Aven C.	Iniquity, or Vanity.	*Ezek.* 30. 17	Egypt	63.	30.			
Avim C.	Unjust, or perverse men	*Iosh.* 18. 23	Benjamin					
Avith C.	Froward or perverse.	*Gen.* 36. 35	Edom					
Azekah T.	A fenced City.	*Iosh.* 10. 10	Benjamin					
Azem		*Iosh.* 19. 3	Simeon	68.50	31.20			
Azmon T.	Strength, or Bone.	*Num.* 34. 4	Judah	69. 0	30.50			
Azmoth-Tabor		*Iosh.* 19. 34	Naphtali	69.20	33.30			

[a] *Highworth, Wilsh. Higham Northampton shire.*

[b] *Uppingham Rutland sh.*

B

Baalah		*Iosh.* 15. 9		68.50	31.40			
Baalath		1 *King.* 9. 18						
Baalath-Beer		*Iosh.* 19. 8						
Baal-gad		*Iosh.* 11. 17		70.20	33.50			
Baal-hamon		*Cant.* 8. 11						
Baal-hazor		2 *Sam.* 13.23		69.30	32.10			
Baal-hermon		*Iudg.* 3. 3		70.20	33.50			
Baal-meon		*Num.* 32. 38						
Baal-perazim Pl.	The plain of breaches	2 *Sam.* 5. 20	Moriah			2	302	22
Baal-shalisha. C.	Lord of Shalisha.	2 *King.* 4. 42	Ephraim					
Baal-tamar. T.	Lord of a Palm.	*Iudg.* 20. 33	Benjamin					
Baal-zephon. St.	The Idol of Zephon.	*Exod.* 14. 2	Egypt	63.	29.	4	92	38
Baca. V.	Mulberries or weeping	*Psal.* 84. 6	Moriah			5		
Bachuth. Tree.	Weeping.	*Gen.* 35. 8	Benjamin			2	248	19
Bahurim. C.	Choice or young men.	2 *Sam.* 3. 16	Benjamin	69.30	31.40	2	297	11

Digitized by Google

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par	English resemblances
Baiith. T.		*Isa.* 15. 2	Moab						
Balah. C.		*Ioſh.* 19. 3	Simeon	69.00	31.20				
Bamoth. St.	High places or Altars.	*Num.* 21. 19	Moab						
Bamoth-Baal. C.		*Ioſh.* 13. 17	Reuben	70.10	32.10				
Bealoth. C.		*Ioſh.* 15. 24	Judah						
Beer-elim. C.	Fountain of Rams. [a]	*Iſa.* 15. 8	Moab						a *Ramſey*, Huntingtonſhire.
Beer-la-hai-roi. W	The well of the living and ſeeing.	*Gen.* 16. 14	Simeon			2	233	17	
Beeroth. C.	Wells. [b]	*Ioſh.* 9. 17	Benjamin						b *wells* in *Somme* ſet ſhire.
Beerſheba. C.	Well of an Oath.	*Gen.* 21. 14	Simeon	68.50	31.10	2	232	14	
Beeſhterah. C.		*Ioſh.* 21. 27	Manaſ. tr. Jor.						
Bene-berak. C.		*Ioſh.* 19. 45	Dan	69.00	31.50				
Beon. T.	In affliction.	*Num.* 32. 3	Reuben						
Berachah. V.	Bleſſing.	2 *Chr.* 20. 26	Judah			2			
Berothath. C.		*Ezek.* 47. 16	Libanus			4	11	24	
Beſor. Ri.	Merry meſſage.	1 *Sam.* 30. 9	Simeon						
Betah. C.	Confidence or ſecurity	2 *Sam.* 8. 8	Libanus			4	11	24	
Beten. T.	A Belly.	*Ioſh.* 19. 25	Aſher	69.00	33.40				
Bethabara. T.	Houſe of paſſage. [c]	*Ioh.* 1. 28	Reuben						c *Auſt-paſſage Gloſt. ſhire.*
Bethanah.		*Ioſh.* 19. 38	Naphtali	69.40	33.40				
Bethanoth. C.	Houſe of affliction.	*Ioſh.* 15. 59	Judah.						
Bethany. T.	Houſe of the afflicted.	*Mat.* 21. 17	Moriah						
Betharabah. T.	A Crows neſt. [d]	*Ioſh.* 15. 6	Judah	69.5	31.40				d *Pie-neſt Waltham Abbey Eſſex*
Betharam. C.		*Ioſh.* 13. 27	Gad						
Bethaven. C.	Houſe of vanity or iniquity.	*Ioſh.* 7. 2 *Nehem.* 7. 28	Benjamin	69.20	32.90	2	254	36	
Bethazmaveth.		1 *Chr.* 4. 31	Simeon						
Bethbirei. C.		1 *Sam.* 7. 11	Benjamin.						
Bethcar. T.	Houſe of the Lambe. [e]	*Ioſh.* 15. 41	Judah						e *Lambeth Surrey.*
Beth-Dagon. C.	Houſe of Fiſh. *	*Ioſh.* 19. 27	Aſher	69.10	33.40				* *Fiſh houſe* in the *Iſle of wight.*
Bethdiblathaim. C	Houſe of Figs. [f]	*Ier.* 48. 22	Moab						f *Figtree Court* in the *Temple*
Bethel. C.	Houſe of God. [g]	*Gen.* 12. 8	Benjamin	69.20	32.00	2	248	18	g *Godſtow* in *Oxfordſhire.*
Bethemek. C.	Houſe of deepneſs. [h]	*Ioſh.* 19. 27	Zebulun	69.10	33.40				h *Deeping, Linc. ſh.*
Bether. M.	Diviſion.	*Cant.* 2. 17	Manaſ. tr. Jor.						
Beth-gamul. C.	Houſe of retribution.	*Ier.* 48. 23	Moab						
Beth-haran. T.		*Num.* 32. 36	Gad	70.10	32.40				
Beth-hoglah. T.	Houſe of a circle.	*Ioſh.* 15. 6	Benjamin	69.50	31.40	2	247	14	
Beth-Ieſimoth. C.	Houſe of deſolations.	*Num.* 33. 49	Reuben						
Beth-lebaoth. C.	Houſe of Lioneſſes.	*Ioſh.* 19. 6	Simeon	68.50	31.20				
Bethlehem. C.	Houſe of bread. [i]	*Gen.* 35. 19	Judah	69.20	31.30	2	298	13	i *Bread-ſtreet. Lond.*
Bethlehem. C.		*Ioſh.* 19. 15	Zebulun	69.00	33.30				
Beth-maachah. C.	Houſe of contrition.	1 *Sam.* 20. 14	Naphtali	69.40	33.50	2	113	26	
Beth-marcaboth. C	Houſe of Chariots.	*Ioſh.* 19. 5	Simeon	69.00	31.30				
Beth-meon. C.	Houſe of habitation.	*Ier.* 48. 23	Moab						
Bethnimrah. C.	See *Nimrim.*	*Num.* 32. 36	Gad	70.00	32.40				
Bethoron. C.	Houſe of liberty.	*Ioſh.* 10. 10	Ephraim	69.20	32.30				
Beth-palet. C.	Houſe of freeing.	*Ioſh.* 15. 27	Judah						
Bethpazzez. C.	Houſe of breaking.	*Ioſh.* 19. 21	Iſſachar	69.00	33.00				
Beth-Peor. C.	Houſe of opening.	*Deut.* 3. 29	Reuben						
Bethphage. T.	Houſe in the mouth of	*Mat.* 21. 1	Moriah						
Bethphelet. T.	(the Valley.	*Neh.* 11. 26	Judah						
Bethrehob. C.	A large or ſpacious houſe.	*Iudg.* 18. 28	Libanus			4	6	12	
Bethſaida. C.	Houſe of fiſhing or hunting. [k]	*Mat.* 11. 21	Naphtali	69.30	33.30				k *Fiſherton, wilt. ſh.*
Bethſhan. C.	Houſe of an enemy.	1 *Sam.* 31. 10	Manaſ. cis Jor.	69.30	32.40	2	177	21	l *Suming* in *Barkſh.* and *Sunbury Middleſex.*
Bethſhemeſh. C.	Houſe of the ſun. [l]	*Ioſh.* 15. 10	Judah	69.00	31.0	2	213	15	
		Iudg. 1. 33	Naphtali	69.20	33.40	2	115	31	
		Ier. 43. 13	Egypt	62.	30.	4	88	24	
Bethſhittah. T.	Houſe of wandring.	*Iudg.* 7. 22	Manaſ. cis Jor.	69.20	32.30				m *Apple ſhaw Hamp. ſh.*
Beth-Tappuah. C.	Houſe of an Apple. [m]	*Ioſh.* 15. 53	Judah						
Bethul. C	Marriageable Maid. [n]	*Ioſh.* 19. 4	Simeon	69.10	31.10				n *Maidwell Northamp.*

English resemblances.

An INDEX.

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par
a Rockley in Yorksh. * Shine in Surrey. b Castleton in Yorksh. c Wepham Sussex. d Harpham & Harpley. Norfolk. e Honiton Devonsh. * Fighildō wiltsh.								
Bethzur. C.	House of a Rock. [a]	*Iosh.* 15. 58	Judah					
Betonim. C.	Bellyes.	*Iosh.* 13. 26	Gad					
Bezek. C.	Lightning or shining.*	*Iudg.* 1. 4	Judah			2	301	21
Bezer. C.	A fortification or mu- (niment. [b]	*Deut.* 4. 43	Reuben			2	58	8
Bileam.		1 *Chr.* 6. 20						
Bithron. L.	Partition.	2 *Sam.* 2. 29	Gad					
Bizjothjah. C.	In the olive of the Lord	*Ioshua* 15. 28	Judah					
Bochim. T.	Weeping. [c]	*Iudg.* 2. 1	Benjamin					
Bozer. Ro.		1 *Sam.* 14. 4	Benjamin.					
Bozkath. C.		*Iosh.* 15. 39	Judah					
Bozrah. C.	A muniment or fortification.	*Gen.* 36. 33	Edom			4	34	36
Bozrah. C.	The same with *Beshterah.*	*Iosh.* 21. 27	Manas. tr. Jor.					

C

Abbon. C.	Quenching.	*Iosh.* 15. 40	Judah					
Cabul. L.	Durty or barren.	*Iosh.* 19. 27	Libanus	69.20	33.40	4	4	9
Cain. C.	A possession.	*Iosh.* 15. 57	Judah					
Caleb. L.	All-heart.	1 *Sam.* 30. 14	Judah					
Caleb-Ephrata. C		1 *Chr.* 2. 24	Judah					
Camon. C.		*Iudg.* 10. 5	Manas. tr. Jor.	70.10	33.30			
Cana. C.		*Ioh.* 2. 1	Zebulun	69.10	34.00			
Capernaum. C.	Village of consolation	*Mat.* 4. 13	Naphtali	69.50	33.30	2	109	14
Carmel. Val.	A full, green, tender (eare.	*Iosh.* 12. 22 *Iosh.* 15. 55 *Ezra* 8. 17	Zebulun Judah.	69.40	31.10			
Casiphia.								
Cesarea. C.	Philippi. Stratonis.	*Mat.* 16. 13 *Acts* 8. 40	Naphtali Mana. cis Jor.	69.40 68.50	34. 0 32.40	2 2	107 172	11 3
Charasim. V.	Craftsmen.	1 *Chr.* 4. 14	Judah					
Chephar-Haammonai. C.		*Iosh.* 18. 24	Benjamin	69.20	31.50			
Chephirah. C.		*Iosh.* 9. 17	Benjamin					
Cherith. Ri.		1 *King.* 17. 3	Manas. tr. Jor.			2	97	17
Chesalon. M.		*Iosh.* 15. 10	Dan					
Chesil. C.		*Iosh.* 15. 30	Judah					
Chinnereth. Sea.	An Harpe. [d]	*Num.* 34. 11	Zebulun			2	141	4
Chisloth-Tabor. T.	Rashnesses of choice.	*Iosh.* 19. 12	Zebulun	69.20	33.10			
Chorazin. C.		*Mat.* 11. 21	Manas. tr. Jor.	69.50	33.30	2	97	16
Chozeba. T.		1 *Chr.* 4. 22	Judah.					
Chun. C.		1 *Chr.* 18. 8	Libanus			4	11	24
Cinnereth. C.	See *Chinnereth.*	*Iosh.* 19. 35	Naphtali	69.40	33.30			
Chorashan. C.	A furnace of smoake.	1 *Sam.* 30. 30	Simeon					
Cyprus. Isle.		*Acts* 4. 36	Libanus			4	14	32

D

Dabareh. C.	Word or work.	*Iosh.* 21. 28	Issachar	69.30	33.10	2	162	21
Dabbasheth C.	Flowing with hony. [e]	*Iosh.* 19. 11	Zebulun	68.50	33.00			
Dalmanutha. L.	The poors inheritance.	*Mark* 8. 10	Zebulun			2	147	20
Damascus, or *Damasek.* C.	A sack of bloud.	*Gen.* 14. 15	Libanus			4	8	16
Dan, Fountain.		*Gen.* 14. 14	Libanus	69.40	34.10	4	6	12
Dan-Iaan.		2 *Sam.* 24. 6						
Dannah. C.	Judgment.	*Iosh.* 15. 49	Judah	69.10	31.20			
Debir.	An Oratory.	*Iosh.* 10. 48	Judah	69.40	32.40	2	277	27
Decapolis. L.	Ten Cities.	*Mat.* 4. 25	Naphtali			1	39	6
Diblath. T.	A cluster of Figs. *	*Ezek.* 6. 14	Moab					
Dibon. C.	An abounding Son.	*Num.* 21. 30 *Neh.* 11. 20	Gad Judah	70.10	32.40	2	76	8

Digitized by Google

Name.	Meaning.	Mentioned:	Map.	Longit.	Latit.	Lib	Pag.	Par	Englishe-semblances
Dibon-Gad. St.	The abundance of an happy Son.	*Num.* 33. 45	Moab						
Dibzahab. St.	Sufficiency of gold.	*Deut.* 1. 1	Paran			4			
Dileam. C.	Poor mans antwet.	*Iosh.* 15. 38	Judah						
Dimnah. C.	A Dunghill.	*Iosh.* 21. 35	Judah						
Dimon. Ri.	Bloudy.	*Isa.* 15. 9	Moab						
Dinhabah. C.		*Gen.* 36. 32	Edom			4	32	33	
Dizahab. St.	By the gold mines. [a]	*Deut.* 1. 1	Paran			5	c.22		a *Golden-grove* in *Carmar. sh*
Dophkah. St.	Compulsion.	*Num.* 33. 12	Paran						
Dor. C.	A generation.	*Iosh.* 11. 2	Manas. cis Jor.	68.40	32.50	2	165	26	
Dothan. C.	Statute or Decree.	*Gen.* 37. 17	Ephraim	69.20	32.20	2	199	51	
Dumah. C. L.	Likeness or silence.	*Iosh.* 15. 52 / *Isa.* 21. 11	Judah / Edom	69.30	31.10	4	99	30	

E

Ebal. Mount.	Heap of Antiquity.	*Deut.* 27. 4	Ephraim	69.20	32.10	2	191	33	
Eben-ezer. S.	The stone of help. [b]	1 *Sam.* 4. 1	Benjamin			2	260	49	b *Helpston Northamp. shire.*
Ebronah. St.	Passing by.	*Num.* 33. 34	Paran						
Ed. Altar.	A witness.	*Iosh.* 22. 34	Reuben			2	60	13	
Edar. C.	Flocks.	*Gen.* 35. 21	Moriah				244	8	
Eder. C.		*Iosh.* 15. 21	Judah						
Edrei. C.	Heape of strength.	*Num.* 21. 33	Manas. tr. Jor.	69.50	33.40	2	97	15	
Eglaim. T.	Calves, or Heifers. [c]	*Isa.* 15. 8	Moab						c *Kineton Warwic. sh.*
Eglon. C.	A Calf. [d]	*Iosh.* 10. 34	Judah						d *The Calf* in the *Ist. of Man.*
Ekron. C.	Rooting up, or barrenness.	*Iosh.* 13. 3	Dan.	68.50	31.40	2	218	29	
Elah. V.		1 *Sam.* 17. 2	Judah						
Elath. St.	An Oake. [e]	*Deut.* 2. 8	Paran			5	184		e *Oake-hampton Devon. Oakebing-ham, Berk-shire.*
Elealah. C.	The ascent of God.	*Num.* 32. 3	Reuben						
Eleph. C.		*Iosh.* 18. 28	Benjamin	69.40	31.50				
Elim. St.	Rams or Harts. [f]	*Exod.* 15. 27	Paran			4	47	13	f *Ramton Camb. sh.*
Elon. C.		*Iosh.* 19. 43	Dan	68.50	31.40				
Elon-Bethanan. T.		1 *King.* 4. 9	Dan						
Elteketh. C.		*Iosh.* 19. 44	Dan	69.00	31.30				
Eltolad. C.	The generation of God.	*Iosh.* 15. 30	Simeon	69.00	31.20				
Emmaus. T.	Mother of strength.	*Luke* 24. 13	Moriah	69.10	31.40	2	303	25	
Enam. C.		*Iosh.* 15. 34	Judah						
Endor. C.	Fountain of the generation.	*Iosh.* 17. 11	Manas. cis Jor.	69.00	32.50	2	165	26	
Eneglaim. T.	Fountain of Heifers.	*Ezek.* 47. 10							
Engannim. C.	Fountain of Gardens.	*Iosh.* 19. 21 / *Iosh.* 15. 34	Issachar / Judah	69.30	32.50				
Engannim. C.									
Engedi.	Fountain of felicity.	*Iosh.* 15. 62	Judah	69.50	31.30				
En-hakkore.	Fountain of him that cryed.	*Judg.* 15. 19	Simeon						
Enhaddah.	Fountain or eye of Mirth.	*Iosh.* 19. 21	Issachar	69.20	32.40				
Enhazor. C.	Fountain of the (Court	*Iosh.* 19. 37	Naphtali	69.30	33.50				
En-rimmon. T.	Fountain of Pomegranates.	*Neh.* 11. 29							
En-rogel.	Fountain of a Spie.	*Iosh.* 15. 7	Moriah						
En-shemesh.	Fountain of the Sun.	*Iosh.* 15. 7		69.40	31.40				
Entappuah.		*Iosh.* 17. 7	Manas. cis Jor.	69.10	32.40				
Ephes-Damim. T.		1 *Sam.* 17. 1	Judah						
Esek. We.	Contention.	*Gen.* 26. 20	Simeon			2	231	11	
Ephraim.		2 *Sam.* 13. 23		69.30	32.10				
Ephratah.		*Gen.* 35. 16							
Eshcol. V. & Ri.	A cluster of Grapes.	*Num.* 13. 24	Dan			2	215	20	
Eshean.		*Iosh.* 15. 52	Judah						
Eshtaol. C.	Asking or requesting.	*Iosh.* 19. 41	Dan			2	214	17	

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib.	Pag.	Par.
Eshtemoa. C.	Womans wombe.	*Iosh.* 21. 14	Judah	69.20	31.0			
Etam. Ro.		*Iudg.* 15. 8	Simeon			2	229	6
Etam. C.		1 *Chr.* 4. 32	Simeon					
Etham. St.	Strength or vehemen-	*Exod.* 13. 20	Egypt	63.	30.			
Ezel. S.	(cy.	1 *Sam.* 20. 19	Benjamin.					
Ezem. T.		1 *Chr.* 4. 29	Simeon.					
Ezion-Gaber.		*Num.* 33. 35	Edom			4	33	35

G

Gaash. M. *Gaash.* R.	A tempest or commo- tion.	*Iosh.* 24. 30 / 2 *Sam.* 23. 30	Ephraim / Ephraim	69.	32.			
Gaba. C.	An Hill. [a]	*Iosh.* 18. 24	Benjamin					
Gad. R.	A Troop or good for-	2 *Sam.* 24. 5	Gad			1		
Galilee. L.	(tune.	*Iosh.* 20. 7				1	35	6
Gadarens.	Compassed with a	*Mark* 5. 1	Gad	69.50	33.10	2	79	17
Gallim.	(fence.	1 *Sam.* 25. 44		69.20	31.40			
Gath. C.	A Presse.		Dan	68.50	31.40			
Gathrimmon. C. *Gathrimmon.* G.	A Presse of Pome- granates.	*Iosh.* 19. 45 / *Iosh.* 21. 25	Dan / Man. eis Jor.					
Gaza. C.	See *Azza.*	*Gen.* 10. 19	Simeon	68.50	31.10	2	235	22
Geba.	See *Gaba.*	*Iosh.* 21. 17	Benjamin.	69.20	31.40			
Gebal.	A bound, or limit. [b]	*Psal.* 83. 7	Libanus			4	16	35
Gebim.		*Isa.* 10. 31						
Geder. C.	A wall. [c]	*Iosh.* 12. 13	Simeon					
Gederah. C.	A wall.	*Iosh.* 15. 36	Judah					
Gederoth. C.	Walls.	*Iosh.* 15. 41	Judah					
Gederothaim. C.	Two walls.	*Iosh.* 15. 36	Judah					
Gedor. C.		*Iosh.* 15. 58	Judah					
Geliloth. T.	Revolutions.	*Iosh.* 18. 17	Benjamin	69.40	31.50			
Genneſaret. L.		*Mat.* 14. 34	Zebulun					
Gerar. C.		*Gen.* 10. 19	Simeon	69.00	31.10	2	230	10
Gergeſens.		*Mat.* 8. 28	Gad					
Gerizim. M.	Sythes or Mowers.	*Deut.* 11. 29	Ephraim	69.20	32.10			
Geſhuri. L. and C.	The vale of an oxe. [d]	*Deut.* 3. 14	Libanus			2	6	13
Gethſemane. T.	A Presse of oile.	*Mat.* 26. 26	Moriah					
Gezer. C.	Cutting off, ordiviſion	*Iosh.* 10. 33	Ephraim	69.00	31.50	2	184	8
Giah. C.		2 *Sam.* 2. 24	Benjamin	69.30	31.50			
Gibbethon. C.	High-backed or rid-	*Iosh.* 19. 44	Dan	69.10	31.40	2	213	16
Gibbeah. C.	(ged [e]	*Iosh.* 15. 57	Judah					
Gibbeath. C. *Gibbeon.* C.	An Hill, or Hilly.	*Iosh.* 18. 28 / *Iosh.* 9. 3	Benjamin / Benjamin	69.20	31.40	2	257	42
Gidom. T.		*Iudg.* 20. 45	Benjamin	69.20	31.50	2	255	37
Gihon. M. and Ri.	A Belly.	1 *King.* 1. 33	Moriah					
Gilboa. M.	Joy of searching out.	1 *Sam.* 28. 4	Issachar			3	331	8
Gilead. L.	The heap of witnes.	*Gen.* 31. 21	Gad	69.20	32.50	2	163	22
Gilgal. C.	Rolling. [f]	*Deut.* 11. 30	Benjamin			2	82	25
Giloh. C.		*Ioshua* 15. 51	Judah	69.40	31.50	2	245	10
Gimzo. C.		2 *Chr.* 28. 18	Judah	69.40	31.10	2	279	36
Gittah-hepher. C.	A digging Winepress.	*Iosh.* 19. 13	Zebulun	69.20	33.30	2	147	20
Gittaim. C.	Wine-Presses.	2 *Sam.* 4. 3	Benjamin			2	260	50
Goath.		*Ier.* 31. 39						
Gob.	A Locust or a ditch.	2 *Sam.* 21. 18						
Golan. C.	Change or revolution	*Deut.* 4. 43	Manas. tr. Jor.	70.20	33.40	2	97	16
Golgotha. M.	A place of a scull.	*Mat.* 27. 33	Moriah					
Goshen. L.		*Gen.* 45. 10	Egypt			4	90	29
Goshen. L.		*Iosh.* 15. 51	Judah	69.30	31.10			
Gudgodah. St.	The same with *Hor- hagidgad.*	*Deut.* 10. 7	Paran					
Gur. T.	A whelp. [g]	2 *King.* 9. 27	Issachar					
Gur-Baal.	A whelp of the Lord. [h]	2 *Chr.* 26. 7	Arabia					

[a] *Hilton Castle. B. of Durham.*
[b] *Merch County in Scotland.*
[c] *walden Essex.*
[d] *Oxney Kent.*
[e] *Totteridge Midlesex.*
[f] *Rollewright Oxford. sh.*
[g] *Dogdikeferry Lincolshire.*
[h] *whelpston Yorkshire.*

Digitized by Google

H

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par	English semblances.
HAchilah. M.	Hope or hook in her.	1 Sam. 23. 19	Judah	69.40	31. 20				
Hadadrimmon.		Zech. 12. 11	Iſſachar	69.00	32.40				
Hadaſhah. C.	New, or a moneth.	Ioſh. 15. 37	Judah						
Hadattah. C.	Rejoicingor delighted.	Ioſh. 15. 25	Judah						
Hadid. C.		Neh. 11. 33	Benjamin	69.40	32.00				
Halac. M.		Ioſh. 11. 17	Edom						
Halhul. C.	The beginning of grief	Ioſh. 15. 58	Judah						
Hali. C.		Ioſh. 19. 25	Aſher.	69.00	33.40				
Hamath. C.	Burning Anger.	2 Chr. 8. 3	Libanus			4	11	26	
Hammath. C.		Ioſh. 19. 35	Naphtali	69.30	34.10	2	112	23	
Hammon. C.		Ioſh. 19. 28	Aſher	69.20	34.10				
Hamoth-dor.	Heat of the generation	Ioſh. 21. 32	Naphtali	69.30	33.50				
Hanes. C.		Iſa. 30. 4	Egypt	63.	30.				
Hannathon. T.	Graces or Mercies. [a]	Ioſh. 19. 14	Zebulun	69.10	33.30				a Grace-Dieu Leceſt. ſhire.
Hapharaim. C.		Ioſh. 19. 19	Iſſachar	69.20	33.00				
Haradah. St.	Trembling.	Num. 34. 24	Paran						
Hareth. Foreſt.		1 Sam. 22. 5	Judah						
Harod. We.	Fearfulneſs.	Iudg. 7. 1	Manaſ. cis Jor.			2	173	8	
Haroſheth. C.	Plowing, Silence, or deafneſs.	Iudg. 4. 2	Naphtali	69.50	33.50				
Haſhmonah. St.		Num. 33. 29	Paran						
Havoth-Iair. L.	The livings or hamlets of Iair.	Num. 32. 41	Manaſ. tr. Jor.	70.0	33.30	2	96	14	
Hazar-addar. T.		Num. 34. 4	Judah						
Hazar-enan. T.	Court of their fountain	Num. 34. 9							
Hazar-gaddah.	Court of a Kid. [b]	Ioſh. 15. 27	Judah	69.10	31.10				b Goatham Nott ſh.
Hazar-hatticon.		Ezek. 47. 16							
Haziaroth. St.	Courts.	Deut. 1. 1	Paran			4	54	35	
Hazar-ſhual. C.	Fox-court. [c]	Ioſh. 15. 28	Simeon	69.00	31.20				c Foxton in Camb. ſh.
Hazar-ſuſah. C.	Court of the horſemen. [d]	Ioſh. 19. 5	Simeon	68.50	31.20				d Horſeley Darby ſh.
Hazerim. T.		Deut. 2. 23							
Hazeroth. St.		Num. 11. 35	Paran						
Hazezon-tamar.		Gen. 14. 7							
Hazor. C.	A court.	Ioſh. 11. 10	Naphtali	69.30	33.50				
Hebron. C.	Company or Communion.	Gen. 13. 18	Judah	69.20	31.20	2	273	17	
Hebron. C.		Ioſh. 19. 28	Aſher	69.20	33.50				
Helam. C.	Their army or ſtrength	2 Sam. 10. 16	Libanus			4	9	21	
Helbath. C.	Fatneſs.	Iudg. 1. 31	Aſher	69.10	33.50				
Helbon. C.	Milke. [e]	Ezek. 27. 18	Syria			2	132	16	e Milkſtreet London.
Heleph. T.	Changing or boring through.	Ioſh. 19. 33	Naphtali	69.30	34.10				
Helkah. } Helkath. }	A field.	Ioſh. 21. 31 / Ioſh. 19. 25	Aſher / Aſher	69.00	33.40	2	256	39	
Helkath-Hazzurim. F.	Field of ſtrong-men.	2 Sam. 2. 16	Benjamin						
Hemath, or Hamath.		1 Chr. 13. 5							
Hena.		2 King. 18. 34							
Hepher. C.		Ioſh. 12. 17	Judah						
Heres. M.	The Sun. [f]	Iudg. 1. 35	Dan						f Sunburn. Hamptſh
Hermon. M.	Deſtruction.	Deut. 3. 8	Manaſ. tr. Jor.			2	32	4	
Heſhbon. C.	Thought, or Reaſoning.	Num. 21. 25	Reuben	70.00	32.40	2	66	26	
Heſhmon. C.		Ioſh. 15. 27	Judah						
Hethlon. T.		Ezek. 47. 15		69.20	34.10				
Hezron. T.		Iaſhua 15. 3	Judah						
Hilen.		1 Chr. 6. 58				3	349	6	
Hinnom. V.	Roaring or ſhrieking.	Ioſh. 15. 8	Judah			4	134	34	
Hoba. T.		Gen. 14. 15	Libanus						
Holon. C.		Ioſh. 15. 51	Judah						

English resemblances.	Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par
	Hor. M. } Hor. M. }	A Mountain.	Num. 34. 8 / Num. 20.22	Asher / Edom	69.20	34.10	4		
a Drifield in Yorkshire.	Horeb. M.	Drineſſe. [a]	Exod. 3. 1	Paran					
	Horem. C.		Ioſh. 19. 38	Naphtali	69.40	33.40			
	Horhagidgad. St.	The hill of *Gidgad.*	Num. 33. 32	Paran					
	Hormah. C.	Deſtruction.	Num. 14. 45	Simeon	69.10	31.10	2	230	9
	Horonaim. C.	Angers, or furies.	Iſa. 15. 5	Moab					
	Hoſah. T.		Ioſh. 19. 29	Asher					
	Hukkok. T.		Ioſh. 19. 34	Naphtali	69.10	33.30			
	Hukok. C. the same with *Helkah*		1 Chr. 6. 75	Asher					
b *Snailwell Cambr. ſh. Lizards-point* in *Cornwall.*	Humtah. C.	A Snail [b] & a Lizard.	Ioſh. 15. 54	Judah					

I

	Jabbok. Ri.	Striving.	Gen. 32. 22	Gad			2	76	9
a *Driſtoke Rutland.*	Iabeſh-gilead. C	Drineſſe or bluſhing. [a]	1 Sam. 11. 1 / 1 Chr. 2. 55	Gad	69.50	32.50	2	81	22
	Iabez.								
	Iabneel. C. } Iabneel. C. }	Building of the Lord.	Ioſh. 15. 11 / Ioſh. 19. 33	Judah / Naphtali	68.50 / 70.00	31.50 / 33.50			
	Iabneh. C.	Building.	2 Chr. 26. 6	Dan					
b *Wrangle Lincolnſh.*	Iagur. C.	A gueſt or ſtranger.	Ioſh. 15. 21	Judah					
	Iahaz. C.	Chiding or brawling. [b]	Num. 21. 23 / Ioſh. 13. 18	Reuben					
	Iahazah.		2 King. 15.29	Naphtali	69.40	33.40			
	Ianoah. C.		Ioſh. 16. 6	Ephraim	69.30	32.20			
c *Reſton Lincolnſhire.*	Ianohah. T.	Reſting. [c]	Ioſh. 15. 53	Judah					
	Ianum. C.		Ioſh. 16. 3	Ephraim	69.10	32.00			
	Iaphleti. C.								
d *Beaudley worceſterſh.*	Iapho. C.	Faireneſs or beauty. [d]	Ioſh. 19. 46.	Dan	68.50	31.50	2	209	6
	Iarmuth. C.	Projection of death.	Ioſh. 15. 35	Judah.	69.10	31.20			
	Iarmath.		Ioſh. 21. 29 / 1 Chr. 4. 22	Iſſachar	69.10	32.50			
	Iaſhubi-lehem.								
	Iattir. C.	Excelling.	Ioſh. 15. 48	Judah					
	Iazar. C. } Iazer. L. }	An helper or coadjutor.	2 Sam. 24. 5 / Num. 22. 1	Gad	70.20	32.50	5		
	Ibleam. C.		Ioſh. 17. 11	Manaſ. cis Jor.					
	Idalah. C.		Ioſh. 19. 15	Zebulun	69.00	33.10			
e *Wootton Northāpſh. woodborrough Nottinghamſh.*	Iearim. M.	Woods. [e]	Ioſh. 15. 10	Judah					
	Iebus. C.		Judg. 19. 10	Jeruſalem.					
	Iehud. C.	Praiſing or confeſſing.	Ioſh. 19. 45	Dan.	68.50	31.50			
	Iekabzeel. C.	See *Kabzeel.*	Neh. 11. 25						
	Ierich̄o. C.	Having a good ſavor.	Num. 22. 1	Benjamin	69.30	31.50	2	252	28
	Ieruel. Wi.	Fearing the Lord.	2 Chr. 20. 16	Judah			2	285	55
	Ieruſalem. C.	Viſion of Peace.	Ioſh. 15. 8	Benjamin / Judah	69.20	31.40	3	313	
	Ieſhimon. C.		1 Sam. 26. 1	Judah	69.30	31.20			
	Ieſhana.		2 Chr. 13. 9						
	Iethlah.	Suſpenſion.	Ioſh. 16. 42		69.00	31.50			
	Iezreel. C.	Seed of the Lord.	Ioſh. 19. 18	Iſſachar	69.10	32.40	2	158	5
	Iezreel.		Ioſh. 15. 56	Judah	69.40	31.10			
	Ije-abarim. St.	Heaps of paſſengers.	Num. 21. 21	Moab					
	Ijon. C.		1 King. 15. 20	Naphtali	69.50	33.50			
	Iiphta. C.		Ioſh. 15. 43	Judah					
	Iiphthahel. C.		Ioſh. 19. 14	Zebulun	69.10	33.40			
	Iogbehah. C.	A ſad wilderneſs.	Num. 32. 35	Gad	70.20	33.00			
	Iokdeam.		Ioſh. 15. 56 / 1 Chr. 6. 68	Judah	69.50	31.10			
	Iokmeam.								
	Iokneam. C.	Poſſeſſing the people.	Ioſh. 19. 11	Zebulun	69.00	33.30	2	151	33
	Iokthеel. C.		Ioſh. 15. 38	Judah					
	Ioppa. C.	See *Japho.*	2 Chr. 2. 16	Dan	68.50	31.50			
	Iordan. Ri.	Deſcending with a powder.	Gen. 13. 10	Naphtali			2	106	7
	Iotbathah. St.	His goodneſs.	Num. 33. 33	Paran					

Digitized by Google

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par	English resemblances.
Irpeel. C.		*Iosh.* 18. 27	Benjamin	69.30	32.10				
Ir-shemesh. C.	A City of the Sun. [a]	*Iosh.* 19. 41	Dan	68.50	31.50				a *Sundon Bed; or dsh.*
Ithnan. C.	Giving, or an Hire.	*Iosh.* 15. 23	Judah	69.50	31. 0				
Itta-kazin. C.	Now a Prince.	*Iosh.* 19. 13	Zebulun	69.30	33.30				
Iuttah. C.		*Iosh.* 15. 55	Judah.	69.40	31. 0				

K

Kabzeel. C.	Congregatiō of God [b]	*Iosh.* 15. 21	Judah	69.40	30.50				b *Godston Surrey.*
Kadesh. W.	Holiness. [c]	*Gen.* 14. 7	Simeon, Paran			2	230	8	c *Holy Island in Northumberland.*
Kadesh-Barnea. C	Holiness of an unstable Son.	*Num.* 32. 8	Judah	69.20	30.50	2	273	15	
Kanah. Ri.	A cane or reed.	*Iosh.* 16. 8	Ephraim			2	173	6	
Kanah. C.		*Iosh.* 10. 28	Asher	69.10	34.00	2	125	7	
Karkaa. T.	The pavement, or (foundation. [d]	*Iosh.* 15. 3	Judah	69.00	30.50				
Karkor. T.		*Iudg.* 8. 10	Gad	70.20	33.00				d *The Pavement in Yorkshire.*
Karnaim. C.	Hornes. [e]	*Gen.* 14. 5	Manas. tr. Jor.	70.10	33.20	2	96	15	e *Horncburch Essex*
Kartah. C.	Calling or meeting.	*Iosh.* 21. 34	Zebulun	68.50	33.30	2	151	34	f *Blackwal Middlesex.*
Kartan. C.		*Iosh.* 21. 32	Naphtali	70.00	33.40				*Saddington Leicestersh.*
Kattah. C.	The same wth *Kartah.*	*Iosh.* 19. 15	Zebulun						g *Easton Northampt. shire.*
Kedar. L.	Blackness or sadness. [f]	*Ier.* 2. 10	Edom			4	22	12	*Holy head in Angleſey.*
Kedemoth. W, C.	Easternly. [g]	*Deut.* 2. 26	Reuben	70.20	32.10	2	56	5	
Kedesh. C.	Holiness. *	*Iosh.* 12. 22	Naphtali	69.40	33.40	2	115	30	
Kehelathah. St.	Church or congrega- (tion	*Num.* 33. 22	Paran						
Keilah. C.		*Iosh.* 15. 44	Judah			2	281	42	
Kenah. C.	A Possession.	*Num.* 32. 42	Manas. tr. Jor.	70.20	33.20				
Kerioth. C.	Cities.	*Iosh.* 15. 25	Judah						
Keziz. C.		*Iosh.* 18. 21	Benjamin.	69.40	31.40				
Kibroth-hattaavah. St.	Graves of the lusters.	*Num.* 11. 34	Paran			4	54	34	
Kibzaim. C.	Congregations.	*Iosh.* 21. 22	Ephraim	69.00	32.20				
Kidron. Ri.	Black. [h]	2 *Sam.* 15.23	Moriah			2	293	2	h *Blackwater Hamsh.*
Kinah. C.	A Possession.	*Iosh.* 15. 22	Judah						
Kir. C.	A City.	2 *King.* 16. 9	Moab						
Kirharaseth.		2 *King.* 3. 25	Moab			4	26	23	
Kirhareseh.		*Isa.* 16. 11	Moab						
Kiriath.		*Iosh.* 18. 28	Benjamin						
Kiriath-arba. C.	The City of *Arba* or	*Gen.* 23. 2							
	(four, the same with	*Iosh.* 15. 54	Judah	69.20	31.20	2	273	17	
Kiriath-arim.	(*Hebron.*	*Ezra* 2. 25							
Kiriath-baal. C.		*Iosh.* 15. 60	Judah						
Kirioth-huzoth.	City of Streets. [i]	*Num.* 22. 39							i *Streetham; Streetley.*
Keriath-jearim.	The City of woods.	*Iosh.* 9. 17	Judah						
Kiriath-sannah. C	The same with *Debir.*	*Iosh.* 15. 49	Judah						
Kiriath-sepher. C.	A City of a book.	*Iosh.* 15. 15	Judah			4	277	27	
Kiriathaim. C.	Doubleton, or two	*Gen.* 14. 5.	Reuben			2	64	22	
Kirioth.	(Cities.	*Ier.* 48. 24							k *Hardwick, Darbyshire.*
Kishion. C.	Hardness. [k]	*Iosh.* 19. 20	Issachar			2	161	16	l *Wallington Surry.*
Kishon. Ri.		*Iosh.* 21. 28	Zebulun	69.20	32.40				
Kithlish. C.	A Wall. [l]	*Iosh.* 15. 40	Judah	69.30	31.20				
Kitron. C.	Spring or perfuming.	*Iudg.* 1. 30	Zebulun						

L

Laban. St.	White. [m]	*Deut.* 1. 1	Paran			5			m *Whiteby Yorkshire.*
Lachish. C.	Is walking. [n]	*Iosh.* 10. 31	Judah	69.20	31 30	2	278	31	n *Walthamstead, Surry. Walkhampton. Devon.*
Lahai-roi. Well.	That liveth and seeth me.	*Gen.* 24. 62	Simeon			2	233	17	o *Lion-key London.*
Lahman. C.	Rapin or their bread.	*Iosh.* 15. 40	Judah	59.30	31.30				
Laish. C.	An old Lion. [o]	*Iudg.* 18. 7	Naphtali	69.40	34.00	2	106	9	
Lakum. T.	Rising again or confirming.	*Iosh.* 19. 33	Naphtali	70.00	33.40				

Digitized by Google

English resemblances.

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par
* Fairfield Glocestersh. *Lasha.* T.	Fair to be seen. *	*Gen.* 10. 19	Reuben	70.00	31.40	2	52	9
Lasharon. C.	A plain or field.	*Iosh.* 12. 18	Ephraim	68.50	32.00			
Lebanon. M.	Frankincense.	*Deut.* 1. 7	Libanus			4	1	1
Lebaoth. C.	Lionesses.	*Iosh.* 15. 32	Simeon			2	234	19
Lebnah. C.	The Moon.	*Iosh.* 15. 42	Judah	69.40	31.30	2	277	29
Lehem. T.		1 *Chr.* 4. 22						
Lehi. L.	Jawbone.	*Iudg.* 15. 9	Simeon			2	229	6
Leshem. C.	The same with *Laish,*	*Iosh.* 19. 47	Naphtali			2	106	9
Libnah. St.	(or *Dan.*	*Num.* 33. 20	Paran			5	188	
Lod. C.		1 *Chr.* 8. 12	Benjamin	69.40	32.00			
Lodebar. C.	Word to him.	2 *Sam.* 9. 4	Manas. tr. Jor.	70.20	33.30	2	94	10
Luhith. C.		*Isa.* 15. 5	Moab					
a *Nutwell Devon. Nuthall Notting.sh.* *Luz.* C.	An Hasel-nut. a	*Gen.* 28. 19	Ephraim	69.10	32.00			
Lydda. C.		*Act.* 9. 32	Dan	68.50	32.00	2	210	7

M

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par
Maachathi. C. & L.	The contrition of the belly.	*Deut.* 3. 14	Libanus			4	6	13
Maaleh-acrabbim. T.	The climing up of Scorpions.	*Iosh.* 15. 3	Judah	69.40	30. 50			
Maarah. C.		*Iosh.* 15. 59	Judah					
Machpelah. Cave.		*Gen.* 23. 9	Judah			2	274	19
Madmannah. } *Madmenah.* }	The measure of reward.	*Iosh.* 15. 31	Judah					
		Isa. 10. 31	Moab			4	25	20
Madon. C.	Brawling or strife.	*Iosh.* 11. 1	Naphtali	69.40	34.10	2	114	29
Magdala. C.	Turretted.	*Mat.* 15. 39	Zebulun	69.20	33.30	2	147	20
Mahanaim. C.	Two Armies.	*Gen.* 32. 2	Gad	70 20	33.10	2	76	9
Mahaneth-dan. T	The tents of *Dan.*	*Iudg.* 18. 12	Dan			2	214	17
Makheloth. St.	Assemblies.	*Num.* 33. 25	Paran			4	56	41
Makkedah. C.	Adoration.	*Iosh.* 10. 10	Benjamin			2	256	38
Maktesh. C.		*Zeph.* 1. 11						
Mamre. Pl.		*Gen.* 13. 18	Judah			2	273	17
Maon. C.	An habitation.	*Iosh.* 15. 55	Judah	69.40	31.10	2	282	44
b *Bittering Norfolk.* *Marah.* St.	Bitter. b	*Exod.* 15. 23	Paran			4	46	13
Maralah. C.		*Iosh.* 19. 11	Zebulun	69.00	33.00			
Mareshah. C.	From the head or the	*Iosh.* 15. 44	Judah			2	284	51
Maroth. T.	(Prince.	*Micah* 1. 12						
Massah. St.	Temptation.	*Exod.* 17. 7	Paran			4	48	18
c *Stanford in the Cave. Northampsh.* *Mattanah.* St.	A gift.	*Num.* 21. 18	Moab					
Mearah. T.	A Cave. c	*Iosh.* 13. 4		69.10	34.10			
Medeba. C.	Waters of grief.	*Num.* 21. 30	Reuben					
Megiddo. C.		*Iosh.* 17. 11	Manas. cis Jor.	69.00	32.40	2	165	27
Mejarkon. C.		*Iosh.* 19. 46	Dan	68.50	31.50			
Mekonah. T.		*Neh.* 11. 28	Judah					
Meonenim. Pl.		*Iudg.* 9. 37	Ephraim					
d *waterton watersham. Yorkshire.* *Mephaath.* C.	The force or appear-	*Iosh.* 13. 18	Reuben	69.50	32.20			
Merathaim. T.	(ing of waters. d	*Ier.* 50. 21						
Meribah. St.	Chiding.	*Exod.* 17. 7	Paran			4	48	18
Merom. Ri.	Heights or depths.	*Iosh.* 11. 5	Naphtali			2	107	12
Meroz. C.L. or T.	Secret.	*Iudg.* 5. 23	Naphtali	69.50	33.50	2	114	28
e *Bridlington Yorksh.* *Metheg-ämah.* T.	Bridle of the People. e	2 *Sam.* 8. 1	Dan	68.50	31.30	2	220	32
Michmash. C.	Bringing up the poor.	1 *Sam.* 13. 2	Benjamin	69.20	31.50	2	261	52
Michmethah. T.		*Iosh.* 16. 6.	Ephraim	69.20	32.30			
Middin. C.		*Iosh.* 15. 61	Judah	69.40	31.40			
Migdal-el. C.	Tower of God.	*Iosh.* 19. 38		69.50	33.40			
Migdal-gad.	Tower of good succes.	*Iosh.* 15. 37						
Migdol. T.	A tower.	*Exod.* 14. 2	Egypt	63.	29.			
Migron. T.		1 *Sam.* 14. 2	Benjamin					
Minnith. C.	Making ready.	*Iudg.* 11. 33	Ammon			4	29	28
Misgah. T.		*Ier.* 48. 1	Moab					
Mishal. } *Misheal.* } C. f *Askeham Yorkshire.*	Asking or requesting. f	*Iosh.* 21. 30	Asher					
		Iosh. 19. 26		69.00	33.30			

Miserephoth-

Digitized by Google

Name:	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par	Englishe re. semblances.
Misrephothmaim. T.	Th: boiling of waters	*Iosh.* 11. 8	Asher	69.10	34.10				
Mithcah. St.	Sweet.	*Num.* 33. 28	Paran						
Mizpah. C.	A watch-tower. [a]	*Gen.* 31.49	Manas.tr. Jor.	70.20	33.30	2	94	11	a watching-wy, Isle of Weight.
Mizpeh. C.		*Iosh.* 18. 26	Benjamin	70.20	33.30	2	259	47	
Mizpah. C.		1 *Sam.* 22. 3	Moab			4	25	20	
Moladah. C.		*Iosh.* 15. 26	Judah	69.00	31.10				
Moreh. Pl.		*Gen.* 12. 6	Ephraim						
Moriah. L.	Vision of the Lord.	*Gen.* 22. 2	Moriah			2	293	1	
Mosera. St.	Band or Bands.	*Deut.* 10. 6							
Moseroth.		*Num.* 33. 30	Paran						
Mozah. C.		*Iosh.* 18. 26	Benjamin	69.20	31.50				

N

Naamah. C.	Fair or pleasant. [b]	*Iosh.* 15. 41	Judah						b Belvoire Lincolnsh.
Naaran. T.	See *Naarath.*	1 *Chr.* 7. 28	Ephraim						
Naarath. T.	A young Maiden. [c]	*Iosh.* 16. 7	Ephraim	69.40	32.20				c Maidstan Kent.
Nahallal. C.	Praised or bright. [d]	*Iosh.* 19. 15	Zebulun	69.10	33.10				d Brightstow Somersetsh.
Naim.	Fair or beautifull. [e]	*Luke* 7. 11	Zebulun	69.00	33.20				e Beaulieu Hamsh.
Naioth. T.	An habitation.	1 *Sam.* 19. 18	Ephraim	69.10	32.00				
Naphtali. C.		*Tobit* 1. 2	Naphtali	69.30	33.40				
Nazareth. C.		*Mat.* 2. 23	Zebulun	69.10	33.20				
Neah. T.		*Iush.* 19. 13	Zebulun	69.30	33.30				
Nebo. M. & C.	Speech or Prophecy.	*Num.* 32. 3	Reuben						
Niel. C.	The moving of God.	*Iosh.* 19. 27	Asher	69.10	33.40				f Ditton Cambsh.
Nekeb. T.	A ditch. [f]	*Iosh.* 19. 33	Naphtali	69.50	34.00				
Neptoah. We.	Open or opening.	*Iosh.* 15. 9	Judah						
Netophathi.		*Nehem.* 12. 28							
Nezib. C.	A standing or erection	*Iosh.* 15. 43	Judah						
Nibshan. C.		*Iosh.* 15. 62	Judah	69.40	31.30				
Nimrah. C.		*Num.* 32. 3	Gad						
Nimrim. Ri.	Leopards or Panthers.	*Isa.* 15. 6	Gad	70.10	32.40				
Nob. C.	Speech or Prophecy.	1 *Sam.* 21. 1	Benjamin	69.30	31.40				
Nobah.	Barking.	*Iudg.* 8. 11		70.30	33.00				
Nodab.		1 *Chr.* 5. 19							
Noph. C.		*Isa.* 19. 13	Egypt	62.	30.	4.	89	22	
Nophah. C.		*Num.* 21. 30	Reuben						

O

Oboth. St.	Witches or Botles. [g]	*Num.* 21. 10	Moab						g Butlesham Cambr.sh.
Olivet. M.		2 *Sam.* 15. 30	Moriah						
Ono. V. &. C.	His grief.	1 *Chr.* 8. 12	Benjamin						
Ophel. T.	Clowdy and obscure.	2 *Chr.* 27. 3	Jerusalem.						
Ophin. C.		*Iosh.* 18. 24	Benjamin						
Ophrah. C.	Dusty or leaden.	*Iosh.* 18. 23	Manas. cis Jor.	69.40	32.00	2	173	9	

P

Parah. C.		*Iosh.* 18. 23	Benjamin						
Paran. W.		*Gen.* 21. 21							
Pas-dammim. T.		1 *Chr.* 11. 13							
Pau. C.	Hissing.	*Gen.* 36. 39	Edom						
Penuel. C.	The face of God.	*Gen.* 32. 31	Gad	70.10	33.00	2	77	10	
Peor. T.	Opening.	*Num.* 23. 28	Reuben						
Perazim. M.	Breaches. [g]	*Isa.* 28. 21	Moriah.			2	203	22	g Great-breach, Kent
Perez-Uzza. T.	The breach of *Uzza.*	2 *Sam.* 6. 8	Benjamin			2	251	26	
Pi-hahiroth. St.	The mouth of *Hiroth.*	*Exod.* 14. 2	Egypt	63.	28.				
Pirathon. T.		*Iudg.* 12. 15	Ephraim	69.30	32.10	2	201	56	
Pisgah. M.	An hill.	*Num.* 21. 20	Reuben	70. 0	32.10	2	63	20	
Panon. St.		*Num.* 33. 42	Moab						

R

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib.	Pag.	Par.
Rabbah. C. / Rabbuh. C.	Great or spacious. a	Deut. 3. 11	Moab					
		Ioſh. 13. 25	Ammon					
Rabbith. C.	Multitude.	Ioſh. 19. 20	Iſſachar	69.00	33.00			
Rachal. T.		1 Sam. 30. 29	Judah					
Rakkath. C.		Ioſh. 19. 35	Judah	69.30	33.50			
Rakkon. C.		Ioſh. 19. 46	Dan	68.50	31.50			
Ramah.	High or exalted. b	Ioſh. 18. 25	Benjamin	69.20	31 40			
		Ioſh. 19. 29	Aſher					
		Ioſh. 19. 36	Naphtali					
		Mat. 2. 18	Moriah	69.30	33.50			
Ramath. C.		Ioſh. 19. 8	Simeon	69.10	33.50			
Ramathaim. C.		1 Sam. 1. 1	Ephraim					
Ramath-lehi. T.	The liſting up of a Jawbone.	Iudg. 15. 17	Simeon					
Ramath-mizpeh. C	The ſame with Ramoth (Gilead.	Ioſh. 13. 26	Gad					
Ramaſes. C.		Gen. 47. 11	Egypt	63.	31.			
Ramoth-gilead. C.		Deut. 4. 43	Gad	70.10	32.50	2	82	26
Rehob. C.	Large or broad. c	Num. 13. 21	Aſher	69.20	33.50			
Rehoboth. We.	Room or enlargement d	Gen. 10. 11	Simeon					
Remeth. C.	High. e	Ioſh. 19. 21	Judah					
Remmon. C.	A Pomegranate.	Ioſh. 19. 7	Simeon					
Remmon-methoar. T.		Ioſh. 19. 13	Zebulun					
Rephaim. V.	Giants.	2 Sam. 5. 18	Moriah			2	302	22
Rephidim. St.		Exod. 17. 1	Paran					
Riblah. C.		Num. 34. 11	Naphtali	69.50	33.50			
Rimmon. C.		Ioſh. 15. 32	Judah	68.50	32.30			
Rimmon-gath.		Ioſh. 19. 45		68.50	31.40			
Rimmon-parez. St.	The diviſion of Pomegranates.	Num. 33. 19	Paran					
Riſſah. St.		Num. 33. 21	Paran.					
Rithmah. St.	Juniper.	Num. 33. 18	Paran					
Rogelim. C.		2 Sam. 17. 27	Manaſ. tr. Jor.	70.20	33.20	2	94	10
Rumah. T.		2 King. 23. 36						

a Greatton Northamp. ſhire.

b Vpton, Vpham Hamſh. Vpbura Buckingſh. Vphall Hartfſh. Hie-gate Middleſex.

c Broad-lands Hamſhire. d Broadway Somerſet ſh. e Highley Devonſh.

S

Salcah.		Ioſh. 12. 5	Manaſ. tr. Jor.					
Salchah.		Deut. 3. 10						
Salem. C.	Peace.	Gen. 14. 18	Moriah	69.30	32.20			
Salim. T.		Iohn 3. 23	Manaſ. cis Jor.			2	176	17
Samaria. C.		1 King. 13. 32	Ephraim	69.10	32.30			
Sanſannah. C.	Thorn on thorn.	Ioſh. 15. 31	Judah					
Saphir.		Micah 1. 11						
Sarepta. C.		Luke 4. 26	Aſher	69.10	34.10			
Sarid. T.		Ioſh. 19. 10	Zebulun	69.10	33.10			
Saran. C.		Acts 9. 35	Ephraim	69.00	32.00			
Secacah. C.		Ioſh. 15. 61	Judah	69.40	31.30			
Sechu. We.		1 Sam. 19. 22	Ephraim			2	185	10
Seirah. T.		Iudg. 3. 26	Benjamin.					
Sela. C.	A rock. e	Iſa. 16. 1	Edom			4	34	37
Sela-hammahlekoth.	The rock of diviſion.	1 Sam. 23. 28	Judah					
Seleucia. C.		Acts 13. 4	Libanus					
Seneh. Ro.	A Thorn.	1 Sam. 14. 4	Benjamin					
Senir.		1 Chr. 5. 23						
Sephar.		Gen. 10. 30						
Sepharad.		Obad. 20						
Sepharvaim. C.	Books ſcribes or numbers.	2 King. 17. 24	Libanus					

e Rockingham Northamp. ſh.

f Thornhaugh Northampſh.

Digitized by Google

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par
Shaalbim. C.	The understanding of a Fox.	*Iudg.* 1. 35	Dan					
Shaaraim. T.		1 *Sam.* 17. 52	Dan					
Shahazimath. T.	Humbled with fasting. [a]	*Iosh.* 19. 22	Iſſachar					
Shalem. T.	Safe or intire.	*Gen.* 33. 18	Ephraim					
Shalim L.	Foxes. [b]	1 *Sam.* 9. 4	Ephraim					
Shaliſha. L.		1 *Sam.* 9. 4	Ephraim					
Shamir. C.	Briers or a Thorne. [c]	*Iosh.* 15. 48	Judah	69.10	31.10			
Shapher.		*Num.* 33. 23	Paran					
Sharaim. C.	Two gates. [d]	*Iosh.* 15. 36	Judah					
Sharon.		1 *Chr.* 5. 16						
Sharuhen. C.	A Prince or ſong of grace.	*Iosh.* 19. 6	Simeon	69.00	31.20			
Shaveh. Pl.	A plain.	*Gen.* 14. 5	Reuben					
Sheham.		*Num.* 32. 3						
Shechem. C.	A ſhoulder.	*Gen.* 33. 18	Ephraim	69.20	32.10			
Shema. C.	Hearing or obeying.	*Iosh.* 15. 26	Judah	69.10	30.50			
Shen. T.		1 *Sam.* 7. 12	Benjamin					
Shenir.		*Deut.* 3. 9						
Shepham. T.		*Num.* 34. 10	Naphtali	69.50	34.10			
Shibmah. C.		*Num.* 32. 38	Reuben			2	66	25
Shicron. T.	Hire or reward.	*Iosh.* 15. 11	Dan	68.50	31.40			
Shihor. Ri.		1 *Chr.* 13. 5	Simeon			2	233	18
Shihor-libnah. Ri.		*Iosh.* 19. 26	Aſher			2	142	7
Shilhim. C.		*Iosh.* 15. 32	Judah					
Shiloh. C.	Peaceable and happy.	*Iosh.* 18. 1	Ephraim	69.20	31.50	2	185	13
Shiloah. Ri.		*Neh.* 3. 15	Jeruſalem			3	322	13
Shimron. C.	The ſame with *Shimron-Meron.*	*Iosh.* 11. 1	Zebulun					
Shimron-meron. C		*Iosh.* 12. 20	Zebulun	69.00	33.10	5	155	
Shinar.		*Gen.* 10. 10						
Shion. C.	Noiſe or tumult.	*Iosh.* 19. 19	Iſſachar	69.20	33.00			
Shocho. C.		2 *Chr.* 11. 7	Judah					
Shochoh.		1 *Sam.* 17. 1						
Shophan. C.	A Rabbet. [e]	*Num.* 32. 35	Gad	69.50	32.40			
Shual. L.		1 *Sam.* 13. 17	Ephraim					
Shunem. C.		*Iosh.* 19. 18	Iſſachar	69.10	33.00	2	161	17
Shur. W.		*Gen.* 16. 7	Simeon					
Sibmah. C.	Gray or Hoary-hairs. [f]	*Iosh.* 13. 19	Reuben					
Sibraim.		*Ezek.* 47. 16						
Sichem. C.		*Gen.* 12. 6	Ephraim			2	195	42
Siddim. V.		*Gen.* 14. 3	Judah			2	268	5
Sihor. R.		*Iosh.* 13. 3						
Silla. T.	The Bulwark.	2 *King.* 12. 20	Jeruſalem			3	337	8
Siloa. We.		*Neh.* 3. 15						
Siloe. T.		*Luke* 13. 4	Jeruſalem			3	324	7
Sinai. M.		*Exod.* 16. 1	Paran			4	50	25
Sinim.		*Iſa.* 49. 12						
Siphmoth.	The ſame with *Sibmah.*	1 *Sam.* 30. 28	Reuben					
Siriah. We.		2 *Sam.* 3. 26	Judah			2	275	22
Sitnah. We.	Hatred.	*Gen.* 26. 21	Simeon			2	231	11
Socholh.		1 *King.* 4. 10	Judah					
Socoh. C.	A thick bough. [g]	*Iosh.* 15. 35	Judah	69.20	31.10			
Sodom. C.	Chalke or Cement. [h]	*Gen.* 13. 10	Judah			2	270	5
Sorek. Ri.	A vineyard or vine. [i]	*Iudg.* 16. 4	Dan			2	214	17
South-ramoth.		1 *Sam.* 30. 27	Simeon					
Succoth. C.	Boothes. [k]	*Gen.* 33. 17	Gad	69.50	32.50	2	77	12
Succoth. St.		*Num.* 33. 5	Egypt					
Sychar. C.	Mercenary.	*Iohn* 4. 5.	Ephraim	69.30	32.20	2	199	49
Syrion. M.		*Deut.* 3. 9.	Manaſ. tr. Jor.					

English resemblances.

a *Hungerford Berkſh.*
b *Foxholes Darbyſh. Foxton B. of Durham.*
c *Brierley Herefordſh.*
d *Gateley Norfolk. Tatton Somerſetſh.*
e *Couſton in Lancaſt ſh.*
f *Grays Oxford ſh.*
g *Boughton Northapſh.*
h *Broadchalk. wiltſh.*
i *The Vine Hamſh.*
k *Boothby in Lincolnſh.*

Digitized by Google

T

Name.	Meaning.	Mentioned.	Map.	Longit.	Lat.	Lib	Pag.	Par
Taanach.	Humbling thy self.	Iosh. 17. 11	Manas. cis Jor.	68.50	32.50	2	164	26
Taanath-shiloh. T.	Barking or baring a figtree.	Iosh. 16. 6	Ephraim					
Tabbath. T.	Good or goodness.	Iudg. 7. 22	Manas. cis Jor	69.40	32.30			
Taberah. St.	Burning.	Num. 11. 3	Paran			4	53	32
Tabor. C. and M.	Election or purity.	Iosh. 19. 12	Zebulun			2	149	28
Tahath. St.	Underneath.	Num. 33. 26	Paran					
Tahtim-hodshi. L.	Newly inhabited. [a]	2 Sam. 24. 6	Gad			2	78	13
Tappuah. L. & C.	An Apple. [b]	Iosh. 12. 17	Ephraim			2	176	18
Tarah. St.		Num. 33. 27	Paran					
Taralah. C.		Iosh. 18. 27	Benjamin	69.40	32.00			
Tehaphnehes. C.		Ezek. 30. 18	Egypt	63.	30.			
Tekoah. C.	Sounding with a Trumpet. [c]	2 Sam. 14. 2	Judah			2	279	37
Telaim. C.	Probably both the same. Lambs. [d]	1 Sam. 15. 4	Judah					
Telem. C.		Iosh. 15. 24						
Thebez. T.		Iudg. 9. 50	Ephraim	69.30	32.10			
Thimnathath. C.		Iosh. 19. 43	Dan					
Tiberias. C.		Ioh. 6. 1	Zebulun	69.30	33.20	2	148	25
Timnah. C.	An Image or figure.	Iosh. 15. 10	Judah, or					
Timnath. C.		Gen. 38. 12	Dan					
Timnath-serah.		Iosh. 19. 50		69.10	32.10			
Timnathah.		Iosh. 19. 43						
Tiphsah. C.		2 King. 15. 16	Ephraim	69.00	32.10	2	187	22
Tirzah. C.	Sweet or delightfull. [e]	Iosh. 12. 24	Ephraim	69.00	32.10	2	187	22
Tob. L.	Good.	Iudg. 11. 3	Libanus					
Tochen. C.	The midle. [f]	1 Chr. 4. 32	Simeon					
Tolad. C.	See Eltolad.	1 Chr. 4. 29	Simeon	69. 0	31.20			
Tophel. T.		Deut. 1. 1	Paran					
Trachonitis. L.	Sharp-land.	Luke 3. 1	Manas. tr. Jor.					
Tyre. C.	A Rock. [g]	Iosh. 19. 29	Asher.	69.00	33.50			

U

Ummah. C.		Iosh. 19. 30	Asher	69.10	33.40			
Uzzen-sherah. C.	An ear remaining.	1 Chr. 7. 24	Ephraim	69.10	32.20			
Uz. L.	Counsell.	Iob 1. 1	Edom			4	34	39

Z

Zaanannim. P. Zaanan. T.	The Bed of the flee- (per. [h]	Iosh. 19. 33	Naphtali	69.40	34.10	2	114	27
		Micah 1. 11						
Zair. T.		2 King. 8. 21	Edom			4	34	36
Zalmon. M.		Iudg. 9. 48	Ephraim			2	196	44
Zalmona. St.	The shadowing.	Num. 33. 41	Edom			4	37	44
Zanoah. C.	Abomination or ob- (livion.	Iosh. 15. 34	Judah	69.50	31.10			
Zaphon. T.		Iosh. 13. 27	Gad	70.00	33.00			
Zared. Ri.		Num. 21. 12	Moab					
Zarephath. C.	A melting place. [i]	1 King. 17. 9	Asher			2	133	26
Zaretan. T.		Iosh. 3. 16	Reuben	69.30	32.30	2	62	16
Zareth-shahar. C.		Iosh. 13. 19	Reuben					
Zartanah. C.		1 King. 4. 12						
Zarthan. C.		1 King. 7. 46	Manas. cis Jor.			2	176	17
Zeboim. C.	Pleasant or a Roe.	Gen. 10. 19	Judah	69.50	31.40			
Zedad. T.		Num. 34. 8		69.20	34.10			
Zelah. C.		Iosh. 18. 28	Benjamin	69.30	32.00			
Zelzah. T.	Shadowed. [k]	1 Sam. 10. 2	Moriah			2	301	20

a Newland Essex.
b Appleford Berksh.
c Trumpington. Cambsh.
d Lamborn Berksh.
e Beausield Kent.
f Midleton Oxfordsh.
g Rochel in France.
h Bedford.
i Melton Leicestersh.
k Shadwell nigh London.

Digitized by Google

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par	English resemblances.
Zemaraim. C.	Wool. [a]	Iosh. 18. 22	Benjamin	69.20	33.00	2	262	54	a Woolton Dorsetsh.
Zenam. C.		Iosh. 15. 37	Judah						
Zephath. C.		Iudg. 1. 17	Simeon						
Zephathah. V.		2 Chr. 14. 10	Judah						
Zer. C.		Iosh. 19. 35	Naphtali	69.30	33.50				
Zered. Ri.	Dispersed dominion.	Deut. 2. 13	Moab						
Zereda. T.		1 King. 11.26	Ephraim	69.00	32.10				
Zeredathah.		2 Chr. 4. 17							
Zererath T.		Iudg. 7. 22	Manasscis Jor.	69.30	32.30				
Ziddim. C.	Huntings. [b]	Iosh. 19. 32	Naphtali	69.30	34.10				b Huntington.
Zidon. C.		Gen. 49. 13	Asher	69.10	34.10	2	132	22	
Ziglag. C.	The streightning of a	Iosh. 15. 31	Simeon	69.00	31.30	2	228	4	
Zin. W.	(measure.	Num. 13. 21	Paran						
Zion. C.		2 Sam. 5. 7	Jerusalem			3	334	1	
Zior. C.		Iosh. 15. 54	Judah						
Ziph. C.	That mouth.	Iosh. 15. 24	Judah						
Ziphron. T.		Num. 34. 9							c Budleigh castle, Devon. Budworth Cheshire.
Ziz. Ro.	A flower or a bud. [c]	2 Chr. 20. 16	Judah	63.	31.				d Littleton Staffordsh. Little port Camb.sh.
Zoan. C.		Num. 13. 22	Egypt	69.40	31.30				
Zoar. C.	Small or little. [d]	Gen. 13. 10	Judah						e Burton Lazers Leicestersh.
Zobah. L.		1 Sam. 14. 47	Libanus						
Zoheleth. S.		1 Kings 1. 9	Moriah						
Zophim. F.		Num. 23. 14	Reuben						
Zoreah. C.	Leprosie. [e]	Iosh. 15. 33	Dan			2	214	17	
Zuph. L.	Swimming or fluctuating.	1 Sam. 9. 5	Ephraim			2	185	9	

READER, be pleased to take notice, that limitary places, and all other mentioned in Scripture, which we could not confidently refer to another *Letter*, are by us (though no *Townes*) consigned to T. which as an *Hospitall*, of no less charity, then capacity, gives them all entertainment. And thus by Gods assistance we have finished our Table. Miraculous almost was the execution done by *David* on the *Amalekites*, who *saved neither man* [a] *nor woman alive to bring tidings to Gath.* I cannot promise such exactness in our Index, that no one Name hath escaped our enquiry: some few, perchance, hardly slipping by, may *tell tales* against us. This I profess I have not (in the language of some modern *Quarter-Masters*) wilfully *burnt any Towns*, and purposely omitted them; and hope, that such as have escaped our discovery, will upon examination appear; either, not generally agreed on by Authors for *Proper Names*, or else, by proportion falling without the bounds of *Palestine*.

a 1 Sam. 27. 9.

Soli Deo gloria.

Errata sic corrigas.

Lib. 2. page 76. line 37. for *Nahanaim*, read *Mahanaim*. p. 108. l. 20. & 21, & 30, & 41. for *Cave* read *Cane*. pa. 109. l. 15. dele *though born in Bethlehem*. pag. 191. l. 1. for *people* read *pool*. Ibid. l. 9. for *twenty miles*, read *twelve miles*. pag. 236. l. 33. for *unstrained*, read *unstained*. pag. 302. l. 9. for *Vale of Ephraim*, read *Vale of Rephaim*. pag. 303. l. 20. for *They* read *Day*. pag. 304. l. 30. for *beed*, read *been*. Lib. 3. pag. 321. l. 4. for *from East to the North*, read *form west to the North*. pag. 330. l. 8. for *partly naturall* read *purely naturall*. pag. 332. l. 37. for *Cose*, read *Close*. pag. 397. l. 20. for *liquid*, read *dry*. Lib. 4. pag. 79. l. 23. for *dead*, read *bread*. pag. 188. l. 19. for עונר read ענר pag. 132. l. 14. for *infected*, read *infested*. Lib. 5. pag. 147. l. 11. for *less*, read *loss*. pag. 159. l. 17. for *that twelve should be twenty*, read *that twenty should be twelve*. pag. 164. l. 17. for *larcinations*, read *lancinations*. pag. 179. l. 27. dele *Philol*. Ibid. l. 38. dele *Aleth*. pag. 180. l. 9. dele *Philol*. Ibid. l. 18. dele *Aleth*. pag. 196. l. 8. *not extending it*, dele *not*. Ibid. dele *as some doe with small probability*.

FINIS.

Digitized by Google

Zemar. C.	Wool.	Jos. 18. 22	Zemaraim	£9.10.0	3.0.0	1.4.0			Zemar.
Zenan. C.		Mich. 15. 37	Judah						
Zeph. C.		Judg. 1. 17	Simeon						
Zer. C.		2 Chr. 14. 10	Judah						
Zer. C.		Jos. 19. 35	Naphtali	£9.0.0	33.10				
Zereth Sh.	Dilpated dominion.	Deut. 3. 13	Moab						
Zereth. T.		1 Kings 11.26	Ephraim	£9.00	30.10				
Zereth.		2 Chr. 4. 17							
Zeredathah.		Judg. 7. 22	Manasseh's Jur.	£9.0.0	33.30				
Zeretan. T.		Jos. 19. 21	Naphtali	£9.0.0	34.10				
Zereth. C.	Humings. b	Gen. 49. 13	Asher	£9.10	34.10	2	1.13.4		
Zeri. C.		Num. 13. 21	Simeon	£9.00	31.10	2	2.0.0	4	
Zeri. C.	The dwelling of a (creature.	2 Sam. 5. 7	Jerusalem			3	3.14.0	1	
Zeror. C.		Jos. 19. 35	Naphtali						
Zeth. C.	Thar mouth.	Num. 34. 9	Judah						
Zeboim. T.		2 Chr. 20. 16	Judah	£9.0.0	31.				
Zeb. Ro.	A flower or a bud. c	Num. 13. 22	Egypt	£9.0.0	31.30				
Zoan. C.		Gen. 13. 10	Judah						
Zoar. C.	Small or little. d	2 Sam. 13. 47	Libnus						
Zobah. C.		1 Kings 11. 9	Moab						
Zelah. S.		Num. 23. 14	Reuben						
Zephim. R.		Jos. 15. 23	Dan						
Zoreah. C.	Leprosie. e	1 Sam. 7. 1	Ephraim			3	3.14.0	1	
Zeph. L.	Surmising or Mufing.					3	1.10.0		

Reader, be placed to take notice, that Military places, and other Topographic Scripture, which we could not conveniently refer to another Country (as though not Towns) consigned to T. which as an Appendix, of no less charity, then capacity, gives them all entertainment. And thus by Gods assistance we have finished our Table, Marvelous almost was the execution done by David on the Amalekites, who feared a fury more than mortal urged to hasty revenge to Arms. I cannot promise such exactness in our Index, that no one Name hath escaped our enquiry: some few, perchance, hardly slipping by, may remain against me. This I profess I have not (in the language of some modern Orators) wilfully known and purposely omitted them; and hope, that such as have escaped our discovery, will upon examination appear, either not generally agreed on by Authors for [illegible], or else by proportion falling without the bounds of Palestine.

Soli Deo gloria.

Errata fic corrigas.

In page 76. line 9. for Nahum, read Nahumim. p. 108. l. 20. & 21. & 30. & 42. for Cure read Cuno. pa. [illegible]

PSALMS.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

X

7·9·70.

Digitized by Google

Digitized by Google